معارف الحديث

MA'ARIFUL HADĪTH

MEANING AND MESSAGE OF THE TRADITIONS

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Volume Two

DARUL-ISHAAT
KARACHI - PAKISTAN

معارف الحديث

MEANING AND MESSAGE OF THE TRADITIONS

(MA'ARIFUL HADITH)

Volume Two
Part III & IV

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نکتہ سنجاں را صلائے عام دہ
از نبیٔ امیٔ پیغام دہ

DEDICATED

to all those religious brothers who believe in the unlettered Prophet, Sayyidina Muhammad Arabi ﷺ (to whom be ransomed my mother, father, my soul and my heart)

and who believe that their salvation and that of all the children of Aadam عليه السلام depends on following his guidance and his beautiful way of life.

Hence, they long to gain true awareness of his teachings and practices.

Come!

Let us purse the path of knowledge and imagination and attend the gatherings of the Prophet ﷺ and hear his sayings,

and

from this spring of light receive guidance for our dark hearts.

The humble sinner
Muhammad Manzoor Na'umani
عفا الله عنه

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PART-III

كتاب الطهارة

KITAB UT-TAHARAH

(BOOK OF PURIFICATION)

THE PLACE OF CLEANLINESS IN ISLAM

Cleanliness and purification, in Islam, is not merely an essential condition for the performance of an act of worship like prayer, recitation of Qur'an and *Tawaf*[1], but as the Qur'an and the Traditions tell, it constitutes a permanent department of Faith and possess a significance of its own as well.

It is set forth in the Qur'an:

إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ (البقرة ٢:٢٢٢)

Truely Allah loveth those who turn unto Him, and loveth those who have a care of claeaness. (Al-Baqarah 2:222)

Besides, in praise of the residants of Quba, the Qur'an says:

"فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ" (التوبة ٩:١٠٨)

"Where in are men who love to purify themselves. Allah loves the purifiers." (At-Tawbah 9:108)

One can imagine from these two verses what importance cleanliness enjoys in the Islamic scheme of things.

In the same way, the first Tradition we are going to quote from *Sahih Muslim* shows that cleanliness is not only a tenet and requirement of Islam but, also, forms a principal branch of it. Another hadith teams cleanlinesss as a half of faith.

The mentor of mentors, Shah Waliullah رحمة الله عليه, remarks in his monumental work, *Hujjatullah-il-Baligha*[2]:

"By His special grace, the Almighty has explained to me the truth that the path of felicity for giving the call of which the

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1. Circumambulation of the House of K'aba
2. Vol I, p 53

Prophets عليهم السلام were raised up, and which is called *Shari'ah*, consists of many chapters and there are tens and thousands of commands under each chapter, all these can be assembled, in spite of their vast multiplicity, under the four fundamental headings of *Taharah*[1], *Ikbat*[2], *Samahat*[3], and *'Adalat*[4].

Proceeding, he explaines the meaning of each of the titles indicated above from which it distinctly follows that the *Shari'ah*, on the whole, is divided into these four parts.

Here we shall summarise only the part of Shah Waliullah's رحمة الله عليه *Hujjah* in which he expounds the significance of cleanliness. A right-minded person, it reads, whose heart is not ruled over by bestial urges and filthy propensities feels a peculiar type of uneasiness and gloom within himself when he is involved in an impurity or seized with a strong desire for defacation or urination or has just had sexual intercourse. On the other hand, when he comes out of this state i.e., gets done with the urge for a natural evacuation and pruifies himself after it, or if he has copulated, takes a bath, chages his clothes and applies perfume, the feeling of discomfort and depression disappears his cheerfulness returns and he is in good spirits again. The former state is called hads (i.e. impurity) and the latter, *Taharah* (i.e. cleanliness). People who possess a wholesome disposition and whose natural instincts are sound realise clearly the difference between the two states. They instinctigely dislike the condition, of impurity and find the other one, i.e., of cleanliness and purification agreeable. The state of the cleanliness of the human spirit bears a close resemblance to the state of the *celestial world*, i.e., of the angels because they are eternally free from animal impurities and remain happy and at ease owing to the heavenly state of feeling, and it is for this reason that solicitude for perpetuity of cleanliness, to the extent to which it is possible, enables the soul to attain angelic heights and profit from the *celestial wrold* through inspiration and revelation. On the contrary, when a person is sunk in the state of uncleanliness and

1. Cleanliness and Purification
2. Fear of Allah
3. Generosity
4. Justice

impurity, he develops a resemblance and affinity with the devils and a typical susceptibility is created within him of responding to satanic desires and passions[1].

It is, thus, evident that cleanliness or purity and uncleanliness or impurity are the names of the two states of the soul or moral and spiritual being we have just mentioned and what we call as such are their causes and origins. The *Shari'ah*, in fact, deals with them and prescribes necessary rules and regulations. Pruification has rightly been described as one-fourth of the *Shari'ah*.

Shah Waliullah رحمة الله عليه, further, writes:

"Cleanliness is of three kinds. One. purification from impurity (i.e., to attain purity or cleanlines, by taking a bath or performing abltuion in states in which they become necessary or desirable according to the *Shari'ah*); two, to cleanse one's body, dress or place from an apparent impurity or filth; and, three: to remove the dirt or grime that collects in various parts of the body, such as, the cleaning of teeth and nostrils, the pairing of nails and the removing of the hair below the navel[2]".

Among the Traditions we, are now going to discuss a few dealing with cleanliness as a whole, which covers all the three categories, while the rest are related to a particular category of it or the other.

Cleanliness is A Part of Faith

(٤٠٣/١) عَنْ اَبِیْ مَالِکٍ الْاَشْعَرِیِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلطُّهُوْرُ شَطْرُ الْاِيْمَانِ وَالْحَمْدُ لِلّٰهِ تَمْلَأُ الْمِيْزَانَ وَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ تَمْلَاٰنِ اَوْ تَمْلَأُ مَا بَيْنَ السَّمٰوَاتِ وَالْاَرْضِ وَالصَّلٰوةُ نُوْرٌ وَّالصَّدَقَةُ بُرْهَانٌ وَّالصَّبْرُ ضِيَاءٌ وَّالْقُرْآنُ حُجَّةٌ لَّکَ اَوْ عَلَيْکَ کُلُّ النَّاسِ يَغْدُوْ فَبَائِعٌ نَفْسَهٗ فَمُعْتِقُهَا اَوْ مُوْبِقُهَا (رواه مسلم)

(403/1) It is related by Abu Maalik Al-Ash'ari ﷺ that the Messenger of Allah ﷺ said: "Cleanliness is a part of Faith. To say الحمد لله "Praise belongs to Allah" fills the scale, to say سبحان الله and الحمد لله 'Glory be to Allah' and Praise belongs to

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1. Hujjah v 1, p 54
2. Hujjah, Vol 1, p 173

Allah' fill the space between the heavens and the earth, prayer is a light, *Sadaqah* is a proof (of sincere faith), endurance is a shining glory. and the Qur'an is a proof on your behalf or against you. All men go out easly and sell themselves, thereby setting themselves free or destroying themsleves".[1] (Muslim)

Commentary: In it cleanliness has been spoken of as Shutrul Iman which means half of faith while in another report conveying the same subject idea, which has been quoted by *Tirmizi*, on the authority of another Companion, the words *Nisful Iman* (Half of Faith) explicitly occur. In our view, however, what the words Shutr and *Nisf* denote here is that cleanliness is a principal part and most significant branch of faith. The lines quoted earlier from Shah Waliullah رحمة الله عليه are so clear that no further elucidation is needed.

It should be remembered that the narrative of Abu Maalik Al-Ash'ari is a long one, being the report of one of the Prophet's ﷺ sermons.

The Prophet ﷺ has then spoken of the reward against the *tasbih* (glorifying) and *Tahmid* (praising) of Allah. *Tasbih* is to say *Subhan Allah.* It is to exress one's faith in and to bear witness that Allah is free from every kind of blemish and is above everything that is not in conformity with His divinity. *Tahmid* is to say *Al-Hamdu lillah* which is to express one's faith in and to bear witness that only Alalh is perfect and only He has all the good things for which one is praised. The *tasbih* and *tahmid* is the *wazifah*[2] of the angels. The Qur'an quotes the angels as saying (We Glorify Your Praise.)

نَحْنُ نُسَبِّحُ بِحَمْدِکَ (البقره ٢:٣٠) (Al-Baqarah 2:30)

Thus, man too may only occupy himself in this best *wazifah,* and sacred task and praise and glorify his and everyone else's Creator and Sustiner. It was to exhort us to this task that the Messenger of Allah ﷺ said that one phrase *Subhan Allah* fills in the scale of deeds and if *Alhamdu lillah* is also recited the light from the two illuminates the entire earth and heavens.

Our senses cannot precieve this illumination but Allah does

1. Mishkat al-Masabih V1. P 64
2. Recantation.

disclose it to some of His close slaves sometimes. We must, however, sincerely believe in whatever the Holy Prophet ﷺ says, and we must conduct overselves accordingly. The Messenger of Allah ﷺ next said that prayer is light. Those of the slaves of Allah whose prayers are sincere feel the light and blessings within their hearts and the result is that they ward away immorality and the forbidden things. This is what the Qur'an means to tell us when it says:

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ (العنكبوت ٢٩:٤٥)

"Surely, *as salah*, preserves from lewdness and iniquity".
(Al-Ankabut, 29:45)

In the heeafter, this light of prayer will brighten and illuminate the darkness and accompany the worshipper. The Qur'an says:

نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ (التحريم ٦٦:٨)

"Their light will run before them and on their right hands."
(Al-Tahreem, 66:8)

The Prophet ﷺ then said taht *sadaqah*, is clear proof, meaning that it is evidence of faith without which it is not easy to give sadaqah. In the next world, it will be proof of his faith and piety and earn him reward.

The prophet ﷺ then said that the endurance was shinning glory. Some scholars suggest that, having spoken of prayer and sadaqah, the reference here is to fasting but I feel that the word endurance is taken in its original sense and wide meaning. In the terminology of the Qur'an and *hadith* patience encompasses *'controling temptations and enduring hardships, in the cause of Allah'*. In this sense, endurance will cover the whole of religious life and worship whether prayer, *sadaqah*, fasting, pilgrimage, *jihad* or facing hardship for the sake of Allah and , at the same time, controlling selfish desires and wrong urges. The Prophet ﷺ has called it ضياء (a shining golry) and the Qur'an refers to the light of the moon as *nur*, and of the sun as ضياء.

وَهُوَ الَّذِىْ جَعَلَ الشَّمْسَ ضِيَآءً وَّالْقَمَرَ نُوْرًا (يونس ١٠:٥)

The Prophet ﷺ then said that the Qur'an is a proof in one's favour or against. If anyone holds it in respect and obeys it is an

evidence for him otherwise it is against him.

The Prophet ﷺ concluded his saying with the remark that every man in this world no matter how he lives, sells himself everyday so that he either earns salvation or destroys himself. If he obeys Allah and worships Him then he earns aboundant reward for himself ensuring deliverance, but if he obeys his base self and neglects his duty to Allah then he destroys himself preparing to go to Hell.

May Allah help us to believe in these facts and to earn from the knowledge.

Punishment of The Grave Due to Impurity.

(٤٠٤/٢) عَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ فَقَالَ إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِيْ كَبِيْرٍ اَمَّا اَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ (وَ فِيْ رِوَايَةٍ لِمُسْلِمٍ لَا يَسْتَنْزِهُ) مِنَ الْبَوْلِ وَاَمَّا الْاٰخَرُ فَكَانَ يَمْشِيْ بِالنَّمِيْمَةِ ثُمَّ اَخَذَ جَرِيْدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ ثُمَّ غَرَزَفِيْ كُلِّ قَبْرٍ وَّاحِدَةٍ قَالُوْا يَا رَسُوْلَ اللّٰهِ لِمَ صَنَعْتَ هٰذَا؟ فَقَالَ لَعَلَّهُ اَنْ يُّخَفَّفَ عَنْهُمَا مَالَمْ يَيْبَسَا (رواه البخاری و مسلم)

(404/2) Abdullah Ibn Abbas ؓ has narrated that as the Messenger of Allah ﷺ happened to pass by two graves, he remarkes: "The two persons who are buried in these graves are being punished, and the punishment is not owing to a sin that was a difficult matter (i.e., hard to avoid. Both of them, on the other hand, are receiving the chastisement for a misdeed from which it was quite easy to keep away). The sin of one of them was that he never tried to save himself from being soiled with urine, and the other used to speak ill of others in their absence." The Prophet ﷺ, then, took a green branch of date-palm, spilt it into two and fixed one piece (of it) on each grave. The Companions ؓ (therepuon) enquired: "O Messenger of Allah ﷺ! Why have you done that?" "It is hoped," replied the Prophet, "that the punishment of these persons will be abated till such time as the two pieces becom completely dry."

(Bukhari and Muslim)

Commentary: A doctrinal discussion on the punisment of the grave has already been attempted in the preceding chapters. In the course of it we also took up the Traditions in which it was revealed

that the sharp cries of agony rising from the graves of those who are being punished were heard by all creatures that were around save men and *jinn*. The wisdom of it, too, was explained by us in the commentary. A Tradition contained in *Sahih Muslim* which showed how the sacred Prophet ﷺ became aware of the punishment that was being sent down to some of the graves was, also, included in it. The incident referred to in the above report is of an identical nature. The Lord makes it possible for His Messengers عليهم السلام to see things of the unseen world and hear sound that are, generally, not seen or heard by mortals like us.

In this Tradition the Prophet ﷺ has indicated the specific sins and transgressions of the occupiers of the two graves. The fault of one of them was that he was given to tale-bearing which is a grave moral offence and has been condemned in the Qur'an as a paganish habit and a sign of the hyporcrites. It says:

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ هَمَّازٍ مَّشَّآءٍ بِنَمِيمٍ (القلم ٦٨:١٠-١١)

"Neither obey thou each feeble oath-monger, detractor, spreader abroad of slanders. (Al-Qalam 68:10-11)

About the other person the Prophet ﷺ disclosed that punishment was being inflicted upon him because he did not take proper care to obeserve cleanliness and save himself from being polluted with his urine.

It shows that to protect oneself against the impurity of urine (as of other foul and dirty things) i.e., to save one's body or clothes from being soiled with them is one of the principal commands of Allah and negligence in these matters is a sin of such a high order as to entail the chastisement of the grave.

As for the concluding part of the Tradition indicating that the holy Prophet ﷺ took a green branch of a date-palm and broke it into two parts and fixed a piece of it on each of the two graves, it has been explained in various ways by the Commentators but, in our humble opinion, the most plausible explanation is that the Prophet ﷺ prayed reduction in the punishment of the occupiers and he was bidden to do what he did with the assurance that the chastisement would remain abated as long as the two pieces did not dry up altogether.

A long report, appearing at the end of *Sahih Muslim*, and related on the authority of Sayyidina Jabir ﷺ, also speaks of two graves but it refers to another event. Sayyidina Jabir ﷺ narrates that the Messenger of Allah ﷺ once ordered him to cut two branches from two particular trees and to throw them at such-and-such a place. He goes on to relate, "I carried out the command and when I enquired from the Prophet ﷺ about it he said, 'There arc two graves over there upon which punishment is being sent down. I prayed to God for reduction in the chastisement and He granted the prayer to the extent that the punishment would stay lowered in degree as long as the branches remained green.'

Be that as it may, Sayyidina Jabir's ﷺ narrative distinctly shows that the branches of the trees or their freshness had nothing to do with the abatement of chastisement. It had been made known by the Lord to the Prophet ﷺ that as a result of his supplication the punishment would be lessened for a certain time. The real things, thus, was the prayer of the Prophet ﷺ and its acceptance. Those who seek it a justification for laying flowers on the graves, surely, do a great injustice to the spirit of Islam.

Comentators, also, have raised the point whether the graves upon which the sacred Prophet ﷺ had fixed the branches of the date-palms were of Muslims or non-Muslims and referred the view that these were of Muslims. An indirect suggestion of it is conveyed by the Tradition itself when it tells that the Prophet had ascribed their punishment to the habits of backbiting and carelessness in purification after passing the urine. Had the graves been of the infidels, infidelity or polytheism would have been stated as the cause of chastisement. Moreover, a Tradition quoted in Musnad Ahmad, on the authority of Sayyidina Abu Hurairah ﷺ, shows that the graves were situated in Baqui'e and the Prophet ﷺ had felt the infliction of punishment on them while passing through it and Baqui'e is exclusively the graveyard of Muslims in Madinah.

The moral of the above Tradition is that utmost care should be taken to protect oneself from being soiled with urine and abstain from vicious and polytheistic habits like backbiting, otherwise the chastisement of the grave is certain.

Purification After A Natural Evacuation

(٤٠٥/٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا اَنَا لَكُمْ مِثْلُ الْوَالِدِ لِوَلَدِهٖ اُعَلِّمُكُمْ اِذَا اَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوْهَا، وَاَمَرَ بِثَلٰثَةِ اَحْجَارٍ وَّنَهٰى عَنِ الرَّوْثِ وَالرِّمَّةِ وَنَهٰى اَنْ يَسْتَطِيْبَ الرَّجُلُ بِيَمِيْنِهٖ. (رواه ابن ماجه والدارمی)

(405/3) It is related by Abu Hurairah ﷺ that he Mesenger of Allah ﷺ said: " I am like a father to you (in the same way as it is the duty of a father to teach good manners to his children and the proper way in which things are done in life), I tell you that when you sit for answering the call of nature, do not face or turn your back towards the *Qiblah*[1] ". Abu Hurairah further said, "The Prophet ordered (us) to use three stones for cleaning the private parts, and he forbade (us) against using a bone or piece of dung, and he forbade (us) against cleaning the private parts with the right hand." (Ibn Majah and Daarami)

(٤٠٦/٤) عَنْ سَلْمَانَ قَالَ قِيْلَ لَهٗ قَدْ عَلَّمَكُمْ نَبِيُّكُمْ (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) كُلَّ شَيْئٍ حَتّٰى الْخِرَاءَةَ قَالَ فَقَالَ اَجَلْ لَقَدْ نَهَانَا اَنْ نَسْتَقْبِلَ الْقِبْلَةَ لِغَائِطٍ اَوْ بَوْلٍ اَوْ اَنْ نَسْتَنْجِيَ بِالْيَمِيْنِ اَوْ اَنْ نَسْتَنْجِيْ بِاَقَلَّ مِنْ ثَلٰثَةِ اَحْجَارٍ اَوْ اَنْ نَسْتَنْجِيَ بِرَجِيْعٍ اَوْ بِعَظْمٍ. (رواہ مسلم)

(406/4) Salman Farsi ﷺ related to us, "(Some polytheists remarked to me by way of a joke or sarcasm) 'Your Prophet ﷺ has taught you everything, even the (proper) way of attending the call of nature.' I replied: '(Of course), he has taught us everything and given necessary instructions, also, regarding pruification after defacation. He has advised us never to face the *Qiblah* while urinating or defacating or clean the private parts with the right hand or use less than three stones for it or clean the private parts with a bone or the dung of an animal (like a camel, horse or cow)'." (Muslim)

Commentary: Like eating and drinking, defacation and urination, also, are essential to a man's life. The Porphet ﷺ has, therefore, indicated precisely what is proper or improper as regards a natural

[1]. The Place one turns to when at prayer.

evacuation and purificaction after it in the same way as he has done about our other needs and functions.

Four instructions are given by the Prophet ﷺ in the two aforementioned Traditions.:

(i) One should neither sit facing the *Qiblah* nor with his back turned towards it while defacating or urinating. This is the claim of reverence for the House of Allah the *Ka'bah* in Makkah upon us. Every civilised person, possessing some awareness of the finer and spiritual values of life, avoids sitting with his face or back turned towards a holy place or a sacred thing at such a time.

(ii) The right hand which is, generally, used for eating, drinking or writing and two which God has granted greater strength and capability than the left should not be employed for cleaning the private parts.

(iii) At least three stones ought to be used for purification after defacation as common experience is that complete cleanliness is not obtained with a lesser number of them. If, however, anyone requires more than three stones he is free to do so.

It should be noted that stones are specifically mentioned in the Traditions concerning purification for the simple reaon that it was the usual practice among the Arabs during those days. Otherwise, there is nothing peculiar with the stones. Other articles that can serve the prupose, and it is also not improper to put them to such a use, can be freely employed.

(iv) The bone or dried-up dung of an animal must not be used for purification after answering the call of nature. The Prophet ﷺ took pains to prohibit the use of such things plainly because in the older days, the Arabs, sometimes took resort to them for cleaning the private parts after easing themselves.

Purification With Water

(٤٠٧/٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَتَى الْخَلَاءَ اَتَيْتُهُ بِمَاءٍ فِىْ تَوْرٍ اَوْ رَكْوَةٍ فَاسْتَنْجٰى ثُم مَسَحَ يَدَهٗ عَلَى الْاَرْضِ ثُمَّ اَتَيْتُهٗ بِاِنَاءٍ اٰخَرَ فَتَوَضَّأَ (رواه ابو داؤد)

(407/5) It is related by Abu Hurayrah ؓ "When the Messenger of Allah ﷺ went for answering the call of nature, I used to

carry water for him in a Tur (tumbler) or Rakoh (a small water-skin). He washed his private parts with it and then, rubbed his hands on the ground, and, after it, I brought another vesself of water and he performed *wudu* with it." (Abu Dawood)

Commentary: It shows that the sacred Prophet ﷺ used to wash his private parts after cleaning them with the stones, and, then, rubbed his hands on the ground after which he washed them again, and performed the *wudu*.

It, again, appears from this Tradition that it, usually fell to the blessed lot of Sayyidina Abu Hurayrah ؓ to carry water for the sacred Prophet ﷺ to perform *istinja*[1]. From another report we learn that Sayyidina Anas ؓ, also, sometimes carried out this duty.

It, also, tells us that the usual practice of the Prophet ﷺ was to perform *wudu* after *istinja*. Sometimes, in order to indicate that it was only desirable and not obligatory, he used to forgo it. Thus, it is mentioned in Ibn Majah and Abu Dawood, on the authority of Sayyidah Aysha رضی الله عنها, that once, as the Prophet ﷺ had made water and cleaned himself, Sayyidina Umar ؓ brought water for *wudu*. The Prophet ﷺ, asked him, "What is it, Umar? Why have you brought the water?" "I have brought it so that you may perform *wudu*", replied Sayyidina Umar ؓ. "It is not necessary for me", observed the Prophet ﷺ, "to perform wudu everytime I pass urine. If I did so regularly it would become a law for the *ummah*"[2].

It is, further, apparent from the above that the holy Prophet ﷺ, occasionally, refrained from doing what was preferable in order to demonstrate the real nature of an issue or principle by his conduct and save the *ummah* from misunderstanding or unnecessary hardship.

(٤٠٨/٦) عَنْ اَبِیْ اَیُّوْبَ وَ جَابِرٍ وَ اَنَسٍ اَنَّ هٰذِهِ الْاٰیَةَ لَمَّا نَزَلَتْ فِیْهِ رِجَالٌ یُّحِبُّوْنَ اَنْ یَّتَطَهَّرُوْا وَاللّٰهُ یُحِبُّ الْمُطَّهِّرِیْنَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَا مَعْشَرَ الْاَنْصَارِ اِنَّ اللّٰهَ قَدْ اَثْنٰی عَلَیْکُمْ فِی الطُّهُوْرِ فَمَا طُهُوْرُکُمْ؟ قَالُوْا نَتَوَضَّأُ لِلصَّلٰوةِ وَنَغْتَسِلُ مِنَ الْجَنَابَةِ وَ نَسْتَنْجِیْ بِالْمَاءِ قَالَ فَهُوَ ذَاکَ فَعَلَیْکُمُوْهُ (رواه ابن ماجه)

1. Meaning pruification after a natural evacuation
2. Meaning the Muslim community.

(408/6) Abu Ayyub Ansari, Jabir and Anas said that when this verse was reaveled:

فِيْهِ رِجَالٌ يُحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا وَاللهُ يُحِبُّ الْمُطَّهِّرِيْنَ (التوبة ٩:١٠٨)

Wherein are men who love to pruify themselves, Allah loves the pruifiers. (Al-Tawbah 9:108)

The Messenger of Allah ﷺ said, "Allah has praised you, Ansari, for purification. What does your pruification consist of?" They replied, "We perform ablution for prayer, wash ourselves after seminal emission and cleanse ourselves with water." He remarke." That is it! so. keep on doing it."(Ibn Majah)

Commnetary: Many of the Arabs cleansed themselves only with stone after defacation. According to Sayyidina Ali their diet was such that their digestion was good so that their defacation was dry like that of camels. Hence, they did not need to wash with water so they used only stones. But, the Ansari were used to water also. The Qur'an praised them for their pruification and the Prophet ﷺ instructed them to continue to practice that habit. He himself was already used to doing that. The Qur'an and the Messenger of Allah ﷺ teach the Muslims to adopt this practice which is a sign of love for purification.

Where Not to Defacate?

(٤٠٩/٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِتَّقُوْا اللَّاعِنَيْنِ قَالُوْا وَمَا اللَّاعِنَانِ يَارَسُوْلَ اللهِ قَالَ الَّذِىْ يَتَخَلّٰى فِىْ طَرِيْقِ النَّاسِ اَوْ فِىْ ظِلِّهِمْ (رواه مسلم)

(409/7) It is related by Abu Hurayrah that the Messenger of Allah ﷺ said: "Save yoruselves from two things which invite the curse of Allah." What are those things?" enquired the Companions. The Prophet replied: "One is to defacate on the thorough fare and the other is to do so at a shady place."(Muslim)

Commnetary: If a person defacates in a street or a shady place where people sit for repose or shelter from sun it will, naturally, be a source of general inconveince and people will curse him for it.

In another Tradition quoted in Abu Dawood, on the authority of Sayyidina Mu'ar, a third place is mentioned, in addition to these,

namely, Maward, which means places where water is found and people frequent them because of it.

What really, is intended to convey here is that should a person feel the urge to defacate when he is away from home he should look for a place which people do not frequent or through which they do not pass habitually, so that, no annoyance or discomfort is causeed to them.

(٤١٠/٨) عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ الْبَرَازَ إِنْطَلَقَ حَتّٰى لَا يَرَاهُ أَحَدٌ (رواه ابو داؤد)

(410/8) Jabir has related that it was the practice of the Messenger of Allah that when he had to go out of doors for easing himself he went to a place where he could not be seen by anyone." (Abu Dawood)

Commentary: Modesty and good manners demand that a man should satisfy his natural urges of that kind in such a way that he is not seen by anyone though he has to go a long way for it.

Choice Of The Place For Urination

(٤١١/٩) عَنْ أَبِيْ مُوْسٰى قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَأَرَادَ أَنْ يَّبُوْلَ فَأَتٰى دَمِثًا فِيْ أَصْلِ جِدَارٍ فَبَالَ ثُمَّ قَالَ إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَّبُوْلَ فَلْيَرْتَدْ لِبَوْلِهِ (رواه ابو داؤد)

(411/9) Abu Musa Ash'ari has narrated "(Once I was in the company of the Messenger of Allah that he felt the need to urinate. He went to a soft low ground under a wall and discharged the urine there. After it, he observed: 'When anyone of you has the need to urinate, he should seek a suitable place for it." (Abu Dawood)

Commentary: It shows that one should sit for urination at a place which was secluded and there was no danger of his getting soild with urine, and the direction in which he sat, also, was not inappropriate.

(٤١٢/١٠) عَنْ عَبْدِاللّٰهِ بْنِ مُغَفَّلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَبُوْلَنَّ أَحَدُكُمْ فِيْ مُسْتَحَمِّهٖ ثُمَّ يَغْتَسِلُ فِيْهِ أَوْ يَتَوَضَّأُ فِيْهِ فَإِنَّ عَامَّةَ الْوَسْوَاسِ

مِنْهُ (رواہ ابو داؤد)

(412/10) Abdullah bin Mughaffal ﷺ has said that the Messenger of Allah ﷺ said, "No one must pass urine where he bathes and then wash there or perform ablution for all evil promptings come from it." (Abu Dawood)

Commentary: To do such a thing is very wrong and there are doubts of being soiled with urine. It means that if a man urinates in a bathroom and then performs ablution or has a bath then there are chances of his being soiled with urine. However, if there is a separate place in the bathroom or if it is made such a way that traces of urine can be washed off by pouring water then it is not wrong to use it for that.

(٤١٣/١١) عَنْ عَبْدِاللهِ بْنِ سَرْجِسَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَبُوْلَنَّ اَحَدُكُمْ فِيْ جُحْرٍ (سنن ابن داؤد سنن نسائی)

(413/11) It is reported by Abdullah bin Sarjis ﷺ that the Mesenger of Allah ﷺ said, "None of you must pass urine in a (snake's) hole." (Abu Dawood, Nasa'i)

Commentary: Often these holes are haunts of reptiles which will be troubled unnecessarily. There will also be the risk of being attacked by a venemous snake if it is inside.

Prayer Before Entering The Lavatory

(٤١٤/١٢) عَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ هٰذِهِ الْحُشُوشَ مُحْتَضِرَةٌ فَإِذَا اَتٰى اَحَدُكُمُ الْخَلَاءَ فَلْيَقُلْ اَعُوْذُ بِاللهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ (رواہ ابو داؤد و ابن ماجه)

(414/12) It is related by Zayd bin Arqam ﷺ that the Messenger of Allah ﷺ said: "Wicked creatures like the devils haunt the places that are used for anwering the Call of Nature. Thus, when anyone goes to the lavatory, he should first make the prayer:

اَعُوْذُ بِاللهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ

"O Lord! I seek refuge in Thee from the wicked devils, both male and female". (Ibn Majah and Abu Dawood)

Commentary: In the same way as the angels have a special

association with the places that are clean and holy and where the Names, Praises and the Attributes of Allah are recited and worship is offered, filthy and repellently dirty places hold a peculiar attraction for wicked creatures like the devils. The Prophet ﷺ, hence, advised his followers that when they had to go to a privy for answering the call of nature they should beg for the protection of Allah against the mischief of the evil spirits before stepping into it. With us the case is that we neither feel the presence or descension of the angles at places of worship nor the existence of the devils at unclean places. But the sacred Prophet ﷺ has informed us about it and some bondsmen of Allah, also, occasionally, precieve such things, by His grace, which leads to an advancement in their faith.

(٤١٥/١٣) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ " غُفْرَانَكَ " (رواه الترمذی و ابن ماجه)

(415/13) Sayyidah Ayshah رضی الله عنها said that when the Prophet ﷺ came out of the privy He said غُفْرَانَکَ (Grant your forgiveness). (Tirmizi, Ibn Majah)

Commentary: Many reasons have been suggested for seeking forgiveness of Allah after relieving oneself. Until one empties one's bowels he feels uneasy but once he relieves himself he has a sense of relief. It is the same thing with pious men that they are concerned with relieving themselves of one burden of sin. Thus, the Prophet ﷺ when he relieved himself prayed to Allah to forgive him the sins and purify and cleanse his soul and relieve him of the burden of sin.

There is the question why he sought forgiveness when he as innocent of sin and was also assured in *Surah al-Fath*

لِيَغْفِرَ لَكَ اللهُ مَاتَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ (الفتح ٤٨:٢)

That Allah may forgive you of your sin that which is past and that which is to come, and may perfect His favour unto you, and may guide you on a right path. (Al-Fath, 48:2)

We will answer this question in the Book of Prayer.

Prayer on Coming Out of The Lavatory

(١٤/٤١٦) عَنْ اَبِىْ ذَرٍّ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَذْهَبَ عَنِّى الْاَذٰى وَعَافَانِىْ (رواه النسائى)

(416/14) Abu Zarr Ghiffari ﷺ has narrated that, "When the Messenger of Allah ﷺ came out of the lavatory, after answering the call of nature, he used to say:

اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَذْهَبَ عَنِّى الْاَذٰى وَعَافَانِىْ

Akhamdulilla hil lazi Azhaba 'Anni Al-Azae wa 'Afaaani

(Praise be to Allah Who relieved me of the faeces and gave health). (Tirmizi and Ibn Majah)

Commentary: Sayyidah Ayshah رضى الله عنها had said in the earlier hadith that the Prophet ﷺ made the supplication غفرانک when coming out of the privy and here Abu Zarr ﷺ has mentioned another prayer. The Prophet ﷺ may be alternating between the two prayers making that supplication sometimes and this one sometimes. But Allah knows best.

VIRTUE OF *WUDU*

In the preceding Chapter we had reffered to Shah Waliullah's رحمة الله عليه observation that right-minded persons whose spirituality has not been blunted by surrendering thoughtlessly to beastly urges experience a feeling of filthiness and a sort of gloom and dullness within themselves in the state of Hads, i.e., when their wudu has been void due to a natural evacuation or some other reason. It gives place to a sense of spiritual cleanliness and effulgence after they have performed wudu. Herein lies the chief purpose and significance of wudu, and it is because of it that it has been made a pre-requisite of offering up prayer, or, in other words, of making one's special presence in the Court of the Almighty. A part from it, Allah has also vested it with a unique auspiciousness. The sacred Prophet ﷺ has delineated the virtues of *wudu* in the same way as he has indicated the method of performing it and laid down its rules and properties for the *ummah*.

Source of Purification From Sins And Forgiveness

(٤١٧/١٥) عَنْ عُثْمَانَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوْءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتّٰى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ (رواه البخاری و مسلم)

(417/15) It is realted by Uthman ﷺ that the Messenger of Allah ﷺ said: "Whoever performed wudu and performed it well (i.e., according to the prescribed rules) all his sins will go out, even from under his nails." (Bukhari and Muslim)

Commnetary: It shows that anyone who performs *wudu* properly (i.e., as taught by the Prophet ﷺ and in conformity with his own regular practice) and with the object of attaining purity not only will the dirt and grime be washed away from his body and the state

of inner uncleanliness called Hadis disappear, but the filthiness of the sins will also be removed from him, owing to its auspiciousness and besides purification from Hads, he will be cleansed of his sins as well.

(٤١٨/١٦) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ اَوِالْمُؤمِنُ فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهٖ كُلُّ خَطِيْئَةٍ نَظَرَ اِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ اَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَاِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيْئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ اَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَاِذَا غَسَلَ رِجْلَيْهِ خَرَجَ كُلُّ خَطِيْئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ اَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتّٰى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوْبِ (رواه مسلم)

(418/16) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When a Muslim bondsman performs *wudu* and, during it, washes his face and pours water over it, all the sins he has committed with the eyes are removed from his face (i.e., are washed away) with the water; after it, when he washed his hands, all the sins he has committed with the hands are washed away from them; and, after it, when he washes his feet all the sins he has committed with the feet (i.e., by using them for that purpose) go out of them till by the time he has finished *wudu* he becomes completely pruified from sin." (Muslim)

Commentary: A few points need to be clarified with reference to the above Traditions:

(i) In both of these Traditions the going out or washing away of the sins with the water used for *wudu* has been mentioned though the sins do not possess a visble or external impurity that can be removecd by the use of water. Some commentators have explained it by saying that going out of sins simply signifies pardon and forgiveness while others hold that when a person commits a sin its unholy effects settle, at first, on the limbs with which he prepetrates it, and, then, in his heart. Afterwards, as in obedience to the command of Allah and in order to purify himself, he performs *wudu* the foulness of the mideeds he has been guilty of and the filthines that has come to defile and contaminate his limbs as a result of it is washed away and the transgression are forgiven by

Allah. We, however, believe that the latter view conveys more accurately the sense and significance of the report.

(ii) In Abu Hurairah's narrative, only the removal of the sins of the eyes is mentioned in connection with the washing of the face in wudu though there are other organs, too, of the face, like the mouth and the tongue, and some sins are solely related to them. This is so because all the organs of ablution have not been enumerated in this Tradition, and the eyes, hands and feet have been referred to by the Prophet ﷺ, only by way of an Illustration. In another hadith, the other organs of the face are also mentioned.

(iii) It is stated in the Qur'an as well that good and virtuous deeds possess the quality of destroying evil deeds and blotting out their traces:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ (هود ١١:١١٤)

(Verily, good deed annul ill deeds (Hud, 11:114)

In the Traditions, the Prophet ﷺ has specifically mentioned that such-and-such a good deed nullifies sins, leads to forgiveness or becomes an atonement for them. A few of such Traditions have already been discussed in the earlier volume and more will be taken up later under various headings. In some of the Traditions, the Prophet ﷺ has also made it clear that only minor transgressions are forgiven owing the blessedness of virtuous acts, and, on the basis of it, *Ahl-us-sunnah*[1] hold that cleansing and purification from smaller misdeeds alone takes place through the auspiciousness of virtuous deeds. In the Qur'an, too, it is set forth:

إِنْ تَجْتَنِبُوْا كَبَآئِرَ مَاتُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ (النساء ٤:٣١)

If ye avoid the great (things) which ye are forbidden, We will remit from you your (minor) evil deeds. (Al-Nisaa 4:31)

Anyway, only minor sins are meant when it is said in these Traditions that they are washed away when one performs *Wudu* properly. As for the major transgressions, these are a very serious matter and can be nullified only by the means of sincere repetance.

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1. People of the Sunnah and the way of companions functioning as a body.

Wudu is The Key of All The Gates of Heaven

(٤١٩/١٧) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْكُمْ مِنْ اَحَدٍ يَتَوَضَّاءُ فَيُبْلِغُ اَوْ فَيُسْبِغُ الْوُضُوْءَ ثُمَّ يَقُوْلُ اَشْهَدُ اَنْ لَا اِلٰـهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّداً عَبْدُهٗ وَرَسُوْلُهٗ اِلَّا فُتِحَتْ لَهٗ اَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ يَدْخُلُهَا مِنْ اَيِّهَا شَاءَ (رواه مسلم)

(419/17) It is related by Umar bin Khattab ﷺ that the Messenger of Allah ﷺ said: "whoever performs wudu and a complete *wudu*, and, after it, says: *Ash-hadu an laa ilaaha il-lal-laah wa ash-hadu an-na Mohammadan 'abduhu wa rasooluh* (I attest that there is no god save Allah and that Muhammad ﷺ is His bondsmand and Messenger), all the eight gates of Heaven will open for him and he will be able to enter it by whatever gate he likes." (Muslim)

Commentary: Only the organs of ablution are, apparently, cleaned when one performs *wudu*. The faithful bondsman, as such, feels that though he has washed those organs in compliance with the command of Allah, the real impurity is that of the imperfection of faith, want of sincerity in action and evilness of conduct. When, with this awareness, the bondsman affirms his faith by reciting the Confessional Formula of unalloyed loyatly to Allah and implict adherance to the Prophet ﷺ, Allah grants him complete forgiveness and all the gates of Paradise opens for him.

In another version of the same Tradition and quoted, also, in *Sahih Muslim* the words of the Comfessional formula are given as follows:

Ash-hadu an laa ilaaha il-lal-laahu wahdahu laa sharika lahu wa ash-hadu an-na Mohammadan 'abduhu wa rasooluh (I attest that there is no god save Allah, One and without a partner, and I attest that Muhammad ﷺ is His bondsman and Prophet). In yet another version, quoted in *Tirmizi*, he following words are added after the Formula:

Allahummaj 'alni minat-tawwabeena waj' alni minal muta-tahhireen (O God! Make me one from among those who repent for their sins and from among those who keep themselves pure).

Effulgence of Organs of Wudu on Day of Resurrection

(٤٢٠/١٨) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ اُمَّتِیْ يُدْعَوْنَ يَوْمَ الْقِيٰمَةِ غُرًّا مُحَجَّلِيْنَ مِنْ آثَارِ الْوُضُوْءِ فَمَنِ اسْتَطَاعَ مِنْكُمْ اِنْ يُطِيْلَ غُرَّتَهٗ فَلْيَفْعَلْ (رواه البخاری و مسلم)

(420/18) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When my followers will be summoned on the Day of Resurrection, their faces, hands and feet will be radiant with the effects of *wudu*. Thus, whoever (of you) can increase this radiance and make in perfect, he must do so."

(Bukhari and Muslim)

Commentary: In this world, the effect of *wudu* is only this much that the face, hands and feet become cleaner, and the enlightened ones also derive a special feeling of peace and happiness from it. But, as the Prophet ﷺ has said in this and many other Traditions, a propitious effect of it on the Day of Ressurection will be that the faces, hands and feet of his followers will give light, which will be their distinguishing mark in the Hereafter.

Moreover the more perfect one's *wudu* is, the greater will be the radiance. The Prophet ﷺ, therefore, has advised, at the end of the narrative, that everyone should strive to the utmost to perfect the effulgence by performing wudu throughly and well.

Complete And Faultless Wudu Despite Inconveience

(٤٢١/١٩) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَلَا اَدُلُّكُمْ عَلٰى مَا يَمْحُوا اللهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوْا بَلٰى يَا رَسُوْلَ اللهِ قَالَ اِسْبَاغُ الْوُضُوْءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطَا اِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلٰوةِ بَعْدَ الصَّلٰوةِ فَذَا لِكُمُ الرِّبَاطُ فَذَالِكُمُ الرِّبَاطُ (رواه مسلم)

(421/19) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "May I tell you three things owing to the auspiciousness of which Allah removes sins and causes elevation in ranks?" "Do please", replied the Companions ﷺ. The Prophet ﷺ said: "(i) To perform *wudu* thoroughly despite

inconvenience; (ii) To bend one's steps more frequently towards the mosque; and (iii) To wait for the next prayer after offering one. This is the real *Ribat*,[1] the true *Ribat*." (Muslim)

Commentary: In this Tradition the Prophet ﷺ has laid stress on three things and told that these lead to the remission of sins and promotion in ranks.

Firstly, wudu should be performed thourghly and it must not be cut short even if, for some reason, it may be a source of discomfort. For instance, it is winter and the water is cold or is not readily available in sufficent quantity and one has to go some distance to fetch it; in such a case to bear the hardship and perform the *Wudu* properly is an act of such a high merit that sins are forgiven as a result of it and elevation in ranks takes place.

Secondly, to go to the mosque regularly for offering up the prayers, and, evidently, the farther one lives, the greater will be the reward.

Thirdly, to wait eagerly for the next prayer. This, surely, will be the state of the bondsman whose heart derives peace and comfort from prayer, and who has been blassed, in some measure, with the feeling so eloquently expressed by th Prophet ﷺ in these few words: "The coolness of my eyes lies in prayer."

The word *ribat* occuring in the last sentence of the Tradition denotes "The detachment of soldiers stationed at the border for defence against an invasion by the enemy." Hence, it, probably, shows that these acts serve as defensive installations on the frontier against the assault by the devil.

Solicitude For *Wudu* is A Sign of Perfection of Faith

(٤٢٢/٢٠) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْتَقِيْمُوا وَلَنْ تُحْصُوْا وَاعْلَمُوْا اَنَّ خَيْرَ اَعْمَالِكُمُ الصَّلٰوةُ وَلَا يُحَافِظُ عَلَى الْوُضُوْءِ اِلَّا مُؤْمِنٌ (رواه مالک و احمد و ابن ماجه و الدارمی)

(422/20) Thauban ؓ related to us that the Messenger of Allah ﷺ said: "Walk upright; remain steadfast on the Straight Path (but this steadfastness being very difficult), you will never be able to have a full control over it. (You should, therefore, always

[1]. Meaning outpost.

consider yourself at fault and blameworthy). And know well that the best deed among all your deeds is prayer (hence, pay the greatest attention to it), and only a truthful Believer can take full care of *wudu*." (Muwatta, Musnad Ahmad, Ibn Majah and Daarami)

Commentary: "Taking full care of wudu", occurring in the above Tradition, can mean performing it in the correct manner, as required by the sunnah well as remaining permanently in that state. Commentators say it signifies both. In any case, the Prophet ﷺ has, here, described concern for wudu and its observance as a sign of perfection in faith and the way of truthful Believers.

Wudu Upon *Wudu*

(١٢٣/٢١) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ عَلٰى طُهْرٍ كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ . (رواه الترمذی)

(423/21) It is related by Ibn Umar ؓ that the Messenger of Allah ﷺ said: "Whoever performed *wudu* notwithstanding pruity (i.e., although he was with wudu), ten good deeds will be written down for him." (Tirmizi)

Commentary: What it, apparently, denotes is that to perform a fresh wudu while the earlier one still holds good should not be considered futile. On the other hand, it is such a meritorious act that ten good deeds are written in the account of anyone who does so.

Some of the commentators have expressed the view that it appertains to the situation in which a worship for which *wudu* is necessary has been offered up with the earlier abulution. Otherwise, a fresh *wudu* should not be performed by anyone who performs wudu but does not offer any worship with it or do anything after which the renewal of wudu becomes essential or is preferable.

Harmful Effects of A Defective *Wudu*

(٤٢٤/٢٢) عَنْ شُبَيْبِ بْنِ اَبِیْ رَوْحٍ عَنْ رَجُلٍ مِنْ اَصْحَابِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلّٰی صَلٰوۃَ الصُّبْحِ فَقَرَأَ الرُّوْمَ فَالْتَبَسَ عَلَيْهِ فَلَمَّا صَلّٰى قَالَ مَابَالُ اَقْوَامٍ يُصَلُّوْنَ مَعَنَا لَا يُحْسِنُوْنَ

الطُّهُوْرَ وَ اِنَّمَا يُلْبِسُ عَلَيْنَا الْقُرْآنَ اُولٰئِكَ . (رواه النسائی)

(424/22) It is related by Shabib bin Abi Rooh, on the authority of a Companion ﷺ, the Messenger of Allah ﷺ once offered the *Fajr*[1] prayer in which, as he began reciting *Surah-Ar-Rum*, he fell in doubt (about its actual wording) and there was an interruption. When the prophet ﷺ had finished the prayer, he observed: 'How is it that some people join us in prayer but do not carry out purification (i.e., *wudu* etc) properly? These are the men who cause distrubance in our recitation of the Qur'an'."

(Nasai)

Commentary: It shows that harmful effects of failure to observe cleanliness and perform *wudu* etc, properly fall even on pure hearts, so much so that it can cause distrubance in the recitation of the Qur'an. When the blessed heart of the Prophet ﷺ could be affected to such an extent by the failings of others, one can imagine its effect on commoners like us. But since our hearts have grown insensitive owing to persistent negligence we do not feel these things.

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1. The early morning prayer

MISWAK

One of the things upon which the holy Prophet ﷺ has laid special stress in relation to cleanliness and pruification is *Miswak*[1]. He is even reported to have remarked, once, "but for the fear of adding to the hardship of my folowers I would have ordered them to use miswak at each prayer time."

The medical advantages of using miswak regularly and the protection it gives against a number of diseases are now common knowledge. From the religious point of view, however, its importance lies in being highly pleasing to Allah.

Importance

(٢٢٥/٢٣) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ .

(رواه الشافعي احمد والدارمي و النسائي وروى البخاري في صحيحه بلا اسناد.)

(225/23) It is related by Sayyidah Ayshah رضی اللہ عنہا that the Messenger of Allah ﷺ said: "*Miswak* cleans the mouth throughly and is (also) greatly pleasing to the Lord."

(Daarami and Nasai)

Commentary: There are two aspects of goodness in every thing: one which is beneficial from the worldly point of view and is considered agreeable by the people, on the whole, and the other which is pleasing to Allah and a source of reward in Hereafter. The above Tradition tells that *Miswak* possesses both the qualities. It cleans the mouth and removes bad odour; these are its ready material advantages. The other heavenly and eternal benefit is that it is a unique means of earning the good pleasure of the Lord.

1. A twig or tender shoot of the branch of a tree which was, generally, used by the Arabs for brushing the teeth in the olden days and a number of Muslims do so even today.

(٤٢٦/٢٤) عَنْ اَبِیْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْلَا اَنْ اَشُقَّ عَلٰى اُمَّتِيْ لَاَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلٰوةٍ (رواه البخاری ومسلم، واللفظ لمسلم)

(426/24) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "If I did not fear that my followers would be put to much hardship, I would have made it compulsory for them.to use *miswak* at every prayer-time." (Bukhari and Muslim)

Commentary: The above Tradition tells that seeing the advantages of miswak and the liking Allah has for it, the Prophet ﷺ wanted to make it obligatory for the Muslims to use it at every prayer-time but if he did not do so it was simply because he felt it would add to their diffuculty and many people would not find it easy to observe it.

On further consideration, it, also, is a most effective way of persuasion and exhortation.

(٢٢٧/٢٥) عَنْ اَبِیْ اُمَامَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَاجَاءَ نِیْ جِبْرَئِيْلُ عَلَيْهِ السَّلَامُ قَطُّ اِلَّا اَمَرَنِیْ بِالسِّوَاكِ لَقَدْ خَشِيْتُ اَنْ اُحفِیَ مُقَدَّمَ فِیَّ (رواه احمد)

(227/25) It is related by Abu Umamah ﷺ that the Messengr of Allah ﷺ said: "Whenever Jibril, the Angel of Allah, came to me, he invariable told me about miswak. I fear that (as a result of constatn exhortation by Jibril) I might abrade the front part of my mouth by using miswak all the time." (Musnad Ahmad)

Commentary: The repeated urging by Jibril was, in fact, at the behest of Allah, the idea being that it was particularly essential for a person who was constantly in conmunion with Allah and engaged in paying homage to Him and to whom His Angel used to come frequently and who had made the recitation of the Divine Word and its preaching and propagation the sole aim and mission of his life that he took exceptional care to keep his mouth clean. It was for that reason that the sacred Prophet ﷺ used miswak much and often.

Special Occasions

(٤٢٨/٢٦) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرْقُدُ مِنْ لَيْلٍ

وَلَانَهَارٍ فَيَسْتَيْقِظُ اِلَّايَتَسَوَّكَ قَبْلَ اَنْ يَّتَوَضَّأَ . (رواه احمد و ابو داؤد)

(428/26) Sayyidah Ayshah رضی الله عنها related to us that the usual practice of the Messenger of Allah ﷺ was that whenever he slept, during the day or the night, on waking from sleep and before performing *wudu*, he used the *miswak*. (Abu Dawood)

(٤٢٩/٢٧) عَنْ حُذَيْفَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ لِلتَّهَجُّدِ مِنَ اللَّيْلِ يَشُوْصُ فَاهُ بِالسِّوَاكِ . (رواه بخاری و مسلم)

(429/27) Huzaifah ﷺ narrated that it was the custom of the Messenger of Allah ﷺ to clean his mouth throughly with miswak when he got up in the night for *Tahajjud* prayer. (Bukhari and Muslim)

(٤٣٠/٢٨) عَنْ شُرَيْحِ بْنِ هَانِئٍ قَالَ سَأَلْتُ عَائِشَةَ بِاَىِّ شَيْئٍ كَانَ يَبْدَأُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ بَيْتَهُ قَالَتْ بِالسِّوَاكِ . (رواه مسلم)

(430/28) It is related by Shuraih bin Hani, "(Once) I enquired from Sayyidah Ayshah رضی الله عنها what was the first thing the Messenger of Allah ﷺ did on returning home from anywhere. She replied: 'First of all, he used miswak'." (Muslim)

Commentary: The above Traditions tell that the Prophet ﷺ used to bursh his teeth with miswak whenever he rose from bed, specially at night for *Tahajjud*. It was, also, the first thing he did not coming back from any place. We, thus, learn that *miswak* is not related to *wudu* alone but it should be used habitually on rising and even before *wudu* if a long time has elapsed since one had cleansed the teeth. These reports have led the theologists to conclude that though it is commendable and pleasing to Allah to use *miswak* at all times, five occasions specially call for it: (i) on performing wudu: (ii) at the time of standing up for prayer (if a long time has passed since the last *wudu* and prayer; (iii) while reciting the Qur'an; (iv) on rising from bed; and (v) when bad odour has been produced in the mouth or the colour of teeth has changed.

Miswak is the Sunnah of Prophets علیهم السلام

(٤٣١/٢٩) عَنْ اَبِىْ اَيُّوْبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعٌ مِنْ

سُنَنِ الْمُرْسَلِيْنَ الْحَيَاءُ وَ التَّعَطُّرُ وَالسِّوَاكُ وَ النِّكَاحُ ۔ (رواه الترمذی)

(431/29) Abu Ayyub Ansari ﷺ reported that the Messenger of Allah ﷺ said, "Four characteristics pertain to the practices of the Messengers عليهم السلام: modesty, use of perfume, use of miswak and marriage." (Tirmizi)

Commnetary: The Holy Prophet ﷺ exhorted the Ummah to observe these four characteristics which pertain to Allah's Messengers عليهم السلام. We have already spoken about modesty in the relevant chapter. We shall write on marriage later in this book. Use of perfume is indeed a good habit and gives man a particular spiritual activity and enlightenment.

Ten Personal Charateristics

(٤٣٢/٣٠) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَشْرٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَ اِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكُ وَ اسْتِنْشَاقُ الْمَاءِ وَقَصُّ الْاَظْفَارِ وَ غَسْلُ الْبَرَاجِمِ وَنَتْفُ الْاِبِطِ وَ حَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ قَالَ زَكَرِيَا قَالَ مَصْعَبٌ وَ نَسِيْتُ الْعَاشِرَةَ اِلَّا اَنْ تَكُوْنَ الْمَضْمَضَةُ ۔ (رواه مسلم)

(432/30) It is related on the authority of Sayyidah Ayshah رضى الله عنها that the Mesenger of Allah ﷺ said: "Ten things are among natural acts: cutting (or tirmming) of moustaches; growing of beard; brushing of teeth with *miswak*; snuffing water into the nose and cleaning it; washing of phalanges of fingers; plucking of the hair of armpits; removal of the hair under the navel; and purification with water after a natural evacuation." The narrator, Zakaria, tells that his mentor, Saheikh Mus'ab, had mentioned only those nine things and said that he had forgotten the tenth, but believed that it was the rising of the mouth. (Muslim)

Commnetay: These ten items have been described in the above Tradition as Min-Al-fitrah (meaning among the natural acts) but some authorities say that Al fitrah here means the Sunnah, i.e., the confirmed practice of the the Messengers عليهم السلام and they are strengthened in their view by the fact that in *Mistakhraj* Abu Uwanah's account of the Tradition, the word sunnah has been used in place of fitrah. According to them, the way of Messengers عليهم السلام has been characterised as fitrah because it ideally conforms to

nature. Hence, this Tradition would mean that the ten points formed a part of the way of life led by the Prophets عليهم السلام and prescribed by them for their followers.

Some commentators have, further, helf that Al-fitrah, in it, signifies *Deen-i-Fitrah* (the Natural Religion) i.e., Islam. In the Qur'an, Faith has been described as Nature. It is started in Surah-i-Rum:

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ذٰلِكَ الدِّيْنُ الْقَيِّمُ (الروم ٣٥: ٣٠)

So set thy purpose for religion as a man by nature upright — the nature (framed) by Allah — in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion. (Al-Rum 35:30)

It would, in that case, mean that the ten things are among the tenets of the Islamic faith.

It is, again, suggested that Al-fitrah denotes human nature. The above saying would, thus, shows that the ten points conform to the instinctive human behaviour as fashioned and designed by Allah. Just as it is natural for man to feel attracted to faith, virtue, cleanliness and purity, and to find infidelity, lewdness and filthiness abhorrent and repulsive, he; also, instinctively likes these ten things (provided that his natural inward impulses have not been prevented by external influences), and, as all enlightened people will agree, the faith and way of life the Prophets عليهم السلام bring with them is nothing but an authentic and disciplined elucidation of human instincts and desires.

Writes Shah Waliullah رحمة الله عليه: "The ten acts which, in fact, belong to the realm of purity and cleanliness and attributed to Sayyidina Ibrahim عليه السلام, the founder and progenitor of Millet Hanifia[1], and have, generally, been current in all the Hanafi communities. They have believed in them and observed them in daily life. For centuries they have been living and dying in compliance with these things. That is why, they are called fitrah, i.e., Nature and are the regular practices of Millet Hanifi[2]. It is

❶. Meaning a community that is committed exclusively to Allah.

❷. Same is Millet-i-Hanfia.

necessary for every community to have some definite and well-known characteristics which are so clear that it can be recognised through them, and, also, taken to task for negligence in their regard so that faithfulness and faithlessenss of the community can be determined easily. Morevoer, it is advisable that the distinguishing features are such that they are not rare, and are, also, manifestly beneficial, and the people's minds accept them unreservedly. Allah these aspects are present in these things. One should ponder over the following points in order to appreciate its meaning:

"By the growth of the hair that are peculiar to some parts of the human body the sound and wholesome nature of a cleanliness-loving man of good taste feels the same kind of revulsion and uneasiness as in the state of Hadith i.e., when some foul matter is discharged from the body. Such is the case with the hair growing in the armpit and under the navel. Hence, by removing it, a right-minded person feels a sort of relief and cheerfulness as if it is a special claim of his nature. The same is true of the nails, and the position of the beard is that it distinguishes between a grown-up man and a youth and it is the pride and ornament of men and marks the completion of their manly form and appearance, and to grow it, also, is the confirmed practice of the Messengers. It is, therefore, obligatory to grow the beard[1], and to shave it off is the characteristic of non Muslim communities, like the fire-worshippers and the Hindus. Moreover, as people of lower-rank and having a vulgar taste do not, generally, grow the beard, not to grow it is to bring oneself down to their level.

"And the distinct harm in growing the moustaches and keeping them long is that whatever is eaten or drunk comes into contact with them if these are long enough to reach the mouth and the way of nasal discharge is, also, the same. Cleanliness, therefore, demands that moustaches should not be too long and it is for that

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❶. In many Traditions the command to grow the beard has been given explicitly and in the imperative mood form which the thelogistic have inferred that it is essentiat. But in no Tradition has its length been specified. The jurists, however, have concluded through the process of evidence and reasoning that it should be grown upto the length of a fist.

reason that one is required to keep them trimmed. The need and importance of rinsing the mouth and cleaning the nose with water after a natural evacuation and the washing of the phalanges of fingers where the grime collects is self-evident from the point of view of cleanliness and purification."[1]

In the view of some theologists, the above Tradition, further, enuciates the principle that cleanliness of the body, taking care of one's appearance and keeping away from or getting rid of anything that excites the feelings of disgust and aversion is the law of nature and the way of the Messangers عليهم السلام.

This hadith has been narrated by Abdullah bin Zubayr ؓ who heard it from his aunt Sayyidah Ayshah رضی الله عنها, Talqq bin Habib transmitted it from him and Mus'ab bin Shaybah reported it from him. Zakaria bin Abu Za'idah was his student and he transmitted the hadith from him, saying that the hadith from him, he had forgotten the tenth characteristic but believed it might be rising the mouth.

Miswak Adds to The Value of *Namaz*

(٤٣٣/٣١) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَفْضُلُ الصَّلٰوةُ الَّتِيْ يُسْتَاكُ لَهَا عَلَى الصَّلٰوةِ الَّتِيْ لَا يُسْتَاكُ لَهَا سَبْعِيْنَ ضِعْفًا .

(رواه البيهقى فى شعب الايمان)

(433/31) It is related by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ said: "The prayer of which *miswak* is done is seventy times superior to the prayer offered without miswak." (Baihaqi)

Commnetary: In the Arabic language and idom, as we have remarked previously, the figure of seventy, like some other figures, is sued to denote excess or profusion. Here, too, it has, probably, been employed in the same sense. The above Tradition will, thus, mean that prayer which is offered after cleaning the teeth with miswak is of a much higher value than the one celebrated without it.

When a bondsman decides to present himself in the audience of the King of Kings and to glorify Him and hold communioun with Him thourgh prayer and imagines that His Glory and

1. Hujjat.

Magnifience demands that the tongue should be washed with musk and rose water before uttering this name, but as, out of Mercy, the Lord of Lords has enjoined only the miswak, he is using it, is it not fitting that Prayer for which miswak is used with those sentiments of reverence and deep tenderness should be those sentiments of reverence and deep tenderness should be seventy times, or even more, superior to the one offered without it.

This hadith is also transmitted by Ahmad, Bazzar, Abu Ya'la, Ibn Khazimah, Hakim as mentioned in Targhib. Another hadith of the same purport is transmitted by Abdullah bin Abbas ﷺ and Jabir ﷺ.

WUDU

Among the instructions given by the holy Propeht ﷺ concerning cleanliness and purification there are some like those appertaining to *Istinja* cleanliness of the body and dress, and purity and impurity of water that are of general and all-time application and other which are related exclusively to prayer and can be described as its pre-requisites. The command of *wudu* belongs to the latter catagory. Says the Qur'an:

"اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ ٥ " (المائدة ٥:٦)

When you rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. (Al-Ma'idah 5:6)

To be with wudu is, thus, an essential condition of this unique form of presence in the Court of the Almighty and of holding communion with Him. Whoever is not with *wudu* (i.e., is in the state of Hads) must perform ablution before offering up prayer.

No Prayer Without Wudu

(٤٣٤/٣٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُقْبَلُ صَلٰوةُ مَنْ اَحْدَثَ حَتّٰى يَتَوَضَّأَ. (رواه البخاری و مسلم)

(434/32) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Whoever is not with wudu, his prayer shall not be accepted until he performs the *wudu*." (Bukhari and Muslim)

(٤٣٥/٣٣) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُقْبَلُ صَلٰوةٌ بِغَيْرِ طُهُوْرٍ وَلَا صَدَقَةٌ مِنْ غُلُوْلٍ (رواه مسلم)

(435/33) It is related on the authority of Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "No prayer can be accepted without purification and no *Sadaqah*[1] can be accepted which is given away from goods that are acquired illegitimately." (Muslim)

(٤٣٦/٣٤) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الصَّلٰوةِ الطُّهُوْرُ وَ تَحْرِيْمُهَا التَّكْبِيْرُ وَ تَحْلِيْلُهَا التَّسْلِيْمُ .

(رواه ابو داؤد والترمذی والدارمی و رواه ابن ماجه عنه و عن ابی سعید)

(436/34) It is narrated by Sayyidina Ali ﷺ that the Messenger of Allah ﷺ said: "The key to prayer is purification on (wudu), its *tahrim* (prohibition) is the *takbir* (that is, when anyone begins the prayer with *Allahu Akbar* the other permitted things are forbidden to him, like talking, eating, and drinking etc.). And its Tahlil (permission) is to end prayer with *as-salamu alaykum wa rahmatul Allah* (when all these things which he was forbidden during prayer become allowed to him).

(Abu Dawood, Tirmizi, Daarami, Ibn majah.)

(٤٣٧/٣٥) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الْجَنَّةِ الصَّلٰوةُ وَ مِفْتَاحُ الصَّلٰوةِ الطُّهُوْرُ (رواه احمد)

(437/35) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "The key to Heaven is prayer and the key of prayer is ablution." (Musnad-i-Ahmad)

Commnetary: In these two hadith, ablution has been described as the key of prayer showing that just as no one can enter a locked house without opening the lock with the key so, also, it is not possible to gain admission to prayer without wudu. All these reports denote, with a slight variation of words, that ablution is a necessary of offering prayer worthly of acceptance. Since prayer is the highest form of presence before Allah and of paying divine honours, respect and regard for it would demand that the command to take a bath and wear a good, clean dress was given for every prayer but as it would have entailed much hardship, Allah in His Infinite Kindness, has enjoined only this much that prayer should be offered in clean clothes and with wudu in which all the visible

[1]. Charity

organs that have a special place in the physical structure of man and can be said to sympolise the whole of the body get washed. Moreover, hands, feet, face and head are the parts that, generally, remain uncovered, and, hence, these alone are required to be washed or rubbed lightly in *wudu*.

The bondsmen who normally experience the dullness of spirit and uneasiness that is the characteristic of the state of Hadth and the feeling of freshness and effulgence which is produced on performing the ablution know well why *wudu* has been prescribed as an essential preparation for offering prayer. But this much even we, the common people, can realise that it is a solemn act of prepartion of presenting oneself in the Court of the Supreme Being. People who perform *wudu* even with this little awareness will, Insha Allah, feel a rare joy and effulgence in it.

Method

(٤٣٨/٣٦) عَنْ عُثْمَانَ اَنَّهُ تَوَضَّأَ فَاَفْرَغَ عَلٰى يَدَيْهِ ثَلٰثاً ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلٰثاً ثُمَّ غَسَلَ يَدَهُ الْيُمْنٰى اِلَى الْمِرْفَقِ ثَلٰثاً ثُمَّ غَسَلَ يَدَهُ الْيُسْرٰى اِلَى الْمِرْفَقِ ثَلٰثاً ثُمَّ مَسَحَ بِرَاسِهٖ ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنٰى ثَلٰثاً ثُمَّ الْيُسْرٰى ثَلٰثاً ثُمَّ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ نَحْوَ وُضُوْئِىْ هٰذا ثُمَّ قَالَ مَنْ تَوَضَّأَ وُضُوْئِىْ هٰذا ثُمَّ يُصَلِّىْ رَكْعَتَيْنِ لَّا يُحَدِّثُ نَفْسَهُ فِيْهِمَا بِشَيْئٍ غُفِرَلَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ (رواه البخارى و مسلم و اللفظ للبخارى)

(438/36) It is related by Sayyidina Uthman ﷺ that, once, he performed *wudu* in this manner that, first, he poured water over the palms of both his hands thrice, and, after it, rinsed his mouth and washed his nose by snuffing in water, and, then, blowing it out. Then, he washed his face thrice, and, after it, washed his right arm up to the elbow three times, and, then, in the same way, washed his left arm up to the elbow three times. Then, he passed his wet hand over his head and washed his right foot up to the ankle thrice, and, then, his left foot, in the same way, up to the ankle thrice. (After thus performing wudu) he remarked: "I saw the Messenger of Allah ﷺ performing wudu exactly as I have done just now, and I heard him say: 'Whoever preforms

wudu in this manner and, after it, offers two *Raka't*[1] of prayer which remains free from promptings of the self (i.e. during which he does not think of anything not related to prayer), all his previous sins are forgiven.". (Bukhari and Muslim)

Commentary: The Prophet's ﷺ method of performing *Wudu* described, or, rather, demonstrated by Sayyidina Uthman ﷺ here is the most perfect way of carrying out ablution. About rinsing the mouth and cleaning the nose with water it has not been specified in it as to how many times he did that, but in some other accounts of the same event it is clearly stated that these, too, were done thrice.

It is not necessary that the two Rak'at of prayer the offering of which with due reservance and humility is mentioned in the above narrative are optional prayers but if one is fortunate enough to offer, after performing wudu as ordained by Alah, even a Fard[2] or *Sunnah*[3] prayer free from "conversation with the self', i.e., during which distracting thoughts do not crowd the mind, he will, *Insha Allah,* gain the forgiveness promised in this report.

Commentators and godly men with an evolved spiritual awareness and insight have remarked that "conversation with the self" denotes the creeping of stray thoughts into the mind to the extent that the heart gets engrossed in them. There is, nevertheless, no harm if a doubt or an outside idea crops in the mind at the time of prayer but does not absorb the devotee's attention and he tries earnestly to shut it out or to drive it away. It happens even to those who are perfect in faith.

(٣٣٩/٣٧) عَنْ اَبِىْ حَيَّةَ قَالَ رَأَيْتُ عَلِيّاً تَوَضَّأَ فَغَسَلَ كَفَّيْهِ حَتّٰى اَنْقَاهُمَا ثُمَّ مَضْمَضَ ثَلَاثاً وَ اسْتَنْشَقَ ثَلٰثاً وَ غَسَلَ وَجْهَهٗ ثَلٰثاً وَذِرَاعَيْهِ ثَلٰثاً وَ مَسَحَ بِرَأْسِهٖ مَرَّةً ثُمَّ غَسَلَ قَدَمَيْهِ اِلَى الْكَعْبَيْنِ ثُمَّ قَامَ فَاَخَذَ فَضْلَ طَهُوْرِهٖ فَشَرِبَهٗ وَهُوَ قَائِمٌ ثُمَّ قَالَ اَحْبَبْتُ اَنْ اُرِيَكُمْ كَيْفَ كَانَ طُهُوْرُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

(رواه الترمذی و النسائی)

(339/37) Abu Haiyyah narrated "I saw Sayyidina Ali ﷺ. He

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1. Prayer consists of a number of cyclic parts each ending with two prostrations. These parts are known as Raka'ah (pl. Raka't).
2. Obligatory Prayers.
3. The kind of prayer the Prophet offered aside of the Obligatory Prayers and desired his followers to do the same.

performed *wudu* in this manner; first, he washed the palms of his hands throughly till he had cleansed them completely; then, he rinsed his mouth thrice; then, he snuffed water in his nose thrice; then he washed his face and both arms (up to the elbows) thrice; then he passed his wet hands over the head once; and, then, he washed both the feet up to the ankles thrice. After it, he got up and drank, in the standing position, the water left in the vesse after wudu. Later, when he had completed *wudu* before us in this way, he remarked: 'I thought I would show you how the Messenger of Allah ﷺ used to perform *wudu*."

(Tirmizi and Nassai)

Commentary: As we have learnt from the afore-mentioned narratives of Sayyidina Uthman ؓ and Sayyidna Ali ؓ, the Prophet ﷺ, generally, washed the parts that were to be washed in wudu three times, but he did the *Masah*[1] of the head only once. It, also, sometimes, happened that he washed the organs of wudu only once or twice with the object of indicating that the ablution could be performed that way as well. In the terminology of the jurists it is called bay fawaz (i.e., to make clear or show publicly the permission or lawfulness of a thing). It is, further, possible that the Prophet ﷺ, at certain times, did so owing to the sacrcity of water. Allah knows best.

(٤٤٠/٣٨) عَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ قَالَ تَوَضَّأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّةً مَرَّةً لَمْ يَزِدْ عَلٰى هٰذَا . (رواه البخارى)

(440/38) It is related by Abdullah bin Abbas ؓ, "(One day) the Messenger of Allah ﷺ performed *wudu* by washing the parts only once (and) no more." (Bukhari)

(٤٤١/٣٩) عَنْ عَبْدِ اللّٰهِ بْنِ زَيْدٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ (رواه البخارى)

(441/39) It is related by Abdullah bin Zaid bin 'Asim ؓ "(Once) the Messenger of Allah ﷺ performed *wudu* by washing the parts twice." (Bukhari)

Commentary: As for washing the parts only once or twice, the Prophet ﷺ did so, as explained earlier, merely to show that *wudu*

[1]. Act of passing wet hands over a part of the body with a view to cleaning it.

could, also, be performed like that or else his usual practice was to wash the hands, forearms and face and feet thrice, and he taught his followers to do the same. It is the better and *masnun* method of performing the ablution. The Tradition that follows elucidates the matter.

(٤٤٢/٤٠) عَنْ عَمْرِو بنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ جَاءَ اَعْرَابِيٌّ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُ عَنِ الْوُضُوءِ فَاَرَاهُ ثَلٰثاً ثُمَّ قَالَ هٰكَذَاالْوُضُوْءُ فَمَنْ زَادَ عَلٰى هٰذَا فَقَدْ اَسَاءَ وَ تَعَدّٰى وَ ظَلَمَ ۔ (رواه النسائي و ابن ماجه)

(442/40) Amr bin Shu'ayb quoted his father on the authority of his grandfather that a nomad Arab came to the propeht ﷺ and asked him about ablution. He demonstrated it to him, performing each detail three times (that is, those organs that are washed) and then said, "This is how *wudu* is performed. If anyone does more than this, he has done wrong, transgressed and done wickedly." (Nasa'i, Ibn Majah)

Commentary: The Prophet ﷺ has disallowed anyone to wash any part of the body more than three times implying that it is enough to obtain cleanliness that one wash his limbs three times. If anyone increases the number then he, as it were, suggests amendment to the *Shari'ah* and shows boldness.

(٤٤٣/٤١) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ وَاحِدَةً فَتِلْكَ وَظِيْفَةُ الْوُضُوْءِ الَّتِىْ لَا بُدَّ مِنْهَا وَمَنْ تَوَضَّأَ اِثْنَيْنِ فَلَهٗ كِفْلَانِ وَمَنْ تَوَضَّأَ ثَلٰثاً فَذَالِكَ وُضُوْئِىْ وَوُضُوْءُ الْاَنْبِيَاءِ مِنْ قَبْلِىْ ۔ (رواه احمد)

(443/41) It is related by Abdullah bin Umar رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever washes the parts only once in wudu, it is the grade of wudu from which there is no escape (i.e., no *wudu* can be performed unless it is done), and whoever washes the parts twice will recieve a two fold reward (as compared to him who washed the parts one time only), and whoever washes the parts thrice (which is better and *masnun*), then it is my *wudu* and the *wudu* of the Messengers before me (i.e., my method of performing *wudu* is to wash the parts three times over and the Messenger of Allah ﷺ who were raised up earlier, also, did the same)." (Musnad Ahmad)

Commentary: The above Tradition belongs to *Musnad Ahmad.* Another report also in it says "one day the Prophet ﷺ performed *wudu* before us in which he washed the parts only once and observed that it was the *wudu* of the lowest grade without which no one's prayer could find acceptance with Allah; then, he performed wudu before us in which he washed the part two times and observed that it would fetch twice as much reward as the former kind of wudu; and, then, he performed *wudu* before us in which he washed the parts thrice and observed that it was his wudu and the wudu of the Messengers عليهم السلام who preceded him." This report has also been reproduced in *Dar Qutni, Baihaqi, Ibn Hibban and Ibn Majah.*

Sunnah And Properties

In wudu, only the four acts mentioned in the verse of *Surah Al-Maidah* we have seen earlier are obligatory, i.e., washing of the face, washing of the arms up to the elbows, passing of wet hands over the head and washing of the feet upto the ankles. Apart from these, the other things the Prophet ﷺ did or exhorted others to do are known as the *sunnah*[1] and properties of *wudu* that carry it to both inward and outward perfection. These, for instance, are washing of the face, arms and feet, not once but thrice, passing the fingers through the beard and in between each-other and the toes, moving the rings, if it is worn, round the finger so that there remains no doubt about the water getting under it, rinsing the mouth and snuffing water in the nose, passing wet hands over the external and internal parts of the ears and reciting *Bismillah* at the beginning and the *Kalima* of Affirmation at the end of wudu, and, also, the supplication at its conclusion.

(٤٤٤/٤٢) عَنْ سَعِيْدِ بْنِ زَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا وُضُوْءَ لِمَنْ لَّمْ يَذْكُرِ اسْمَ اللّٰهِ عَلَيْهِ . (رواه الترمذی و ابن ماجه)

(444/42) It is related by Sa'eed bin Zayd ﷺ that the Messenger of Allah ﷺ said: "Whoever performed *wudu* without taking the name of Allah, he performed *wudu*." (Tirmizi and Ibn Majah)

Commentary: According to the majority of legistis, *wudu* which

1. Meaning acts and observances mentioned by the practice of the Prophet

is performed hurrriedly and without taking the name of Allah will be defective and lustreless and the forbidding of a defective thing by declaring it void is a habitual mode of expression in the Traditions. We have had the occasion to discuss the point at some length in the *Kitab Al-Iman*.

In the Tradition coming immediately after it, it is distinctly stated that wudu performed without taking the name of Allah is most faulty and imperfect in its inner lusture and effectiveness, though not wholly futile.

(٤٤٥/٤٣) عَنْ اَبِیْ هُرَیْرَةَ وَابْنِ مَسْعُوْدٍ وَابْنِ عُمَرَ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ مَنْ تَوَضَّاً وَ ذَکَرَاسْمَ اللّٰهِ فَاِنَّهٗ یُطَهِّرُ جَسَدَهٗ کُلَّهٗ وَمَنْ تَوَضَّاً وَلَمْ یَذْکُرِاسْمَ اللّٰهِ لَمْ یُطَهِّرْ اِلَّا مَوْضِعَ الْوُضُوْءِ . (رواه الدار قطنی)

(445/43) It is related on the authority of Abu Hurayrah ﷺ and Ibn Masood ﷺ that the Prophet ﷺ said, "Whoever performs wudu taking the name of Allah, the *wudu* purifies his whole body, and whoever performs *wudu* and does not take the name of Allah, *wudu* purifies only the parts washed." (Dar Qutni)

Commentary: It shows that when *wudu* is performed with the name of Allah, i.e., reciting *Bismillah* or any other formula of God-remembrance, the whole body is pruified and becomes radiant, and when it is performed without it, only the parts that are washed are purified; in other words, it is a *wudu* of a very poor quality.

(٤٤٦/٤٤) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَا اَبَاهُرَیْرَةَ اِذَا تَوَضَّأْتَ فَقُلْ بِسْمِ اللّٰهِ وَالْحَمْدُلِلّٰهِ فَاِنَّ حَفَظَتَکَ لَا تَبْرَحُ تَکْتُبُ لَکَ الْحَسَنَاتِ حَتّٰی تُحْدِثَ مِنْ ذَالِکَ الْوُضُوْءِ . (رواہ الطبرانی فی الصغیر)

(446/44) It is reported by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said, "O Abu Hurayrah, when you perform ablution say بسم الله (*Bismillah*) and الحمد لله (*Al Hamdu Lillah*). As long as you retain the wudu, your guarding angels (who record your deeds) will go on writting piety to your credit." (Tabarani).

Commnetary: This hadith tells us that as long as a person's ablution is retained the angels will write down for him pious deed

provided he had recited Bismillah and Al-Hamdulillah while performing ablution.

(٤٤٧/٤٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا لَبِسْتُمْ وَ اِذَا تَوَضَّأْتُمْ فَابْدَءُوْا بِمَيَامِنِكُمْ . (رواه احمد و ابو داؤد)

(447/45) Abu Hurayrah ﷺ has narrated that the Messenger of Allah ﷺ said: "When you wear a dress or perform *wudu*, begin with the organs on the right side of your body."

(Musnad Ahmad and Abu Dawood)

Commentary: It tells that when a person puts on clothes, shoes or socks he should first on the right side, and if he performs ablution, the washing of the parts should also be commenced from the right side.

(٤٤٨/٤٦) عَنْ لَقِيْطِ بْنِ صَبِرَةَ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَخْبِرْنِىْ عَنِ الْوُضُوْءِ قَالَ اَسْبِغِ الْوُضُوْءَ وَ خَلِّلْ بَيْنَ الْاَصَابِعِ وَ بَالِغْ فِى الْاِ سْتِنْشَاقِ اِلَّا اَنْ تَكُوْنَ صَائِماً (رواه ابو داؤد و الترمذى و النسائى)

(448/46) Laqeet bin Sabirah related to us that (once) he asked the Messenger of Allah ﷺ to tell him about *wudu* (i.e., particular). The Prophet ﷺ replied: "(One), perform *wudu* throughly and well (i.e., ensuring that nothing is left wanting), and, (secondly) pass the fingers in between them and the toes while washing them, and, (thirdly), claen the nostrils properly by drawing the water deep in them except when you are keeping fasting (i.e., do not draw in much water if you are fasting).

(Abu Dawood, Tirmizi and Nasai)

(٤٤٩/٤٧) عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَوَضَّأَ يَدْلُكُ اَصَابِعَ رِجْلَيْهِ بِخِنْصَرِهٖ (رواه الترمذى وابوداؤدوابن ماجه)

(449/47) Mustaurid bin Shaddad ﷺ narrated to us "I saw the Messenger of Allah ﷺ when he performed wudu he used to rub the toes (i.e., the space between them) with his little finger."

(Tirmizi, Abu Dawood and Ibn Majah)

(٤٥٠/٤٨) عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَوَضَّأَ

اَخَذَ كَفًّا مِنْ مَاءٍ فَاَدْخَلَهُ تَحْتَ حَنَكِهٖ فَخَلَّلَ بِهٖ لِحْيَتَهُ وَقَالَ هٰكَذَا اَمَرَنِىْ رَبِّىْ

(رواه ابو داؤد)

(450/48) Sayyidina Anas ﷺ said that when the Messenger of Allah ﷺ performed ablution, he took a handful of water and putting it under his chin made it go through hs beard, saying, "Thus did my Lord command me.' (Abu Dawood)

(٤٥١/٤٩) عَنْ اِبْنِ عَبَّاسٍ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَسَحَ بِرَاْسِهٖ وَاُذُنَيْهِ بَاطِنَهُمَا بِالسَّبَّاحَتَيْنِ وَ ظَاهِرَ هُمَا بِاِبْهَامَيْهِ . (رواه النسائى)

(451/49) It is related by Abdullah bin Abbas ﷺ "The Messenger of Allah ﷺ performed the masah of his mead (in *wudu*), and, with it, of both his ears (in such a way) that he performed the masah of the internal parts of the ears with fore-fingers, and of the external parts with both the thumbs." (Nasai)

(٤٥٢/٥٠) عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَاَدْخَلَ اِصْبَعَيْهِ فِىْ جُحْرَىِ اُذُنَيْهِ . (رواه ابو داؤد و احمد و ابن ماجه)

(452/50) Sayyidah Ar-Rubaiyi' bint Mu'awwiz رضی الله عنها said that she saw the Prophet ﷺ performing ablution and he inserted his two wet fingers in his ear-holes when wiping th ears. (Abu Dawood, Musnad Ahmad, ibn Majah).

(٤٥٣/٥١) عَنْ اَبِىْ رَافِعٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَوَضَّأَ وُضُوْءَ الصَّلٰوةِ حَرَّكَ خَاتِمَهُ فِىْ اُصْبَعِهٖ . (رواه الدار قطنى و ابن ماجه)

(453/51) It is narrated by Abi Rafi' "When the Messenger of Allah ﷺ performed *wudu*, he, also, moved his ring (to ensure that water reached the place covered by it as well)." (Dar Qutni and Ibn Majah)

Commentary: In the forgoing ahadith the Prophet ﷺ exhorted his companions to observe the etiquettes under which he himself was particular about.

Water Should Not be Spent Wastefully

(٤٥٤/٥٢) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

مَرَّبِسَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ مَاهٰذَا السَّرَفُ يَا سَعْدُ ! قَالَ أَفِي الْوُضُوْءِ سَرَفٌ؟ قَالَ وَ اِنْ كُنْتَ عَلٰى نَهْرٍ جَارٍ . (رواه احمد و ابن ماجه)

(454/52) Abdullah bin Amr bin Al-'Aas ﷺ related to us that (once) Sa'd bin Abu Waqas ﷺ was performing wudu (and he was using water wastefully in it) the Messenger of Allah ﷺ happened to pass by him. (As he saw it), he remarked, Sa'd, what extravagance is it (i.e., why are you wasting the water)?" 'Messenger of Allah ﷺ! replied Sa'd bin abi Waqas ﷺ, 'Can there be a wate of water even in wudu? "Yes", said the Propeht ﷺ, "It is wastefulness even though you are performing the ablution on the bank of a runnign stream'."

(Musnad Ahmad and Ibn Majah)

Commentary: The above tradition denotes that it is among the properties of *wudu* that water is not spent wastefully in it.

Use of Towel or Handkerchief

(٤٥٥/٥٣) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا تَوَضَّأَ مَسَحَ وَجْهَهُ بِطَرَفِ ثَوْبِهِ . (رواه الترمذی)

(455/53) It is related on the authority of Mu'az bin Jabal ﷺ "I saw that when the Messenger of Allah ﷺ performed *wudu* he wiped his face with a corner of his dress." (Tirmizi)

Commenary: It denotes that, after performing ablution, the holy Prophet ﷺ used to wipe his face with the corner of his clothing (mantle etc.,). It is, again, quoted in *Tirmizi*, on the authority of Sayyidah Ayshah, رضی الله عنها, that a piece of cloth was kept for the Propeht ﷺ to dry up the parts after ablution. In the narratives of some of other Companions, as well, a mention is made of such a cloth or handkerchief.

Taking into account all the reports it would appear that there used to be a special piece of cloth like a handkerchief with which the Prophet wiped his face, hands, feet and other parts after wudu, and, sometimes, he, also, did that with the corner of his garment. Allah knows best.

Supplication At The End of Wudu

We have seen a hadith telling us that at the end of wudu we must recite the *Kalimah Shahadah* and make a supplication:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

We have also seen a hadith exhorting us to offer two *raka'at* after that. This will atone for our past sins. Let us see one more hadith in this regard.

Reciting After Ablution

(٤٥٦/٥٤) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالٍ عِنْدَ صَلٰوةِ الْفَجْرِ حَدِّثْنِيْ بِاَرْجٰى عَمَلٍ عَمِلْتَهُ فِي الْاِسْلَامِ فَاِنِّيْ سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ قَالَ مَا عَمِلْتُ عَمَلاً اَرْجٰى عِنْدِيْ اِنِّيْ لَمْ اَتَطَهَّرْ طُهُوْرًا فِيْ سَاعَةٍ مِنْ لَيْلٍ اَوْ نَهَارٍ اِلَّا وَصَلَّيْتُ بِذَالِكَ الطُّهُوْرِ مَا كُتِبَ لِيْ اَنْ اُصَلِّيَ. (رواه البخاری و مسلم)

(456/54) It is reported by Sayyidina Abu Hurayrah ﷺ that one day after the Fajr prayer the Messenger of Allah ﷺ said to Sayyidina Bilal ﷺ, "Tell me Bilal, of the action that you have done since becoming a Muslim which is most calculated to cause hope in you, for I heard the sound of your sandals in front of me in Paradise." Bilal ﷺ replied, "I have done no such action calculated in my opinion to cause hope than that I have never performed ablution at any hour of the night or day without immediately praying what was ordained for me to pray."

(Bukhari and Muslim)

Commentary: The Prophet ﷺ had heard Sayyidina Bilal's ﷺ footsteps in Paradise in his dream. Hence the question of his going to Paradise in this life does not arise. However, the fact that the Prophet ﷺ saw him in his dream in Paradise ensures that Sayyidina Bilal ﷺ will go to Paradise. In fact, he will enjoy the highest rank there.

Hence, we must offer prayer after performing ablution, even if it is the fard, sunnah, or optional prayer.

JANABAT AND ITS *GHUSL*

We have seen how a person with a sound disposition and a spiritual outlook feels a sort of gloom and uneasiness when he passes out filhty matter from his body or satisfies a cranal urge which is far removed from the celestial aspects of his personality and regards himself unwrothy of a sacred act like worship as long as he is in that state. Such a condition, which is called *Hads*, is of two kinds, or rather, it has two grades. One is *Hads Asghar* (i.e., minor impurity) for getting rid of which *wudu* is sufficient, i.e., the feeling of depression and filthiness gets removed on performing wudu. The other is *Hads Akbar* (i.e., major impurity) whose effects are much deeper and can be nullified only by *Ghusl*[1]. Defaction, ůrination and passing of flatus belong to the former catagoryof Hads while cohabition, menstruation and labour and childbirth offer the instances of the latter catagory.

A right-minded person considers a bath necessry for dispelling the feeling of spiritual distress and uncleanliness produced by sexual intercourse, menstraution or child-birth and does not regard himself or herself to be in a fit state to engage in religious acts, such as, prayer and God-remembrance or even to go to a sacred place like mosque unless he or she has taken a bath. This is required of man by his untainted inward impulse and the *Shari'ah* (i.e., the Islamic Canonic Law), too, has prescribed a bath in such circumstances and prohibited its followers from carrying out an act of worship or entering a mosque or any other sanctified place without *ghusl*.

When Ghusl is Obligatory

(٥٥/٤٥٧) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا

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1. Ritual washing of the whole body; a bath in common usage.

تَقْرَءُ الْحَائِضُ وَلَا الْجُنُبُ شَيْأً مِنَ الْقُرْآنِ . (رواه الترمذی)

(457/55) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: No menstruating woman or *Junubi*[1] person should recite anything from the Qur'an." (Tirmizi)

(٤٥٨/ ٥٦) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجِّهُوْاهٰذِهِ الْبُيُوْتَ عَنِ الْمَسْجِدِ فَاِنِّيْ لَا اُحِلُّ الْمَسْجِدَ لِحَائِضٍ وَلَا جُنُبٍ . (رواه ابوداؤد)

(458/56) It is related by Sayyidah Ayshah رضی اللہ عنہا that the Messenger of Allah ﷺ said: "Turn the direction of these houses from the mosque (i.e., shut their doors that open into the mosque and open them on the other side) for there is absolutely no justification for a menstruating woman or a *Junubi* to enter the mosque (i.e., it is strictly forbidden to them to go into it)." (Abu Dawood)

Commentary: When the Prophet's ﷺ Mosque was built at first, the doors of a large number of neighbouring houses opened in its courtyard. After some time the command came that the sanctity of the mosque demanded that woman during menses and persons who were in the condition of *Janabat* must not come into it. The Prophet ﷺ, thereupon, ordered that the doors of all the houses that opened into mosque should be closed and new door made on the other side.

Method

(٤٥٩/٥٧) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَحْتَ كُلِّ شَعْرٍ جَنَابَةٌ فَاغْسِلُوْا الشَّعْرَ وَانْقُوا الْبَشْرَةَ .(رواه ابوداؤد والترمذی وابن ماجه)

(459/57) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The effect of *janabat* is under every hair of the body. Thus, the hair should be washed throughly in *Ghusl Janabat* (so that the parts of the body that are covered with hair are cleaned and purified), and the part of the skin which is visible (i.e., is not covered with hair) should, also, be cleansed

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[1]. The state of uncleanliness caused by sexual discharge whether as a result of copulation or in a dream etc., is called *Janabat* while a person who is in the state is called a *Junubi*.

and purified properly." (Abu Dawood, Tirmizi and Ibn Majah)

(٤٦٠/٥٨) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَنَابَةٍ لَمْ يَغْسِلْهَا فُعِلَ بِهَا كَذَا وَ كَذَا مِنَ النَّارِ ، قَالَ عَلِيٌّ فَمِنْ ثَمَّ عَادَيْتُ رَاسِيْ فَمِنْ ثَمَّ عَادَيْتُ رَاسِيْ ثَلٰثاً .

(رواه ابو داؤد و احمد و الدارمي الا انهما لم يكر رافمن ثم عاديت راسي.)

(460/58) It is related by Sayyidina Ali ﷺ that the Messenger of Allah ﷺ said: "Whoever left unwashed even the place equal to a hair in the *Ghusl of janabat* shall receive such-and-such punishment of Hell." The narrator, Sayyidina Ali ﷺ added "owing to this warning of the Prophet ﷺ I became an enemy of my hair i.e., made it a principle to shave it off as soon as it started growin)." According to the narrative quoted in *Abu Dawood*, Sayyidina Ali ﷺ said it thrice. (Abu Dawood)

Commentary: Both of these Traditions show that in the *Ghusl of Janabat* the whole body should be washed in such a way that nothing, not even a place equal to a hair, was left out.

Some commentators have remarked that Sayyidina Ali's ﷺ habitual course of action of having the hair of his head shaved as soon as it began to grow long in order to make it easy to take a bath signifies that it is also lawful and commendable to have a shaven head though the growing of the hair of the head is more desirable as was the custom of the sacred Prophet ﷺ and the rest of the rightly guided Companions ﷺ.

(٤٦١/٥٩) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ يَبْدَءُ فَيَغْسِلُ يَدَيْهِ ثُمَّ يُفْرِغُ بِيَمِيْنِهٖ عَلٰى شِمَالِهٖ فَيَغْسِلُ فَرْجَهُ ثُمَّ يَتَوَضَّأُ وُضُوْءَهٗ لِلصَّلٰوةِ ثُمَّ يَاخُذُ الْمَاءَ فَيُدْخِلُ اَصَابِعَهٗ فِيْ اُصُوْلِ الشَّعْرِ حَتّٰى اِذَا رَاٰى اَنْ قَدِاسْتَبْرَاَحَفَنَ عَلٰى رَاسِهٖ ثَلٰثَ حَفَنَاتٍ ثُمَّ اَفَاضَ عَلٰى سَائِرِ جَسَدِهٖ ثُمَّ غَسَلَ رِجْلَيْهِ . (رواه البخارى و مسلم و اللفظ لمسلم)

(461/59) It is related by Sayyidah Ayshah رضی الله عنها that when the Messenger of Allah ﷺ used to take the bath of *janabat*, he, first, washed both the hands, then cleaned the private parts with the left hand and poured water over them with the right hand, and, then performed *wudu* as is done for prayer. After it, he took

water (in his hands) and made it reach the roots of the hair (of his head and beard) by moving the roots of the hair with his fingers till he was sure that the water had got to every place, and, then, poured three handfuls of water over his head. He, then, poured water all over the body, and, afterwards, washed both his feet." (Bukhari and Muslim)

(٤٦٢/٦٠) عَنْ اِبْنِ عَبَّاسٍ قَالَ حَدَّثَتْنِيْ خَالَتِيْ مَيْمُوْنَةُ قَالَتْ اَدْنَيْتُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ غُسْلَهُ مِنَ الْجَنَابَةِ فَغَسَلَ كَفَّيْهِ مَرَّتَيْنِ اَوْ ثَلَاثًا ثُمَّ اَدْخَلَ يَدَهُ فِي الْاِنَاءِ ثُمَّ اَفْرَغَ بِهٖ عَلٰى فَرْجِهٖ وَ غَسَلَهُ بِشِمَالِهٖ ثُمَّ ضَرَبَ بِشِمَالِهِ الْاَرْضَ فَدَ لَكَهَا دَلْكًا شَدِيْدًا ثُمَّ تَوَضَّأَ وُضُوْئَهُ لِلصَّلٰوةِ ثُمَّ اَفْرَغَ عَلٰى رَاسِهٖ ثَلٰثَ حَفَنَاتٍ مِلْأَكَفِّهٖ ثُمَّ غَسَلَ سَائِرَ جَسَدِهٖ ثُمَّ تَنَحّٰى عَنْ مَقَامِهٖ ذَالِكَ فَغَسَلَ رِجْلَيْهِ ثُمَّ اَتَيْتُهُ بِالْمِنْدِيْلِ فَرَدَّهُ . (رواه البخاری و مسلم و هذالفظ مسلم)

(462/60) Abdullah bin Abbas ﷺ related his aunt (i.e., mother's sister), Sayyidah Maimoona رضی الله عنها, had told him "Once I placed the water for the Messenger of Allah ﷺ, first of all, he washed his hands twice or thrice, and, then, put his washed hand into the vessel which contained the water, and, taking water from it, poured it on his private part and washed them with the left hand. After it, he rubbed his left hand on the earth (and cleaned it properly), and, then poured water over his head thrice, and, then, washed the whole body. He, then, moved away from that place and washed his feet. Afterwards, I gave him a piece of cloth (i. e., a towel or handkerchief) but he returned it." (In another account of the same incident appearing in *Sahihain*[1], it is stated that instead of using the towel the Prophet removed the water from the body with both the hands.) (Bukhari and Muslim)

Commentary: A complete description of the manner in which the holy Prophet ﷺ took the bath of janabt is contained in the two narratives of Sayyidah Ayshah رضی الله عنها and Sayyidah Maimoona رضی الله عنها. The Prophet ﷺ began the bath with washing his hands two or three times (since the hands were going to be used for washing the whole body). After it, he cleaned the private parts with the left hand and poured water over them with the right hand, and, then, rubbed, the left hand over them with the right hand, and, then,

1. Denoting the two compilations of Sahih Bukhari and Sahih Muslim.

rubbed, the left hand on the earth vigorously and cleansed it by the use of water. The Prophet ﷺ, then performed *wudu* (during which he rinsed the mouth thrice and drew water into the nose, and, thus, cleansed the internal parts). He, further, washed every hair of his beard by moving his wet fingers through it and making the water reach the roots of the hair, and, then, washed the hair of his head in the same way. Afterward, he washed the whole body. In the end, he withdrew from that place and washed his feet. It was, evidently, the most proper method of taking a bath. The Prophet ﷺ moved aside from the place where he was bathing to wash his feet, probably, because that place was not covered with concrete.

(٤٦٣/٦١) عَنْ يَعْلٰى قَالَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاٰى رَجُلًا يَغْتَسِلُ بِالْبَرَازِ فَصَعِدَالْمِنْبَرَ فَحَمِدَاللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اِنَّ اللّٰهَ حَيِيٌّ سَتِيْرٌ يُحِبُّ الْحَيَاءَ وَالتَّسَتُّرَ فَاِذَا اغْتَسَلَ اَحَدُكُمْ فَلْيَسْتَتِرْ . (رواه ابو داؤد و النسائی)

(463/61) It is related by Sayyidina Ya'la ﷺ (Once) the Messenger of Allah ﷺ happened to see a man who was bathing (naked) in the open. (Soon afterwards, at a suitable time), the Prophet ﷺ delivered a sermon from the pulpit in which, as was his custom, he first praised Allah, and, then, said: "Allah is modest Himself and the one who covers (i.e., hides the shameful acts of the bondsmen to disclose which is against modesty) and He likes His bondsmen, also, to be modest. His command, therefore, is, and I, too, exhort you that when anyone of you takes a bath he should screen himself from the people."

(Abu Dawood and Nasai)

MUSTAHAB AND *MUSNOON GHUSL*

The situations in which a bath is enjoined by *Shari'ah* as a duty have been explained and the sayings of the Prophet ﷺ pertaining to it was discussed in the foregoing pages. Besides, there are some other occasions on which the Prophet ﷺ has exhorted his followers to take a bath but it is not obligatory and belongs to the class of *Mustahab*[1] or *Musnoon*[2].

Ghusl of Friday

(٤٦٤/٦٢) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا جَاءَ اَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ ... (رواه البخارى و مسلم)

(464/62) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "When anyone of you comes for a Friday (i.e., for the Friday prayer), he should take a bath (i.e., no one should come for the Friday prayer without taking a bath)". (Bukhari and Muslim)

(٤٦٥/٦٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَقٌّ عَلٰى كُلِّ مُسْلِمٍ اَنْ يَغْتَسِلَ فِىْ كُلِّ سَبْعَةِ اَيَّامٍ يَوْمًا يَغْسِلُ فِيْهِ رَاسَهُ وَجَسَدَهُ (رواه البخارى و مسلم)

(465/63) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "It is the claim on a Muslim (i.e., it is required of him) to take a bath on one of the seven days of the week (i.e., on Friday), and wash the hair of his head and his whole body throughly in it." (Bukhari and Msulim)

Commentary: In both of these reports an exhortratory command is contained concerning the Friday *ghusl*, and in another Tradition

❶ Something that is commendable in Islam but not obligatory.
❷ Signifying an act or observance confirmed by the practice of the sacred Prophet.

quoted, again, in *Sahihain*, on the authority of Sayyidina Abu Sa'eed Khudri ﷺ, the word *wajib* (meaning necessary, proper or expedient) has been preferred, but according to most commentators and theologists it does not signify *wujub* (i.e., compulsion or obligatoriness) in the strict sense of the term, but exhortation, as shown by the aforementioned narratives of Sayyidina Abdullah bin Umar ﷺ and Sayyidina Abu Hurayrah ﷺ.

The point has been discussed at length by Sayyidina Abdullah bin Abbas ﷺ in the reply he gave to the people of Iraq who had come to see him. Ikramah ﷺ the celebrated pupil of Abdullah bin Abbas ﷺ, has left a detailed account of the conversation that passed between them and it is preserved in Sunnan Abu Dawood. It reads:

Some inhabitants of Iraq came to Sayyidina Ibn Abbas ﷺ and asked, "Is the bath of Friday obligatory in your view?" He replied, "I think it is not obligatroy but there is a great deal of cleanliness and purification in it and a lot of good for him who takes it. And he who does not take a bath (for some reason) on that day (i.e., Friday) will not be committing a sin for it is not compulsory." (After it, Sayyidina Ibn Abbas ﷺ added): "I shall tell you about the orgin of the command concerning the bath on a Friday. (The fact is that during the early days of Islam) the Muslims were poor and hardworking manual labourers. They wore rough clothes made of the hair of sheep or camel and carried loads on their back and their mosque (i.e., the Mosque of the Prophet), too, was very small. Its roof was very low and there was only one thatched shed in the whole mosque (on account of which it used to be extremely hot and stuffy in it). Thus, when on a Friday, which was a very hot day, the Prophet ﷺ came to the mosque from his apartment and the condition of the people was that they were prespiring profusely in the coarse dresses of *Suf*[1] and all these things had combined to make the atmosphere in the mosque foul and evil smelling, to the distress of everyone, he observed:

"O people! when a Friday comes you should take a bath and use a good, sweet-scented

يَآاَيُّهَا النَّاسُ إِذَا كَانَ هٰذَا الْيَوْمُ فَاغْتَسِلُوْا وَلْيَمَسَّ اَحَدُكُمْ اَفْضَلَ

❶. Meaning short, thick hair.

oil and apply a good perfume that might be available to you'." مَايَجِدُ مِنْ دُهْنِهِ وَطِيْبِهِ

(Hazrat Ibn-I-Abbas) went on to say:

"After it, the period of poverty and starvation came to an end, by the grace of God, and He granted prosperity to the Muslims. The garments of Suf which produced the bad odour disappeared, and the hard work and drudgery ceased, and the msoque, also, no longer remained small--extensions were made in it --- with the result that the disgusting smell that used to prevade the atmosphere of the mosque due to the sweating of the people became a thing of the past."

From the above it is clear that the bath of Friday was prescribed to Muslims in the earliest phase of Islam owing to the unusual circumstances explained by Sayyidina Ibn Abbas. With the change in the conditions, the grade of the command did not remain the same. There is, nevertheless, purification in the bath of Friday which is pleasing to Allah, and, now, it is *Musnoon* and *Mustahab* to take a bath on Friday.

(٤٦٦/٦٤) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَ نِعْمَتْ وَمَنِ اغْتَسَلَ فَالْغُسْلُ اَفْضَلُ .

(رواه احمد و ابو داؤد و الترمذى و النسائى و الدارمى)

(466/64) It is related by Samurah bin Jundub that the Messenger of Allah ﷺ said: "Whoever performs wudu on Friday (i.e., for Friday prayers), it is correct and adequate, and whoever takes a bath, then to take a bath is better."

(Msunad Ahmad, Abu Dawood, Tirmizi, Nasai and Daarami)

(More will be said about the Friday bath during the discussions on the Traditions apperatining to the Friday prayers).

Ghusl After Bathing The Dead Body

(٤٦٧/٦٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ غَسَلَ مَيِّتًا فَلْيَغْتَسِلْ . (رواه ابن ماجة و زاد احمد والترمذى و ابوداؤد "وَمَنْ حَمَلَهُ فَلْيَتَوَضَّأْ")

(467/65) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger

of Allah ﷺ said, "Anyone who has washed a dead body must bathe himself."

Only this much is found in *Ibn Majah* but *Musnad Ahmad, Tirmizi*, and *Abu Dawood* have added more: "And he who carries the dead body must perform ablution."

Commentary: The scholars suggest that this command is optional. there is a possibility that in giving bath to a dead body, he may have had drops of water over him. Another hadith in *Bayhaqi* narrated by Abdullah bin Abbas ﷺ rejects the obligatory nature of this bath. Therefore, the *Ulama* generally hold that it is merely *mustahabb* to have a bath after bathing the dead. As for performing ablution before carrying the dead body, that too is optional. Perhaps it may have been suggested to enable preparedness to offer the funeral prayer.

Ghusl of *'Id*

(٤٦٨/٦٦) عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ يَوْمَ الْفِطْرِ وَ يَوْمَ الْاَضْحٰى . (رواه ابن ماجه)

(468/66) Abdulalh bin Abbas ﷺ relates that the Messenger of Allah ﷺ used to take a bath on the days of *'Idul Fitr*[1] and *'Idul Azha*[2].

Note: To take a bath on 'Idul Fitr and *'Idul 'Azha* and to put on clean clothes and apply perfume are among the practices that have prevalent among the Muslims from the earliest days. The Muslims would, evidently, have learnt about them from the Prophet ﷺ but the proof of the authenticity of these reports is weak according to the canons laid down by the Muslim scholars. the chain of narrators of the above Tradition, too, is not wholly reliable. It goes to illustrate the truth that there are some narratives whose chain of narrators is technically defective but their subject-matter is beyond question. Thus, if the chain of narrators of a report is not of the required standard but its purport is proved to be correct by evidence and reasoning it will be deemed to be authoritative and wrothy of acceptance as a genuine and authentic Tradition.

❶ & ❷. Names of the two annual festivals of Muslims. More will be said about them later.

TAYAMMUM

Sometimes a person is suffering from some disease or infirmity due to which it may be harmful for him to take a bath or perform *wudu*. In the same way, he may, occasioanlly, find himself at a place where access cannot be had to water. If, in such circumstances, it was allowed to offer prayer without *ghusl* or ablution, people would have grown lerthargic and casual in their attitude towards purification, and, what was more, the sense of intentness and preparation in regard to the presence in the Court of the King of Kings that was felt as a result of the strict observance of the religious obligations of ghusl and wudu, and the awareness of the sanctity and sublimity of the presence generated by it would have lost its keenness.

Allah, as such, has made *Tayammum*[1] the substitute of ghusl or wudu in such conditions of constraint. Now as a person will do *tayammum* when he is unable to have a bath or perform wudu, no harmful effects of the kind indicated above will be produced in his heart or mind.

In plain words, *tayammum* means to strike the palms of both the hands lightly on clean earth, sand, clay or stone (i.e., on anything like them that are, genreally, found on the surface of earth) and to pass the palms of the hands over the face and the forearms with the intention of purification. It is not necessary that particles of dust etc., touch or get spread over the arms or face. On the contrary, care should be taken that the parts remained free from them.

Philosophy of *Tayammum*

Water is used in a bath or ablution. In conditions of contraint or

❶ Meaning pruiying before prayer with sand or dust when a person is sick or water is not availble.

inability. Allah has prescribed *tayammum* in which dust or stones are used. The wisdom of it, according to some authorities, is the entire planet inhabited by man consists of two parts, the surface of one of which is formed by water and of the other by earth. There is, thus, a close relationship between water and earth. Besides, man has been created from clay and water. Dust and sand are, further, found everywhere excepts, of course, on the sea. Again, to pass the hands over the face after touching the earth is a special sign of humbleness. Earth being the last resting place of man and everyone having to return to dust on day, *Tayammum* also, reminds us of death and the grave.

The Command

(٤٦٩/٦٧) عَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ بَعْضِ اَسْفَارِهٖ حَتّٰى اِذَا كُنَّا بِالْبَيْدَاءِ اَوْ بِذَاتِ الْجَيْشِ انْقَطَعَ عِقْدٌ لِىْ فَاَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى الْتِمَاسِهٖ وَاَقَامَ النَّاسُ مَعَهٗ وَلَيْسُوْا عَلٰى مَاءٍ فَاَتَى النَّاسُ اِلٰى اَبِىْ بَكْرٍ فَقَالُوا اَلاتَرٰى اِلٰى مَا صَنَعَتْ عَائِشَةُ اَقَامَتْ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَ بِالنَّاسِ مَعَهٗ وَلَيْسُوا عَلٰى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ فَجَاءَ اَبُوْبَكْرٍ وَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاضِعٌ رَاْسَهٗ عَلٰى فَخِذِىْ قَدْ نَامَ فَقَالَ حَبَسْتِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسَ وَلَيْسُوا عَلٰى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ قَالَتْ فَعَاتَبَنِىْ اَبُوْبَكْرٍ وَقَالَ مَاشَاءَ اللّٰهُ اَنْ يَقُوْلَ وَجَعَلَ يَطْعَنُنِىْ بِيَدِهٖ فِىْ خَاصِرَتِىْ فَلَا يَمْنَعُنِىْ مِنَ التَّحَرُّكِ اِلَّا مَكَانَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى فَخِذِىْ فَنَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اَصْبَحَ عَلٰى غَيْرِ مَاءٍ فَاَنْزَلَ اللّٰهُ عَزَّوَجَلَّ اٰيَةَ التَّيَمُّمِ فَتَيَمَّمُوْا فَقَالَ اُسَيْدُبْنُ الْحُضَيْرِ وَهُوَ اَحَدُ النُّقَبَاءِ مَاهِىَ بِاَوَّلِ بَرَكَتِكُمْ يَا اٰلَ اَبِىْ بَكْرٍ فَقَالَتْ عَائِشَةُ فَبَعَثْنَا الْبَعِيْرَ الَّذِىْ كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعِقْدَ تَحْتَهٗ.

(رواه البخارى و المسلم و اللفظ لمسلم)

(469/67) It is related by Sayyidah Ayshah رضى الله عنها: "We went out with the Messenger of Allah ﷺ on one of his journeys (according to scholarly investigation it was in connection with the Battle of *Zaat-ut-Riqa'a*) till we reached *Al-Baida* or *Zaat-ul-Jaish* (both of these places lies between Madinah and

Khaybar) where my necklace (which was really not mine but my elder sister Asma's from whom I had borrowed it) broke and fell down (and was lost). I informed the Prophet ﷺ (upon which) he halted there to have it searched for and the people who were accompanying him, also, made the halt. There being no supply of water at that place people went to (my father) Abu Bakr رضي الله عنه and said: 'Don't you see what your daughter (Ayshah رضی الله عنها) has done? She has forced the Prophet ﷺ and all the other people (by losing her necklace) to stop at this place though there is no water over here nor with the army: Abu Bakr رضي الله عنه, thereupon, came to me while the Prophet ﷺ was asleep and his head was resting on my thigh and said: 'You have made Allah's Messenger ﷺ and his Companions رضي الله عنهم stop at a place where no water is to be found and they don't hav a stock of it with them either.' My father rebuked me severely and said everything that Allah willed and (in anger) he, also, jabbed me in the ribs but I did not wince as the Prophet ﷺ was resting (his head) on my thigh (for fear that he might be distrubed in his sleep). So, the Propeht ﷺ slept on till he woke up in the morning at a place and in the cirumstances that no water was available, and, at that time, Allah revealed the verse of Tayammum upon which everyone performed the tayammum (and prayer was offered after it). Usayd bin Hudayr (who was among the Ansars who had taken the vow of allegiance at the Porphet's ﷺ hand before Migration), thereupon, exclaimed: 'O People of Abu Bakr رضي الله عنه! The command of tayammum is not the first blessing of yours. (Many other blessings have been conferred because of you).' Afterwards, as the camel on which I rode was made to rise, the necklce was found under it." (Bukhari and Muslim)

Commentary: The verse of tayammum Sayyidina Ayshah رضی الله عنها has spoken of here, perhaps, denotes the following verse of *Surah-An-Nisa:*

And if ye are sick (and the use of water is harmful for you) or on a journey, or anyone of you cometh from the closet, or ye have had contact with your wives, and ye find not water, then go to clean, high ground

وَاِنْ كُنْتُمْ مَرْضٰٓى اَوْ عَلٰى سَفَرٍ اَوْ
جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ
لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً
فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا

and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may be grateful. (Al-Nisaa 4:43)

بِوُجُوهِكُمْ وَاَيْدِيْكُمْ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ۔ (النساء . ٤:٤٣)

The same thing has been said, with a slight variation of words, in the second section of *Surah Al-Maidah* and some authorities hold that it was this verse that was revealed on that occasion. But a majority of the commentators assert that the aformentioned verse of *Surah Al-Nisa* was revealed earlier than that of *Surah Al-Maidah.*

(٤٧٠/٦٨) عَنْ عَمَّارٍ قَالَ جَاءَ رَجُلٌ اِلٰى عُمَرَ بْنِ الْخَطَّاب فَقَالَ اِنِّيْ اَجْنَبْتُ فَلَمْ اُصِبِ الْمَاءَ فَقَالَ عَمَّارٌ لِعُمَرَ اَمَا تَذْكُرُ اَنَّا كُنَّا فِيْ سَفَرٍ اَنَا وَاَنْتَ فَاَمَّا اَنْتَ فَلَمْ تُصَلِّ وَاَمَّا اَنَا فَتَمَعَّكْتُ فَصَلَّيْتُ فَذَكَرْتُ ذَالِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّمَا يَكْفِيْكَ هٰذَا فَضَرَبَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِكَفَّيْهِ الْاَرْضَ وَنَفَخَ فِيْهِمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهٗ وَكَفَّيْهِ ۔ (رواه البخاری و مسلم نحوه)

(470/68) It is related by Ammar bin Yasir ﷺ that a man came to Umar ﷺ and said: " I am in the state of *Janabat* and no water is available. (What am I to do then)?" Upon it Ammar said (to Sayyidina Umar ﷺ) "Do you not remember that once you and I were together on a journey (and it had become necessary for both of us to take a bath). You did not pray in that condition but I rolled on the ground (and offered prayer), thinking that like a bath, the taymmum of *Janabat*, too, was of the whole body. When we returned from the journey I told about it to the Prophet ﷺ, and he said: '(It was not, at all, necessary to roll on the gorund). For you it would have been sufficient if you did like this.' On saying it, the Prophet ﷺ stroked lightly the earth with his hands, and, then, blew off the dust and passed his hands over his face and forearms." (Bukhari and Muslim)

Commentary: Commnetators have offered various explanations for Sayyidina Umar's ﷺ not offering the prayer on that occasion. The most reasonable of these, however, is that, probably, he was waiting for water to be found and had some hope that it would be found. That is why, he did not think it proper to offer prayer by

performing *tayammum*.

As for Sayyidna Ammar ﷺ, he did not know till then that the method of *tayammum* which was performed in the place of the bath of *janabat* was the same as that of *tayammum* that was done in the place of *wudu*. He, therefore, exercised his own judgement and rolled on the ground. But when he related it to the Prophet ﷺ, he corrected him and explained that the two *tayammums* were performed in an indentical way and there was no difference in the manner of doing them.

We, moreover, learn from Sayyidina Ammar's ﷺ narrative that it is not necessaary for the dust to touch the face or hands in tayammum. On the contrary, if the dust clung to the hands as a result of stroking the earth it should better be blown out.

(٤٧١/٦٩) عَنْ اَبِیْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الصَّعِيْدَ الطَّيِّبَ وُضُوْءُ الْمُسْلِمِ وَاِنْ لَّمْ يَجِدِ الْمَاءَ عَشْرَ سِنِيْنَ فَاِذَا وَجَدَالْمَاءَ فَلْيَمَسَّهُ بَشَرَهٗ فَاِنَّ ذَالِکَ خَيْرٌ . (رواه احمد و الترمذی و ابو داؤد)

(471/69) It is related by Abu Zarr Ghiffari ﷺ that the Messenger of Allah ﷺ said: "Clean earth is the means of purification for a Muslim if water is not available even for ten years. When he finds water he should pour it over the body, i.e., perform *wudu* or bathe himself with it for there is much good in it." (Musnad Ahmad, Tirmizi and Abu Dawood)

Note: Almost all the legist-doctors are agreed that if a person who is obliged to take a bath performs *tayammum* owing to sickness or non-availabily of water, it will be binding upon him to bathe himself when the excuse of illness ends or water is found.

(٤٧٢/٧٠) عَنْ اَبِیْ سَعِيْدِ الْخُدْرِیِّ قَالَ خَرَجَ رَجُلَا نِ فِیْ سَفَرٍ فَحَضَرَتِ الصَّلٰوةُ وَلَيْسَ مَعَهُمَا مَاءٌ فَتَيَمَّمَا صَعِيْدًا طَيِّباً فَصَلَّيَا ثُمَّ وَجَدَاالْمَاءَ فِی الْوَقْتِ فَاَعَادَ اَحَدُ هُمَا الصَّلٰوةَ بِوُضُوْءٍ وَلَمْ يُعِدِ الْاٰ خَرُثُمَّ اَتَيَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَذَکَرَا ذَالِکَ فَقَالَ اِلَّلذِیْ لَمْ يُعِدِ اَصَبْتَ السُّنَّةَ وَاَجْزَاَتْکَ صَلٰوتُکَ وَقَالَ لِلَّذِیْ تَوَضَّأَ وَ اَعَادَلَکَ الْاَجْرُ مَرَّتَيْنِ.(رواه ابو داؤد والدارمی)

(472/70) Abu Sa'eed Khudri ﷺ narrated to us that two

Companions ﷺ went on a journey. It so happened that the time for prayer came and they were without water. So, they both offered prayer by doing *tayammum* with clean earth but water was found before the time of prayer had elasped. Upon it, one of them offered prayer again after performing *wudu* while the other did not offer prayer for the second time. Afterwards when they returned and went to the Prophet ﷺ, they related the incident to him. The Prophet ﷺ told Companions ﷺ who had not offered prayer again: "You did the right thing and the prayer you had offered by doing *tayammum* will suffice for you.[1]" And to the Companion ﷺ who had offered prayer once again by performing *wudu*, Prophet ﷺ said: "You will get a double reward (because the prayer you offered for the second time became a superegatory prayer). Allah does not allow a good deed to be wasted." (Abu Dawood and Daarami)

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❶. According to the Shari'at it is enough to offer prayer by doing tayammum on an occasion like that. To offer it again if water is found in time is unnecessaary.

كتاب الصلوٰة

KITABUS SALAH

(THE BOOK OF PRAYERS)

اَللّٰہُ اَکْبَرُ

سُبْحَانَکَ اللّٰھُمَّ وَبِحَمْدِکَ وَتَبَارَکَ اسْمُکَ وَتَعَالٰی جَدُّکَ
وَلَا اِلٰہَ غَیْرُکَ

رَبِّ اجْعَلْنِیْ مُقِیْمَ الصَّلٰوۃِ وَمِنْ ذُرِّیَّتِیْ رَبَّنَا وَتَقَبَّلْ دُعَآءِ رَبَّنَا اغْفِرْلِیْ وَلِوَالِدَیَّ
وَلِلْمُؤْمِنِیْنَ یَوْمَ یَقُوْمُ الْحِسَابِ ٥

اٰمِیْن یَا اَرْحَمَ الرَّاحِمِیْنَ!

PRE-EMINENCE OF *SALAH*

The primary and most natural requirement of believing in what the Divine Mesengers عليهم السلام have taught about the Being and Attributes and Unity and Sublimity of Allah is that the bondsman seek His good pleasure by making a whole-hearted expression of love, loyalty and humbleness and obtain joy and effulgence for his soul through His remembrance. This, in sum, is the meaning and purpose of *salah*[1], and undoubtedly, it is the most perfect means to the realisation of this end and object. Hence, the first command, after the acknowledgement of faith, in the teachings of all the Prophets عليهم السلام and in every Divine law is that of prayer, and in the last of the *Shari'ah*[2] (i.e., the Shari'ah brought by the Prophet Muhammad ﷺ more emphasis is laid upon it than upon any other mode of worship, and its essential requisites, rules and properties and divisions and components, as also the things that nullify it or make it void, have been described in the greatest detail.

Says Shah Waliullah رحمة الله عليه in *Hujjat*,

اعلم ان الصّلوة اعظم العبادات شأناً وا وضحها برهاناً واشهرها في النّاس و انفعها في النفس ولذالک اعتنى الشارع ببيان فضلها و تعيين اوقاتها و شروطها واركانها وادابها ورخصها ونوافلها اعتناء عظيما لم يفعل سائر انواع الطاعات وجعلها من اعظم شعائر الدين. (ص١٨٦)

"By its grandeur and conformability with human nature and intellect prayer occupies a place of special eminence among all the forms of worship and it is most popular and widely celebrated among those who believe in Allah and perform religious service. It is highly efficacious for purification and

1. Signifying regular worship in Islam, prayer. Generally the word prayer is used for it.
2. Meaning the Canonic Laws

disciplining of the self. The *Shari'ah* has, thus taken such care to set forth its hours, essential factors, stipulations and properties as it has not done for any other kind of worship and prayer has been declared to be the foremost observance and mark of faith because of these distinctive qualities."[1]

In the same book, Shah Waliullah رحمة الله عليه observes:

"واصل الصّلوٰة ثلثة اشياء ان يخضع القلب عند ملاحظة جلال الله و عظمته ويعبر اللسان عن تلك العظمة و ذالك الخضوع بافصح عبارة وان يودب الجوارح حسب ذالك الخضوع."

"The basic constituents of prayer are three: (i) humility of heart (spirit) consequet on the feeling of the presence of the Majesty and Magnificence of the Lord: (ii) Employment of all the other external organs, also, for the affirmation of the Glory and Greatness of Allah and the bondsman's servility and submission."

And, again:

"اما الصّلوٰة فهى المعجون المركب من الفكر المصروف تلقاء عظمةالله ... ومن الادعية المبينة اخلاص عمله لله و توجيهه وجهه تلقاء الله وقصر الا ستعانة فى الله ومن افعال تعظيمية كاالسجود والركوع يصير كل واحد عضد الاخرومكمله والمنبه عليه."

"The reality of prayer is made up of three things: (i) calling to the mind and reflecting upon the Majesty of Allah; (ii) Some prayers and invocations signifying that the submission of the bondsman and all his deeds and actions are solely for Allah, and he has turned his face, once for all, towards Him, and it is His help alone that he seeks in his needs; (iii) A few reverential postures like those of *ruku*[2] and *sajdah*[3]. Each of these three things supplements the others and serves as exhortation to them."

Shah Waliullah رحمة الله عليه concludes the discussion on prayer with these words:

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❶. *Hujjat*, p. 186
❷. Bowing low.
❸. Bending forward in adoration with the forehead placed on the ground.

والصّلوٰة معراج المومنين معدة للتجليات الاخروية ... وسبب عظيم لمحبة الله و رحمته ... واذا تمكنت من العبد اضمحل في نورالله وكفرت عنه خطاياه ... ولا شيئ انفع من سوء المعرفة منها اذا فعلت افعالها واقوالها على حضور القلب والنية الصالحة ... واذا جعلت رسما مشهورًا نفعت من غوائل الرسوم نفعا بينا و صارت شعارا للمسلم يتميزبه من الكافر ... ولا شيئ في تمرين النفس على انقياد الطبيعة للعقل و جريانها في حكمه مثل الصلوٰة .. ص۷۲، ۷۳ جلد (۱)

"The special characteristics of prayer are: (i) It is the ascension of the Believers and a special means to the cultivation of worthiness for an uninterrupted view of the lustres of Allah with which the faithful Believers will be favoured in the Hereafter; (ii) It enables a man to gain the Love and Benevolence of Allah: (iii) When the bondsman attains the reality of prayer he is purified of sins by getting drowned in the waves of the affulgence of Allah (in the same way as a soiled and dirty article is cleansed when it falls into the waves of a river or iron is made pure by casting it into the furnace); (iv) Prayer offered with devotion of the heart and purity of intention is most effective for overcoming negligence and dispelling unwholesome ideas and doubt and misgivings: (v) When prayer was made the regular practice of the *Ummah*, it, apart from other things, afford it protection against polytheistic and sinful practices and became a religious symbol of the Muslims by which they could easily be identified from the apostates; and (vi) the sturcture of prayer is the aptest way to subordinate one's inward impulses to the guidance of the intellect."[1]

Shah Waliullah رحمة الله عليه has drawn the above conclusions from the Traditions of the sacred Prophet ﷺ, and he has, also, indicated their sources but we have ommited the references as the full reports of these sayings are going to be discussed later.

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❶. Ibid. Vol.I PP 72.73

Omission of Prayers is Inimical To Faith And An Act of Apostasy

(٤٧٣/١) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْعَبْدِ وَ بَيْنَ الْكُفْرِ تَرْكُ الصَّلٰوةِ .. (رواه مسلم)

(473/1) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "Between a bondsman and disbelief there is only the giving up of prayer. (Muslim)

Commentary: It shows that prayer is such a fundamental tenet of Islam and is so closely related to the reality of faith that, on leaving it out, a bondsman, one would say, ceases to be a Believer.

(٤٧٤/٢) عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْعَهْدُ الَّذِىْ بَيْنَنَا وَ بَيْنَهُمْ تَرْكُ الصَّلٰوةِ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ .

(رواه احمد والترمذى والنسائى وابن ماجه)

(474/2) It is realted by Abu Buraidah ﷺ that the Messenger of Allah ﷺ said: "The convenant between me and these people is that of prayer (i.e., I take the pledge of prayer from everyone who accetps Islam which is a special sign and a basic requirement of faith). Thus, whoever gives it up, turns aside (so to speak), from the course of Islam and takes to disbelief." (Ibn-i-Maja)

(٤٧٥/٣) عَنْ اَبِىْ الدَّرْدَاءِ قَالَ اَوْصَانِىْ خَلِيْلِىْ اَنْ لَاتُشْرِكْ بِاللّٰهِ شَيْأً وَّاِنْ قُطِّعْتَ وَحُرِّ قْتَ وَلَا تَتْرُكْ صَلٰوةً مَّكْتُوْبَةً مُتَعَمِّداً فَمَنْ تَرَكَهَا مُتَعَمِّدًافَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ وَلَاتَشْرَبِ الْخَمْرَ فَاِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ . (رواه ابن ماجه)

(475/3) Abu Darda ﷺ "My friend and beloved (peace and blessing of Allah be upon him) has exhorted me (in these terms): 'Do not associate anyone with Allah even if you are cut into pieces and roasted on fire, and beware, never omit prayer intentionally for whoever, willingly and knowledge, omits prayer for him the responsibility that rests with Allah regarding His truthful and believing bondsmen comes to an end, and, (also) take care not to drink (wine) that all for it is the key to every evil (thing or act)'. (Ibn Majah)

Commentary: Just as the subjects have some claims on the

government under which they live and they are deemed to be entitled to them unless they are guilty of a grave crime like treason, Allah, too, by His grace, has taken upon Himself the responsibility of bestowing some unique rewards and favours upon all the Believers and followers of Islam which will be made evident in the Hereafter.

In this Tradition the Prophet ﷺ has stressed that deliberate and wilful neglect of prayer is not merely a sin, like any other sin, but an act of open defiance after which a person stops being wrothy of Divine Mercy and Benevolence.

A similar Tradition has, also, been quoted in some compilations, on the authority of Ubaidah bin Samit ؓ, the concluding words of which in respect of the habitual defaulter of prayer are:

فَمَنْ تَرَكَهَا مُتَعَمِّدًا فَقَدْ خَرَجَ مِنَ الْمِلَّةِ .

"Whoever intentionally neglects prayer goes out of my fold."[1]

In the above sayings deliberate omission of prayer has been characterised as infidelity and egress from the Muslim *Millah* because prayer is such a distinctive sign of faith and exclusive practice of Islam that to give it up wilfully would imply, as a matter of course, that one had served one's bond of loyalty with Allah's hand the Prophet ﷺ, and ceased to be a Muslim. Particularly, since during the glorious days of the Messenger ﷺ it was beyond imagination that anyone who was a Believer and a Muslim could be a habitual defaulter of prayer if a person did not offer prayer, it was taken for granted, on the whole, that he was not a Muslim. In our view, the remark of the celebrated *Taba'ee*[2], Abdullah bin Shafiq, about the Companions ؓ that:

كَانَ اَصْحَابُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرَوْنَ شَيْأً مِنَ الْاَعْمَالِ تَرْكَهُ كُفْراً غَيْرَ الصَّلٰوةِ

"They did not consider the persistent neglect of any act except prayer to be amounting to aspostasy."

Shows that while the holy Companions ؓ believed the disregard and neglect of the other tenets like *zakah* (regular

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1. At-Taghreeb wat-Tarheeb (Adopted from Tabarani)
2. Meaning a "successor" of the Companions

charity), fasting, *Hajj* (pilgrimage to Makkah), and *Jihad* (Holy War), and, in the same way, of the commands and injunctions concerning social conduct and monetary dealings as merely sinful, they held the omission of prayer to be a proof of the repudiation of the Islamic faith and severance of ties with the Muslim Millah. But Allah knows best.

Some jurists like Imam Ahmad bin Hanbal have inferred from these narratives that a person becomes an infidel and an aspostate and forfeits his title to Islam when he habitually leaves out prayer to the extent that if he dies in that state his funeral service will not be performed and he will not be allowed to be buried in a Muslim graveyard. In other words, deliberate neglect of prayer by a Muslim is identical to prostrating oneself before an idol or the crucifix or offending the honour and dignity of Allah and the Prophet ﷺ no matter whether he formally changes his creed or not. But many theologists say that though deliberate omission of prayer is a paganish act for which there is no place in Islam, if a person does not offer prayer only due to neglience but has not rejected it in his heart and is not guilty of defiance in his creed then, in spite of the fact that he is deserving of severest chastisement both in this world and the next, his connection with Islam and the Muslim *Millah* will not stand terminated and the law laid down for an apostate will not apply to him. In their opinion if the intentional disregard of prayer has been denounced as apostasy in these sayings it is simply to show that it is a paganish act and this mode of expression has been preferred to emphasise the gravity of the offence in the same way as a harmful food or medicine is, often, described as poison.

(٤٧٦/٤) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ ذَكَرَ اَمْرَ الصَّلٰوةِ يَوْمًا فَقَالَ مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهُ نُوْراً وَ بُرْهَاناً وَ نَجَاةً يَوْمَ الْقِيٰمَةِ وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ تَكُنْ لَهُ نُوْراً وَلَا بُرْهَاناً وَلَا نَجَاةً وَكَانَ يَوْمَ الْقِيٰمَةِ مَعَ قَارُوْنَ وَ فِرْعَوْنَ وَ هَامَانَ وَ اُبَيِّ بْنِ خَلْفٍ .

(رواه احمد والدارمی و البیهقی فی شعب الایمان)

(476/4) Abdullah bin 'Amr bin Al-'Aas ؓ has said that the Prophet ﷺ mentioned prayer one day and said, "If anyone keeps to it, it will be a light, evidence and salvation for him on

the Day of Resurrection; but if anyone does not keep to it, it will not be for him light, evidence or salvation, and on the Day of Resurrection he will be with Qarun, Fir'awn, Haman and Ubayy bin Khalaf." (Ahmad, Darami, Bayhaqi)

Commentary: Neglect of prayer is that grave crime which will make the neglector liable to admittance to Hell where such great rebles as Fir'awn, Haman, Qarun and Ubayy bin Khalaf will be consigned. However, all those who are sent to hell will not suffer similar punishment just as all prisoners will not face the same punishment in the prison. The Qur'an says:

"Layer upon layer of darknes[1]. ظلمات بعضها فوق بعض

Obligation of The Five Daily Prayers And The Promise of Forgiveness

(٤٧٧/٥) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمْسُ صَلَوَاتٍ اِفْتَرَضَهُنَّ اللّٰهُ تَعَالىٰ مَنْ اَحْسَنَ وُضُوْءَ هُنَّ وَصَلَّاهُنَّ لِوَقْتِهِنَّ وَاَتَمَّ رُكُوْعَهُنَّ وَخُشُوْعَهُنَّ كَانَ لَهُ عَلَى اللّٰهِ عَهْدٌ اَنْ يَّغْفِرَلَهُ وَمَنْ لَّمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللّٰهِ عَهْدٌ اِنْ شَاءَ غَفَرَلَهُ وَاِنْ شَاءَ عَذَّبَهُ . (رواه احمد و ابو داؤد)

(477/5) It isrelated by Ubaidah bin Samit ﷺ that the Messenger of Allah ﷺ said: "Allah has prescribed five prayers, whoever performs *wudu* properly for them and offers them up at the right time and carries out *ruku* and *sujood*[2] as they ought to be and offers them with the feeling of deep reverence, for him it is the firm promise of Allah that He will forgive him (his sins), and whoever does not do so, for him there is no promise of Allah. He will forgive or punish him as He likes."

(Musnad Ahmad and Abu Dawood)

Commentary: It shows that a believing person who takes care to offer prayer in a fitting manner will, in the first instance, do his best not to violate a God-given law and should he ever fall into error and commit a sin he will be granted the good fortune to repent earnestly for his misdeeds and seek the forgiveness of Allah

[1] An-Nur, 24:40
[2] Plural of Sajda

as the common experience is — owing to the propitiousness of prayer. Apart from it, prayer will act towards the atonement of his sins. It is a propitiatory and purificatory worship of such a high order as to arouse the envy of the angels. Forgiveness is, thus, assured for those who habitually offer prayer with devotion and humility and with a due regard for rules and proprities. As for those who neglect prayer, in spite of claiming to be Muslims, the Almighty will decide about them as He please. He may punish or prardon them. In any case, they are in grave peril and there is no assurance of forgiveness for them.

Source of Forgiveness And Purification

(٤٧٨/٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرَئَيْتُمْ لَوْ اَنَّ نَهْراً بِبَابِ اَحَدِكُمْ يَغْتَسِلُ فِيْهِ كُلَّ يَوْمٍ خَمْساً هَلْ يَبْقٰى مِنْ دَرْنِهٖ شَيْئٌ قَالُوا لَايَبْقٰى مِنْ دَرَنِهٖ شَيْئٌ قَالَ فَذَالِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللّٰهُ بِهِنَّ الْخَطَايَا (رواه البخارى و مسلم)

(478/6) It is related on the authority of Abu Hurayrah ﷺ that, one day, the Messenger of Allah ﷺ said to his companions: "Tell me, if a stream flows at the door of anyone of you and he takes a dip in it five times a day, will any grime be left on his body." "No Messenger of Allah ﷺ!," The Companions ﷺ replied. "No grime will be left." The Prophet, thereupon, remarked: "It is the same with the five daily prayers. Allah removes sins and impurities through them." (Bukhari and Muslim)

Commentary: When a truthful Believer, mentally and spiritually aware of the reality of prayer occupies himself with it, his soul so to speak, dives deep into the ocean of Divine Power and Majesty, and just as a drity garment is washed clean when it is dipped into the waves of the river, the rays of Divine Glory washes away all his filthiness, and if it is repeated five times a day, not a trace of dirt or impurity will be left on him.

(٤٧٩/٧) عَنْ اَبِىْ ذَرٍّ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ زَمَنَ الشِّتَاءِ وَالْوَرَقُ يَتَهَافَتُ فَاَخَذَ بِغُصْنَيْنِ مِنْ شَجَرَةٍ قَالَ فَجَعَلَ ذَالِكَ الْوَرَقُ يَتَهَافَتُ .

قَالَ فقَالَ يَا اَبَا ذَرٍّ قُلْتُ لَبَّيْکَ يَارَسُوْلَ اللّٰهِ قَالَ اِنَّ الْعَبْدَ الْمُسْلِمَ لَيُصَلِّى الصَّلٰوةَ يُرِيْدُبِهَا وَجْهَ اللّٰهِ تَتَهَافَتُ عَنْهُ ذُنُوْبُهٗ كَمَا تَهَافَتُ هٰذَاالْوَرَقُ عَنْ هٰذِهِ الشَّجَرَةِ (رواه احمد)

(479/7) Abu Zarr ﷺ narrated "Once during the cold weather the Messenger of Allah ﷺ went out and the leaves of the trees were falling (as it was the autumn). The Prophet ﷺ caught hold of two brances of a tree (and shook them) and its leaves began to fall suddenly. Addressing me, he said, 'Abu Zarr ﷺ'. 'I am here, O Messenger of Allah ', I replied. When a person offers prayer solely for the sake of Allah,' said the Prophet, 'his sins fall away like these leaves.' (Musnad Ahmad)

Commnetary: Just as the leaves are dried by the rays of the sun and winds, so too the sins and lapses of anyone who prays five times a day are dried up by the rays of Divine light and mercy of Allah.

(٤٨٠/٨) عَنْ عُثْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَامِنْ اِمْرَءٍ مُسْلِمٍ تَحْضُرُهٗ صَلٰوةٌ مَكْتُوْبَةٌ فَيُحْسِنُ وُضُوْءَ هَا وَخُشُوْعَهَا وَرُكُوْعَهَا اِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوْبِ مَالَمْ يُؤْتِ كَبِيْرَةً وَذَالِکَ الدَّهْرَ كُلَّهٗ (رواه مسلم)

(480/8) It is related by Uthman ﷺ that the Messenger of Allah ﷺ said: "A Muslim who performs wudu properly for a fard prayer when the time for it comes, and, then, offers it with humbleness and with good ruku and sujood, that prayer will become an atonement for his previous sins unless he has been guilty of a major transgression, and this propitiousness of prayer will reach him forever. (Muslim)

Commentary: It shows that prayer can become an atonement for previous sins and remove the impurity of earlier misdeeds only when a person has not committed a grievous sins. The unholy effects of a major transgression are so great that sincere repetance alone removes them. Allah, however, can wipe them out even without a cause or reason. There is no one to check or restrain Him, indeed.

The Promise of Forgiveness And Paradise

(٤٨١/٩) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوْءَهُ ثُمَّ يَقُوْمُ فَيُصَلِّيْ رَكْعَتَيْنِ مُقْبِلًا عَلَيْهِمَا بِقَلْبِهٖ وَوَجْهِهٖ اِلَّا وَجَبَتْ لَهُ الْجَنَّةُ — (رواه مسلم)

(481/9) It is related by Uqbah bin 'Aamir ﷺ that the Messenger of Allah ﷺ siad: "Paradise shall be granted (as of right) to the Muslim bondsman who performs *Wudu* throughly, and, then, stands up before Allah and offers two rak'ats of prayer with single-minded devotion." (Muslim)

Commentray: It tells that even if two *Rak'ats* are offered earnestly and attentively and care is, also, taken to perform the ablution for the prayer according the method prescribed by the sacred Prophet ﷺ, their value is so high in the Judgement of Allah that the devotee who is fortunate enough to do so shall be admitted to Heaven.

(٤٨٢/١٠) عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى سَجْدَتَيْنِ لَا يَسْهُوْ فِيْهِمَا غَفَرَ اللّٰهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ . (رواه احمد)

(482/10) It is related by Zayd bin Khalid Juhani ﷺ that the Messenger of Allah ﷺ said: "The bondsman who offers two rak'ats of prayer in such a way that there is not a trace of negligence in it, Allah will forgive all his previous sins in return for them." (Musnad Ahmad)

Commentary: The comments on the forgoing hadith apply here too, A SAD COMMENTARY It is very sad that in spite of these clear sayings of the Holy Prophet ﷺ a large number of Muslims neglect prayer and deprive themselves of its blessings.

وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ كَانُوْآ اَنْفُسَهُمْ يَظْلِمُوْنَ ٥ (النحل ١١٨:١٦)

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❶. Literally, obligatory. Here is denotes the five daily prayers which are no to be missed on any account

Most Pleasing Deed

(٤٨٣/١١) عَنْ اِبْنِ مَسْعُوْدٍ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيُّ الْاَعْمَالِ اَحَبُّ اِلَى اللّٰهِ قَالَ الصَّلٰوةُ لِوَقْتِهَا قُلْتُ ثُمَّ اَيُّ قَالَ بِرُّالْوَالِدَيْنِ قُلْتُ ثُمَّ اَيُّ قَالَ الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ . (رواه البخارى و مسلم)

(483/11) Abdullah bin Mas'ud ﷺ related to us that he once asked the Holy Prophet ﷺ which act, among all religious duties, was most Pleasing to Allah . The Prophet ﷺ said: 'To offer prayer at the right time'. I , then, asked: 'Which act is most pleasing (to Him) after it?' To serve one's parents', replied the Prophet ﷺ. I, again, asked: "Which act is most pleasing (to Him) after it?" To do *Jihad* in the path of Allah,' came the reply." (Bukhari and Muslim)

Commentary: The Prophet ﷺ has said here that prayer is more dear to Allah than even serving parents and engaging in jihad. Indeed, such is the station of *As-salah*. I have writtten a detailed account about this in my booklet, *Haqiqat-e-Namaz* (Urdu).

HOURS OF SALAT

The lofty aims, ideals and advantages associated with *as-salah* and the unique joy and satisfaction the fortunate bondsmen of Allah derive from it would require that it was enjoined upon them as an obligatroy duty to devote most of the hours of the day and night, if not the whole lifetime, to its performance. But since Allah, in His Infinite Wisdom, has assigned many other duties too, to mankind, only five daily prayers have been prescribed and their hours have been determined so judiciously that the objects of prayer are fulfilled and the other obligations, also, do not suffer from negligence.

The *Fajr*[1] prayer is enjoined on waking up in the morning (i. e., after dawn and before the rising of the sun) so that the day should begin with presence in the celestial Court of the Almighty and the renewal of the convenant of sumission and surrender. There is, then, no prayer till noon (i.e., till the declining of the sun) in order that people attend to their worldly tasks and other responsibilities during the long stretch of time. After the interval of half-a-day, the prayer of *Zuhr*[2] is to be offered, and it, too, with the option that one can do it at the beginning of the specified time or an hour or so later according to the circumstances. Anyhow it is necesary that the *Zuhr* prayer offered after this extended gap so that the period of negligence or absence from the Divine Court should not be longer. Again, the *Asr*[3] prayer is to be offered when the evening begins to set in so that believing men and women present themselves in the Court of Almighty Allah and offer adoring prayer to Him at a time when people, generally, lay aside the day's work and take to relaxation and entertainment. When the day is done and the sun has

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❶. The early morning prayer

❷. The early afternoon prayer

❸. The later afternoon prayer

set the *Maghrib*[1] prayer is performed in order that we, again, adore and pay homage to Allah and renew the convenant of servility at the end of the day and the beginning of the night. After it, the Prayer of *Isha*[2] is enjoined so that it is the last act of our daily life and we go to sleep after establishing the contact of humility and renewing the compact of faith and bondage with our Master.

Sufficient latitude has, further, been given for our convenience in the hours of the five obligaory prayers. We can offer them at the beginning or the middle of the spicified time or towards the end of it.

As a little thought on this arrangement will show, the intervals between the prayers from *Zuhr* to *Isha*, are so brief that a faithful Believer who is aware of the worth and importance of prayer and has experienced the felicity and blessedness that goes along with it is obliged to wait anxiously for the *'Asr* after the *Zuhr* for the Maghrib after the *Asr*, and for the *Isha* after the *Maghrib* prayer. Thus, during all this time, his heart will, so to speak, remain oriented tweards Allah and attuned to prayer. The gap between the *Fajr* and *Zuhr* prayers is to enable the bondsmen to attend to their material interests and other needs. The exhortation, however, is there for the bondsmen who can manage it to offer, as well, four *Rak'ats* of *Chast*[3] during the intervening period. Similarly considering sleep to be a necessity, no prayer has been prescribed for the period between *Isha* and *Fajr* and this interval has been made the longest. But here, too, the bondsmen have been urged to get up and offer a few *Rak'ats* of *Tahajjud*[4] at any time after the passage of first half of the night. The Prophet ﷺ has described great virtues in it and he had made such a regular practice of it with himself that he did not miss it even when on a journey.

The exhortatory sayings of the holy Prophet ﷺ about the *Chasht* and *Tahajjud* prayers will be taken up at the proper place. The introductory remarks, here, have been confined to the five daily obligatory prayers.

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❶. The evening prayer

❷. The night prayer before one goes to bed.

❸. A supererogatory prayed said during the earlier part of the day. The word Chasht denotes the middle hour betweeen sunrise and the meridian.

❹. A supererogatory prayer said during the later part of the night.

Timetable of The Daily Prayers

(٤٨٤/١٢) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو بْنِ الْعَاصِ اَنَّهٗ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهِ عَلَيْهِ وَسَلَّمَ عَنْ وَقْتِ الصَّلٰوةِ فَقَالَ وَقْتُ صَلٰوةِ الْفَجْرِ مَالَمْ يَطْلُعْ قَرْنُ الشَّمْسِ الْاَوَّلُ وَوَقْتُ صَلٰوةِ الظُّهْرِ اِذَازَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ مَالَمْ تَحْضُرِ الْعَصْرُ وَوَقْتُ صَلٰوةِ الْعَصْرِ مَالَمْ تَصْفَرَّ الشَّمْسُ وَيَسْقُطْ قَرْنُهَا الْاَوَّلُ وَوَقْتُ صَلٰوةِ الْمَغْرِبِ اِذَا غَابَتِ الشَّمْسُ مَالَمْ يَسْقُطُ الشَّفَقُ وَوَقْتُ صَلٰوةِ الْعِشَاءِ اِلٰى نِصْفِ الَّيْلِ . (رواه البخاری و مسلم و اللفظ لمسلم)

(484/12) It is related by Abdullah bin 'Amr bin al 'Aas ﷺ that (once) the Messenger of Allah ﷺ was asked about the (specified) time of prayers upon which he said: 'The time for the *Fajr* prayer lasts till the first edge of the sun appears (i.e., it comes to an end when the sun begins to rise in the morning and its outer extremity becomes visible on the horizon), and the time for *Zuhr* comes when the sun declines towards the West from the middle of the sky (i.e., the meridian) and lasts till the time of 'Asr commences, and the time for *'Asr* lasts till the sun turns pale and its first edge begins to set, and the time for Maghrib comes when the sun sinks below the horizon altogether and lasts till the twilight disappears, and the time for Isha lasts upto midnight.'" (Bukhari and Muslim)

Commentary: In this Tradition the Prophet ﷺ has mostly mentioned the furthest limit of the hours of prayer-services which denotes that the questioner, probably, wanted only to know how far did the time for the five daily services extend and up to when could each prayer be offered. The time the prayers began was, perhaps, already known to him.

About the *Maghrib* prayer it tells that its time remains till the twilight disappears. The legist-doctors have differed over the significane of 'twilight'. Every one knows that a faint diffused light is visible in the west after sunset which disappears after some time and a sort of whiteness takes its place. This whitness also fades away quickly and it grows dark. According to a majority of the authorities, the word 'twilight' siginfies the glow which is seen after sunset, and, as such, the time for *Maghrib* ends and that of *Isha* begins when the glow after sunset and the whiteness that follows

are covered by 'twilight'. Thus, horizon ends and darkness spreads. It is only then that, according to him, the time for Isha begins. But another report, also, attributed to Imam Abu Hanifa conforms to the view point of the other doctors and has been upheld by both of his celebrated pupils, Imam Abu Yusuf and Imam Muhammad as well. In fact, most of the Hanafi authorities have based their judgement upon it.

The time for Isha has been indicated in the above and some other narratives as lasting till the midle of the night but from a few other sayings it appears that it lasts till the dawn of day. The Traditions in which the time for Isha has been specified however, have been taken to mean, on the whole, that it is legitimate to offer the *Isha* prayer up to the middle of the night and *Mukrooh*[1] after that.

(٤٨٥/١٣) عَنْ بُرَيْدَةَ قَالَ إِنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ وَقْتِ الصَّلٰوةِ فَقَالَ لَهُ صَلِّ مَعَنَا هٰذَيْنِ يَعْنِي الْيَوْمَيْنِ فَلَمَّا زَالَتِ الشَّمْسُ وَ اَمَرَ بِلَالًا فَاَذَّنَ ثُمَّ اَمَرَهُ فَاَقَامَ الظُّهْرَ ثُمَّ اَمَرَهُ فَاَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ ثُمَّ اَمَرَهُ فَاَقَامَ الْمَغْرِبَ حِيْنَ غَابَتِ الشَّمْسُ ثُمَّ اَمَرَهُ فَاَقَامَ الْعِشَاءَ حِيْنَ غَابَ الشَّفَقُ ثُمَّ اَمَرَهُ فَاَقَامَ الْفَجْرَ حِيْنَ طَلَعَ الْفَجْرُ فَلَمَّا اَنْ كَانَ الْيَوْمُ الثَّانِيُ اَمَرَهُ فَاَبْرِدْ بِالظُّهْرِ فَاَبْرَدَبِهَا فَاَنْعَمَ اَنْ يُبْرِدَ بِهَا وَصَلَّى الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ اَخَّرَهَا فَوْقَ الَّذِىْ كَانَ وَصَلَّى الْمَغْرِبَ قَبْلَ اَنْ يَغِيْبُ الشَّفَقُ وَصَلَّى الْعِشَاءَ بَعْدَ مَاذَهَبَ ثُلُثُ اللَّيْلِ وَصَلَّى الْفَجْرَ فَاَسْفَرَ بِهَا ثُمَّ قَالَ اَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلٰوةِ فَقَالَ الرَّجُلُ اَنَا يَا رَسُوْلَ اللّٰهِ قَالَ وَقْتُ صَلَاتِكُمْ بَيْنَ مَارَأَيْتُمْ
(رواه مسلم)

(485/13) It is related by Sayyidina Buraidah ﷺ that (once) someone enquired from the Messenger of Allah ﷺ about the hours of prayers and the Prophet ﷺ told him to offer prayer with him on the two following days (i.e., on that day and the next). Then, as soon as the sun declined (after mid-day) the Prophet ﷺ ordered Bilal ﷺ and Bilal ﷺ gave the *Azan*[2].

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1. Any act or thing forbidden not absolutely by the Shari'ah but from which it is advisable to abstain.
2. The Summons to prayers, generally proclaimed from the minarets of a mosque.

Thereafter, he ordered Bilal ﷺ and Bilal ﷺ called the *Iqamat*[1] for *Zuhr* (and the prayer of *Zuhr* was observed), and this *Azan* and prayer took place at a time when the sun was quite high, clear and bright. Then, immediately after sunset, the Prophet ﷺ ordered Bilal ﷺ and Bilal ﷺ called upon the *Iqamah* of *Maghrib* (and the *Maghrib* prayer was offered). Then, after the twilight had disappeared, the Prophet ﷺ ordered Bilal ﷺ and Bilal ﷺ called the *Iqamah* of *Isha* (and the *Isha* prayer was offered). Then, as soon as it was dawn and the night had ended, the Prophet ﷺ ordered Bilal ﷺ and Bilal ﷺ called the *Iqamah* for *Fajr* (and the *Fajr* prayer was offered). Afterwards, on the day after it, the Prophet ﷺ ordered Bilal ﷺ to establish the *Zuhr* prayer when it had become cooler and said that the *Zuhr* (should, today, be delayed) till it was cooler. So, in compliance with the Prophet's ﷺ command, Bilal ﷺ called the *Iqmamh* of *Zuhr* when it had grown cooler and allowed the day was offered up pretty late, when the time for it was about to end), and the *Asr* prayer was offered at such a time that though the sun was still bright, it was later than on the previous day, and the Prophet ﷺ offered the *Maghrib* prayer before the fading away of the twilight and Isha after one-third of the night has passed, and the prayer of *Fajr* at the time of *Isfar* (i.e., when the light of day had spread). The Prophet ﷺ, thereupon, enquired. 'Where is the man who wanted to know about the hours of prayer?' 'O Messenger of Allah! Here am I', replied the man. 'The time for your prayer is between what you saw' " (Muslim)

Commentary: To make the questioner understand when the hours of the five daily prayers began and ended, the holy Prophet ﷺ thought it advisable to demonstrate the whole thing by his own action. He, therefore, told him to offer prayer with him for two days. On the first day the Prophet ﷺ offered every prayer during the early part of the spicified time and on the next delayed it as far as it could be done legitimately and explained to the questioner that the beginning and the end of the time for each service was when he had seen him observing it.

(٤٨٦/١٤) عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ دَخَلْتُ اَنَا وَاَبِىْ عَلٰى اَبِىْ بَرْزَةَ الْاَسْلَمِيِّ

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1. The second call to prayer which is uttered immediately before the begining of congregation.

فَقَالَ لَهُ اَبِیْ كَيْفَ كَانَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْمَكْتُوبَةَ فَقَالَ كَانَ يُصَلِّي الْهَجِيْرَ الَّتِیْ تَدْعُوْنَهَا الْاُوْلٰى حِيْنَ تَدْحَضُ الشَّمْسُ وَيُصَلِّيْ الْعَصْرَ ثُمَّ يَرْجِعُ اَحَدُنَا اِلٰى رَحْلِهٖ فِیْ اَقْصَى الْمَدِيْنَةِ وَالشَّمْسُ حَيَّةٌ وَنَسِيْتُ مَاقَالَ فِي الْمَغْرِبِ وَكَانَ يَسْتَحِبُّ اَنْ يُؤَخِّرَ الْعِشَاءَ الَّتِیْ تَدْعُوْنَهَا الْعَتَمَةَ وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيْثَ بَعْدَهَا وَكَانَ يَنْفَتِلُ مِنْ صَلٰوةِ الْغَدَاةِ حِيْنَ يَعْرِفُ الرَّجُلُ جَلِيْسَهٗ وَيَقْرَأُ بِالسِّتِّيْنَ اِلَى الْمِأَةِ . (رواه البخاری)

(486/14) It is narrated by Sayyar bin Salamah, My father and I visited Abu Barzah al-Aslami and my father asked him how the Messenger of Allah ﷺ used to observe the prescribed prayer. He replied, "He used to pray the *Zuhr* (noon) prayer (al-hajeer), which you call the first, when the sun was past the meridion; he would pray the Asr (afternoon) prayer, after which one of us would return to his dwelling in the outskirts of Madinah while the sun was still bright. (I forget what he said about the *Maghrib* [sunset] prayer): he liked to postpone the Isha (night) prayer, which you call al-'atama, objecting to sleeping before it or taking after it; and he would turn away from (finish) the Fajr (morning) prayer when a man could recognise his neighbour, and he would recite from sixty to a hundred verses during it."

(Bukhari and Muslim)

Commentary: The narrator of the hadith, Sayyar bin Salamah forgot what Abu Barzah had said about the time of the *Maghrib* prayer. We know, however, from the other ahadith that the Prophet ﷺ generally offered this prayer at the initial time as the sunset. It was only for certain extra ordinary reasons that he sometimes delayed it.

(٤٨٧/١٥) عَنْ مُحَمَّدِ بْنِ عَمْرٍو و ابْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ سَأَلْنَا جَابِرَ بْنَ عَبْدِاللّٰهِ عَنْ صَلٰوةِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ وَالْعَصْرَ وَالشَّمْسُ حَيَّةٌ وَالْمَغْرِبَ اِذَا وَجَبَتْ وَالْعِشَاءَ اِذَا اَكْثَرَ النَّاسُ عَجَّلَ وَاِذَا قَلُّوْا اَخَّرَ وَالصُّبْحَ بِغَلَسٍ . (رواہ البخاری و مسلم)

(487/15) It is related by Muhammad bin Amr bin Al-Hasan, the grandson of Hasan bin Ali ؓ, I enquired from Jabir bin Abdullah ؓ about the prayer of the Messenger of Allah ﷺ

(i.e., about their timings) and he replied, "The Prophet offered the prayer of *Zuhr* at midday (as soon as the sun began to decline), and of *Asr* when the sun was still fully alive (i.e., its light and heat had not diminished), and *Maghrib* at sunset, and about the *Isha* service (his custom was to) offer it early (when people came in a large number to join the congregation) but late when the people were few, and he offered up the prayer of *Fajr* when it was still dark'." (Bukhari and Muslim)

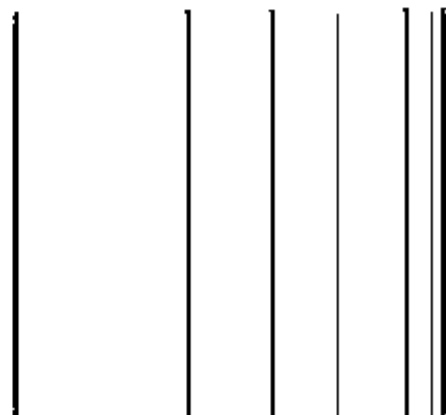
Commentary: Form it we learn about *Zuhr* that Prophet ﷺ offered it up as soon as the sun began to decline but from the other reports reproduced below it is clear that he did so on days besides the summer. When it was very hot, the Prophet ﷺ used to delay the prayer till it became cooler and he has, also, commended it to the *Ummah*.

(٤٨٨/١٦) عَنْ اَنَسٍؓ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ الْحَرُّ اَبْرَدَ بِالصَّلٰوةِ وَاِذَا كَانَ الْبَرْدُ عَجَّلَ . (رواه النسائی)

(488/16) It is related on the authority of Anas ؓ that it was the custom of the Messenger of Allah ﷺ that when it was hot he delayed the *Zuhr* prayer until it had grown cooler, and when it was winter he offered it early (i.e., at the beginning of the specified time)". (Nasai)

(٤٨٩/١٧) عَنْ اَبِیْ سَعِیْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اشْتَدَّ الْحَرُّ فَاَبْرِ دُوْا بِالظُّهْرِ فَاِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ . (رواه البخاری)

(489/17) Abi Sa'eed Khudri ؓ narrated that the Messenger of Allah ﷺ said: "When it is too hot, offer *Zuhr* when it becomes cooler for the intensity of heat is from the fury of the fire of Hell." (Bukahri)

Commentary: There are some apparent causes of what we see and

reproduced earlier, shows that when the proposal of the bell was made the Prophet ﷺ remarked that it was the thing of the Charistians.

We suppose that the correct explanation of the divergence between the two statements is that among the few suggestions made to the Prophet ﷺ for summoning the faithful to prayer those of hoisting the flag, lighting the fire and blowing the horn were rejectd by him outright and that was why one suggestion was made quickly after the other. But about the last proposal of ringing the bell the Prophet ﷺ had simply observed that it was the thing of the Charistians and said no other word that could be taken for a distinct expression of disapproval.

It is, moreover, quite possible that from the Prophet's ﷺ reaction some Companions ﷺ had imagined that he preferred, in some degree the idea of the bell and concluded, on the basis of it, that the bell would be used till a better method was discovered.

Be that as it may, in our view Sayyidina Abdullah bin Zayd ﷺ has used the phrase Amra bin naqoos, in the above Tradition, to describe the same situation. Sometimes, the word *Amr* is also employed to denote 'permission' or 'authorisation', numerous instances of which can be found in the Qur'an and the Traditions.

Secondly, in this report, the *Kalimas*[1] occuring four times in the *Azan* have been mentioned only twice in Iqamah. From Sayyidina Anas bin Maalik's ﷺ narrative we are going to quote later, it, again, appears that these words were to be pronounced only once. But in other reports, a few of which will be taken up here and about whose genuineness, too, there can be no doubt, it is stated that these *Kalimas* will be said twice in *Iqamah* as in *Azan*. Some authorities have shown preference for the reports for those that want them to be pronounced twice. It is, however, clear that the validity of both the forms of *Iqamah* is undeniable and the distinction can only be made on the ground of preference.

(٥٠٠/٣٣) عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا كَثُرَ النَّاسُ ذَكَرُوْا اَنْ يُعْلِمُوا وَقْتَ الصَّلٰوةِ بِشَيْءٍ يَعْرِفُوْنَهُ فَذَكَرُوْا اَنْ يُوْرُوْا نَاراً اَوْ يَضْرِبُوْا نَاقُوْساً فَاُمِرَ بِلَالٌ اَنْ

1. A Kalima is a group of words forming a sub-section of a section or functioning as a single part of speech.

يَشْفَعَ الْاَذَانَ وَيُوْتِرَ الْاِقَامَةَ . (رواه البخاری و مسلم و اللفظ له)

(505/33) It is reported by Anas bin Malik ﷺ that when the number of men (coming to prayers at the mosque) increased, they discussed ways to summon people which they would recognise. The kindling of fire and the ringing of the bell were to repeat the (words of) *Azan* twice and the *Iqamah* once.

(Bukhari and Muslim)

Commentary: This hadith narrates the incident very briefly, even omitting the dream of Abdulah bin Zayd ﷺ. Such narrtors know that listeners are aware of the details or it is not necessary to mention them.

Sayyidina Anas ﷺ has also said that the words of *iqamah* be called out once. Those scholars who hold that these words are called out twice tell us that the words were called out once in the initial days of *Azan*.

However, after about seven or eight years when they were returning from the Battle of Hunayn, the Holy Prophet ﷺ taught Abu Mahzurah[1] ﷺ to call out the *azan* and the *iqamah*, he asked him to repeat the words twice in the *iqamah* too. Therefore, the latter command is preferred.

I subscribe to the opinion of Shah Walliullah رحمة الله عليه as the final word when he says that in the same as the various recitations of the Qur'an all of which are known to have been taught by the Prophet ﷺ, the words of *azan* and *iqamah* too are taught by him and therefore, correct and worth observing.[2]

Teaching of *Azan* to Abu *Mahdoorah* ﷺ

(٥٠٦/٣٤) عَنْ اَبِىْ مَحْذُوْرَةَ قَالَ اَلْقٰى عَلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ التَّاذِيْنَ هُوَ بِنَفْسِهٖ فَقَالَ قُلْ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ، اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ، اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰه، اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰه، اَشْهَدُ اَنَّ مُحَمَّداً رَّسُوْلُ اللّٰه، اَشْهَدُ اَنَّ مُحَمَّداً رَّسُوْلُ اللّٰه ثُمَّ تَعُوْدُ فَتَقُوْلُ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰه . اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰه ، اَشْهَدُ اَنَّ مُحَمَّداً رَّسُوْلُ اللّٰه ، اَشْهَدُ اَنَّ مُحَمَّداً رَّسُوْلُ اللّٰه ،

1. The Urdu book has the name *Makhadurah* but Sahih Muslim, Abu Dawood, the Mishkah have it *Mahzurah*.
2. Hujjatul Allah al Baligah , v 1 p191

حَيَّ عَلَى الصَّلٰوةِ، حَيَّ عَلَى الصَّلٰوةِ، حَيَّ عَلَى الْفَلَاحِ ، حَيَّ عَلَى الْفَلَاحِ .
اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ . لَا اِلٰهَ اِلَّا اللّٰه . (رواه مسلم)

(506/34) Abu Mahzurah ﷺ related to us: "The Messenger of Allah ﷺ taught me the *Azan* personally. He told me to say: *Allahu Akbar, Allahu Akbar; Ash-hadu Allaa-ilaaha il-lal-laah, Ash-hadu al-laa-ilaaha il-lal-laah; Ash-hadu an-na Muhammadar-rasoo-lul-laah, Ash-hadu an-na Muhammadar-Rasoo-lul-laah; He then, told me to repeat it: Ash-hadu allaa-ilaaha il-lal-laah, Ash-hadu al-laa-ilaaha il-lal-laah; Ash-hadu an-na Muhammadar-Rasoo-lul-laah, Ash-hadu anna-Muhammadar-Rasoo-lul-laah; Hayya alas-Salaah, Hayya alas-Salaah; Hayya alal-falaah, Hayya alal-falaah; Allahu Akbar, allahu akbar; laa-ilaaha il-lal-laah.* (Muslim)

(٥٠٧/٣٥) عَنْ اَبِىْ مَحْذُوْرَةَ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهُ الْاَذَانَ تِسْعَ عَشَرَةَ كَلِمَةً وَالْاِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً .
(رواه احمد و الترمذى و ابوداؤد و النسائى والدارمى و ابن ماجه)

(507/35) Narrates Abu Mahzurah ﷺ that the Messenger of Allah ﷺ taught me *Azan*, 19 *Kalimas*, and *iqamah*, 17 *Kalimas*."

(Musnad Ahmad, Tirmizi, Abu Dawood, Nasai, Daarami, and ibn Majah)

Commentray: Of the two Traditions given above, the former contains the full 19 *Kalimas* of *Azan*, the four *Kalimas* of Affirmation having occured twice, and the *Kalimas* of *Iqamah* are 17 in it because the *Kalimas* of Affirmation are not to be repeated. The number of *Kalimas* will, thus, be reduced by four and with the addition of the two *Kalimas* of *Qad Qaamatis Salah, qad qaamatis salaah*, it will come to 17.

The event of the teaching of Azan by the sacred Prophet ﷺ to Abu Mahzurah ﷺ took place in *Shawwal*[1], 8 AH., when the Prophet ﷺ was returning from the battle of Hunayn. The details of it, as collected from various sources, will, perhaps, bear reproduction.

When, after the victory of Makkah, the Prophet ﷺ marched with his army towards Hunayn, a number of Makkans he had

1. The tenth month of the Mohammaden year.

pardoned and set free accompanied him. Abu Mahzurah ﷺ, who was a hot-headed young man and had not embraced Islam had, also, left for Hunayn with nine other like-minded friends. He relates "the Messenger of Allah ﷺ was returning from Hunayn when we met him on the way. When the time for prayer came, the *Muazzin* of the Prophet ﷺ gave the *Azan*. We hated *Azan*, (or, rather, the religion of *Azan*). So, we began to imitate the *Azan* scornfully, and I gave the *Azan*, like the *Muazzin*, with a very loud voice. As our voice reached the Prophet ﷺ, he sent for us and we were produced before him. Tell me, he asked, 'Whose voice among you is the loudest'. My friends, thereupon, pointed towards me, and it was, also, a fact. The Prophet ﷺ detained me and ordered the rest of us to be released. He, then told me to stand up and give the *Azan* again. My condition, at that time, was such that nothing (in the world) was more abhorrent to me than the Prophet ﷺ and the *Azan* he had commanded me to pronounce. My heart, God be our refuge, was filled with repugance for him. But I was helples. So I stood up unwillingly to carry out the command. The Prophet ﷺ, himself, began to teach me the Azan and told me to say: *Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar*...............(The *Azan* has already been given in Tradition above — Author). When I had finished the *Azan*, the Porphet ﷺ gave me a purse which contained some silver and placed his hands on the front part of my head, and, then, he moved his blessed hand over my face and the front upper part of my body i.e., chest, heart and liver and, after it, lower down up to the navel. He, then, blessed me with these words: *Barak Allah feeh wa barak Allah alaik* (May God bestow blessing upon thee)! He made the invocation thrice. (By the blessedness of the Prophet's ﷺ prayer and his hand, the curse of infidelity and hatred disappeared from my heart and I attained the wealth of Faith and love.) I begged him to make me the *Muazzin* of the mosque of Makkah. The Prophet ﷺ replied, 'Go I order you to give Azan in the mosque of Makah from now on'."

It is evident from the above why the Prophet ﷺ had made Abu Mahzurah ﷺ pronounce the *Kalimas* of Affirmation, i.e., *Ashdu al-laa ilaaha illallah* and *Ash-hadu an-na Mhuammadar rasool ul-laah* not twice but four times. Till then, Faith had not permeated

his heart and he had stood up to give the *Azan* merely under compulsion and the two *Kalimas* of Affirmation were exceedingly revolting to him. After Abu Mahzurah had pronounced them once the Prophet ﷺ told him to repeat them in a full-throated manner. We, also, believe that the holy Prophet ﷺ was imploring Allah inwardly, while he was making Abu Mahurah utter the *Kalima*, to instil and infuse them into the heart of the bondsman. Anyway, it is not inconceivable that owing to the peculiar case of Abu Mahzurah the Prophet ﷺ had made him pronounce those *Kalima* over a second time otherwise from on authentic report does it appear that the Prophet ever bade his permanent *Muazzin*, Bilal رضي الله عنه, to say them four times each. Similarly, in reliable reports of Abdullab bin Zayd's dream the two *Kalima* of Affirmation occur only twice.

Neverthless Sayyidina Abu Mahzurah رضي الله عنه continued to pronounce the aforesaid *Kalimas* four times over in the *Azan* in Makkah perhaps for the reason that he had been taught that by the Prophet ﷺ and it was through its propitiousness that the boon and blessing of Faith had reached him. Like a true lover, it was his heart's desire to give the *Azan* exactly as the Prophet ﷺ instructed or else he must have known how the Porphet's ﷺ *Muazzin*, Bilal رضي الله عنه, did it.

In other Traditions referring to the same incident it is, also, stated that Abu Mahzurah never shaved or cut the hair growing just above the forehead where the Prophet ﷺ had been pleased to place his hand. Just as it was love's idiosyncrasy, in the same way he always gave the *Azan* by uttering four times both the *Kalima* of Affirmation. The Prophet ﷺ must have known it but he never forbade him which should be enough to leave on one in doubt about its allowability. We are again reminded of the suggestion of Shah Waliullah رحمة الله عليه that the different versions of *azan* and *iqamah* are like the differences in the recital of Qur'an.

Principles of Religion Lie in *Azan & Iqamah*

Apparently, both *Azan* and *iqamah* are a means of announcing to the faithful that the time for the obligatory prayer was near and summoning them to it. Allah however, has inspired such comprehensive *Kalima* for it as are symbolic of the entire spirit of

Faith. The question of the Being and Attributes of Allah forms the starting point of the entire religious scheme of things and for the proclamation of the Islamic view-point there could be no better and more trenchant words than *Allah-u-Akbar, Allah-u-Akbar*. Then comes the creed of Divine Unity which elaborates and brings to completion the question Attributes. Nothing could signify it more effectively and admirably in a few words than the *Kalima* of *Ash-hadu al-laa-ilaaha illAllah-laah.* When it has been known, positively, that Allah alone is our Lord and Diety and no one aside of Him is worthy of worship and submission, the question automatically arises from where one can know about the path that leads up to Him or the method through which the correct bond of servility and obedience is forged. The *Kalima* of *Ash-hadu an-na Muhammadar Rasool ul-laah* provides the aptest answer to it. Through *Hayya alas Saluah* the bondsman is summoned to prayer which is the first step towards Allah and the most sublime way to establsih the contact of devotion and obeisance with Him. Next, it is proclaimed through *Hayya alal-falaah* that this is the path of success and salvation, and those who will leave it and follow any other path shall never attain felicity. It, thus, asserts and makes known the doctrine of the Hereafter and in the words that not only affirm it but also confront us with the most fundamental problem of life. In the end, it is, again, announced through *Allahu Akbar, Allahu Akbar. Laa ilaaha illAllah* that Allah alone is great, the Supreme Being, Unequalled and Unpartnered, and, therefore, it is His countenance and good pleasure the seeking of which ought to be the aim and object of all our aspirations and endeavours.

How wonderful, comprehensive and puissant this proclamation of the principal tenets of Islam is and how soul-stirring is the invitation to it contained in the few, short *Kalima* of *Azan* and *iqamah*! This powerful, heart-stirring call of Faith is given from every mosque five times a day.

If we, the Muslims, could only make our children learn the *Azan* by heart, and, also, explain to them its meaning, specially that of:

اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰه

Ash-hadu an-laa ilaaha illAllah, and;

اَشْهَدُ اَنَّ مُحَمَّداً رَّسُوْلُ اللّٰه ۔

Ash-hadu an-na Muhammadar-rasool ul-laah,

in relation to the times and the evnironment, they would Insha Allah, never fall a prey to an un-Islamic nation or movement.

Some Commands And Directives

(٥٠٨/٣٦) عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبَلَالٍ اِذَا اَذَّنْتَ فَتَرَسَّلْ وَ اِذَا اَقَمْتَ فَاحْدُرْ وَاجْعَلْ بَيْنَ اَذَانِکَ وَاِقَامَتِکَ قَدْرَ مَا يَفْرَغُ الْاٰكِلُ مِنْ اَكْلِهٖ وَالشَّارِبُ مِنْ شُرْبِهٖ وَالْمُعْتَصِرُ اِذَا دَخَلَ لِقَضَاءِ حَاجَتِهٖ وَلَا تَقُوْمُوْا حَتّٰى تَرَوْنِیْ ۔ (رواه الترمذی)

(508/36) It is related by Sayyidina Jabir ﷺ that the Messenger of Allah ﷺ said to his *Muazzin*, Bilal ﷺ: "When you give the *Azan*, give it slowly (i.e., by stopping for a few moments and taking afresh breath after every *Kalima*,), and when you call the *Iqamah*, say it flowingly, and let there be such an interval between your *Azan* and *Iqamah* that a person who is eating may finish his meal and a person who has to answer the call of nature may ease himself, and do no stand up till you have see me." (Tirmizi)

Commentary: The instructions contained in the above Tradition regarding *Azan* and *Iqamah* are clear and unambiguous except, of course, the last one which says: "And do not stand up till you have seen me." Perhaps, people, occasionally, stood up for prayer before the Holy Prophet ﷺ had emerged from his apartment, thinking that he was about to come to lead the congregation. The Prophet ﷺ forbade it and said that the devotees should not stand up until he had arrived in the mosque. For the worshippers to stand up beforehand was to put themsleves to unnecessary trouble, and, then, there was always the possibility of the Prophet ﷺ being held up for some reason and taking a little more time in coming. It would, again, not have been pleasing to his modest and unassuming nature that the bondmen of Allah waited for him, drawn up in ranks.

(٥٠٩/٣٧) عَنْ سَعْدٍ مُؤَذِّنِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَسُوْلَ اللّٰهِ

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَرَبِلَالًا اَنْ يَجْعَلَ اِصْبَعَيْهِ فِيْ اُذُنَيْهِ قَالَ اِنَّهُ اَرْفَعُ لِصَوْتِكَ . (رواه ابن ماجه)

(509/37) It is related by Sa'd ﷺ who was appointed the Muazzin of the mosque of Quba that the Messenger of Allah ﷺ commanded Bilal ﷺ to place his fingers in his ears when giving the *Azan*. "In this way", he said to Bilal ﷺ, "your voice will be stronger." (Ibn-i-Majah)

(٥١٠/٣٨) عَنْ زِيَادِ بْنِ الْحَارِثِ الصُّدَائِي قَالَ اَمَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اُؤَذِّنَ فِي صَلٰوةِ الْفَجْرِ فَاَذَّنْتُ فَاَرَادَ بِلَالٌ اَنْ يُقِيْمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَخَا صُدَاءٍ قَدْ اَذَّنَ وَمَنْ اَذَّنَ فَهُوَ يُقِيْمُ .

(رواه الترمذی و ابوداؤد و ابن ماجه)

(510/38) It is related by Ziyad bin Harith ﷺ that, once, at the time of the Fajr prayers the Messenger of Allah ﷺ bade me to give *Azan* which I did. Afterwards, when the time for pronouncing *Iqamah* came, Bilal wanted to say it but the Prophet ﷺ said about me, "This Sa'd has given *Azan* and the rule is that whoever gives the *Azan* should (also) say *Iqamah*." (Tirmizi, Abu Dawood and Ibn Majah)

(٥١١/٣٩) عَنْ عُثْمَانَ بْنِ اَبِيْ الْعَاصِ قَالَ اِنَّ مِنْ آخِرِمَا عَهِدَ. اِلَيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنِ اتَّخِذْ مُؤَذِّنًا لَا يَاْخُذُ عَلٰى اَذَانِهٖ اَجْرًا.

(رواه الترمذی)

(511/39) Uthman bin Abi Al-Aas ﷺ related "When the Messenger of Allah sent me to Taif as the Governer, one of the instructions he gave (at the time of my departure) was to appoint such a (man as) *Muazzin* who did not accept a remuneration for giving *Azan* (but did it wholely for the sake of Allah and with the object of earning the reward of the Hereafter)." (Tirmizi)

Commentary: Many legist-doctors, including Imam Abu Hanifah, have concluded from this Tradition that it is improper to accept remuneration for calling the *Azan*. Others have ascribed the insturction contained in it to pitey and devotion. Some latter-day jurists of the *Hanfi* school, also, have held that, in the changed

conditions of the times, justification can be found for remuneration. The dignity and sublimity of acts like *Azan* and *Imamat*[1], anyhow, demand that they should be performed solely for the sake of Allah and if it was unavoidable to agree to an emolument is ought ot be accepted for the other related duties and the matter should be settled explicitly at the time of taking up the appointment.

(٥١٢/٤٠) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْاِمَامُ ضَامِنٌ وَالْمَؤَذِّنُ مُؤْتَمَنٌ اَللّٰهُمَّ اَرْشِدِ الْاَئِمَّةَ وَاغْفِرْ لِلْمُؤَذِّنِيْنَ .
(رواه احمد و ابو داؤد والترمذی و الشافعی)

(512/40) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "*Imam*[2] is the surety and *Muazzin* is trustee. O Allah! Guide the *Imams* and forgive the *Muazzins.*
(Musnad Ahmad, Abu Dawood, Tirmizi and Musnad Shafi'i)

Commentary: It shows that upon the Imams rests the responsibility of their own prayer as well of those who offer it behind them. Their endeavour should, therefore, be to observe prayer in the best possible manner, both inwardly and outwardly. As for the *Muazzin*, people rely upon him for *Azan* and so he should discharge the duty with the fullest sense of responsibility by giving the *Azan* at the right time, regardless of his own convenience. This hadith mentions the responsibility of both of them and the Prophet has prayed for both.

(٥١٣/٤١) عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا وَابْنُ عَمٍّ لِيْ فَقَالَ اِذَا سَافَرْتُمَا فَاَذِّنَا وَ اَقِيْمَا وَلْيَؤُمُّكُمَا اَكْبَرُكُمَا .
(رواه البخاری)

(513/41) It is related by Maalik bin Huwayrith ﷺ "(Once) I went to the Messenger of Allah ﷺ and my cousin (i.e., uncle's son), also, was with me. The Prophet ﷺ said: 'When you are on a journey, say *Azan* and *Iqamah* for prayer, and the eldest of you should act as Imam and lead the service." (Bukahri)

Commentary: In another version of the same incident, appearing, also, in *Sahih Bukhari*, it is stated that Maalik bin Huwayrith had

1. Leading the congregational
2. One who leads congregational

gone to the Prophet with some other men of his tribe and stayed with him for about twenty days with the object of learning about Faith and profiting from his blessed company. The Prophet's remark mentioned by Maalik bin Huwayrith was, probably, made when he was taking leave of him. Two things have been stressed in it: (i) care should be taken to call the *Azan* and the *Iqamah* for prayer even during a journey, and (ii) the oldest man in the party should lead the service. Since from the point of view of Faith and its knowledge Maalik bin Huwayrith and his companions were, apparently, of the same level and standard and on one enjoyed superiority over the other, the Prophet ﷺ advised that the eldest of them should function as the *Imam* and lead the service. In fact, it is the general rule for a situation like this.

Merit And Pre-eminence of *Azan* and *Muazzin*

(٥١٤/٤٢) عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيْ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَسْمَعُ مَدىٰ صَوْتِ الْمُؤَذِّنِ جِنٌّ وَّلَا اِنْسٌ وَلَا شَيْئٌ اِلَّا شَهِدَ لَهٗ يَوْمَ الْقِيٰمَةِ۔ (رواه البخارى)

(514/42) Abi Sa'eed al-Khudri ﷺ had narrated that the Messenger of Allah ﷺ said: "Within the range of the Muazzin's voice, whoever hears him — man, jinn or anything--shall testify on his behalf on the Day of Resurrection." (Bukhari)

Commentary: Allah has granted, in some measure, the awreness of Himself to everything that exists.

وَإِنْ مِّنْ شَيْئٍ إِلَّا يُسَبِّحُ بِحَمْدِهٖ (الاسراء ١٧ : ٤٤)

And there is not a thing but hymneth His praise.(Al-Isra'a 17:44)

Hence, when the *Muazzin* calls the *Azan* and proclaims the Glory and Greatness of Allah and His Oneness, and the mission of His messenger and his Call, all the creatures, along with men and jinn, hear it, and they shall testify to it on the Day of Ressurection. Indeed, this is an enviable merit of *Azan* and the *Muazzin*.

(٥١٥/٤٣) عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ

الشَّيْطَانَ إِذَا سَمِعَ النِّدَاءَ بِالصَّلٰوةِ ذَهَبَ حَتّٰى يَكُوْنَ مَكَانَ الرَّوْحَاءِ.
(رواه مسلم)

(515/43) Sayyidina Jabir ﷺ has said that the Prophet ﷺ said, "When the devil hears the call of prayer, he flees as far as Ar-Rawha." (Muslim)

Commentary: Among the creations of Allah some things are not tolerated by others. For example, darkness cannot stand the sun. Just as the sun rises, darkness disappears. Again, fire is not tolerated by cold; for as the fire is kindled, cold disappears. It is something like that between the devil and the azan. The Messenger of Allah ﷺ has said that as he hears the call to prayer he flees far away, say as far as Ar-Rawha is from Madinah. (Talha bin Nafi' who is one of those who have transmitted this hadith from Sayyidina Jabir ﷺ has said that Ar-Rawha is 36 miles from Madinah).

The gist of the hadith is that the *azan* is the call to prayer and faith. It is much dear to Allah and His pious slaves rush towards the mosque on hearing it but it is like an explosive for the devil who flees from it on hearing it.

(٥١٦/٤٤) عَنْ مُعَاوِيَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْمُؤَذِّنُوْنَ اَطْوَلُ النَّاسِ اَعْنَاقًا يَوْمَ الْقِيٰمَةِ . (رواه مسلم)

(516/44) Sayyidina Mu'awiyah ﷺ said that he heard the Messenger of Allah ﷺ say, "The mu'azzin will have the longest necks on the Day of Resurrection." (Muslim)

Commentary: That they will have the longest neck is the literal meaning of the hadith but scholars have extended various explanations for it. In my opinion it means that they will have their heads raised on that day. On the Day of Resurrection , they will be on mounds of musk as the next hadith says. This will be their distinction that day.

(٥١٧/٤٥) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلٰثَةٌ عَلٰى كُثْبَانِ الْمِسْكِ يَوْمَ الْقِيٰمَةِ عَبْدٌ اَدّٰى حَقَّ اللّٰهِ وَحَقَّ مَوْلَاهُ وَرَجُلٌ اَمَّ قَوْمًا وَهُمْ بِهٖ رَاضُوْنَ وَرَجُلٌ يُنَادِىْ بِالصَّلٰوةِ الْخَمْسِ كُلَّ يَوْمٍ وَلَيْلَةٍ
(رواه الترمذى)

(517/45) It is related by Abdullah bin Umar that the Messenger of Allah said: "On the Day of Final Resurrection three of (kinds of) men will be on mounds of musk: (i) the worthy slave who gives the rights of Allah and of his master: (ii) the man who leads a party (or community) and they are pleased with him (on account of his integrity and good behaviour); and (iii) the bondsman who called the *Azan* five times every day and night." (Tirmizi)

(٥١٨/٤٦) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَذَّنَ سَبْعَ سِنِيْنَ مُحْتَسِبًا كُتِبَ لَهٗ بَرَاءَةٌ مِنَ النَّارِ.

(رواه الترمذی و ابوداؤد و ابن ماجه)

(518/46) It is related by Abdullah bin Abbas ﷺ that the Messenger of Allah ﷺ said: "Freedom from the Fire of Hell is written down for the bondsman who calls *Azan* for seven gears for the sake of Allah." (Tirmizi, Abu Dawood, and Ibn Majah)

(٥١٩/٤٧) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُؤَذِّنِيْنَ وَالْمُلَبِّيْنَ يَخْرُجُوْنَ مِنْ قُبُوْرِهِمْ يُؤَذِّنُ الْمُؤَذِّنُ وَ يُلَبِّى الْمُلَبِّىْ.

(رواه ، الطبرانی فی الاوسط)

(519/47) It is related on the authority of Jabir ﷺ that the Messenger of Allah ﷺ said: "Those who give the *Azan* and those who recite *Talbiya*[1] shall rise from their graves in such a state that the graves of *Azan* will be giving *Azan* and the reciters of Talbiya will be reciting *Talbiya*." (Tabrani)

Commentary: The secret of the exceptional virtues of *Azan* and *Muazzin* lies in the fact that *Azan* is a distinguishing feature and practice of Islam and makes a most eloquent and comprehensive call of Faith, and the *Muazzin* is its giver, and, so to speak, the herald and proclaimer of Allah.

We, alas, have grown heedless of it and the calling of *Azan* in now regarded a lowly profession. May Allah forgive us this sin

1. Talbiya is the special recital of the pilgrims performing the Hajj or Umra. The words of Talbia are: Labbaik allahumma labbaik; labbaik la sharika lak labbaik; in-nal hamda wan-nimata laka wal mulk; la shrika lak (O Allah! Here I am in your presence! You have no partner! Here I am! All praise is for You and from You are all Blessing! To You alone belongs all Power (and Rule)! You are without a partner!

which is common to all of us. And, may He inspire us to repent and reform!

Responding to Azan And The Supplication Made After It

(٥٢٠/٤٨) عَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ الْمُؤَذِّنُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ فَقَالَ اَحَدُكُمْ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ ثُمَّ قَالَ اَشْهَدُ اَنْ لَااِلٰهَ اِلَّا اللّٰه قَالَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰه ثُمَّ قَالَ اَشْهَدُ اَنَّ مُحَمَّداً رَّسُوْلُ اللّٰه قَالَ اَشْهَدُ اَنَّ مُحَمَّداً رَّسُوْلُ اللّٰه ثُمَّ قَالَ حَيَّ عَلَى الصَّلٰوة قَالَ لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ثُمَّ قَالَ حَيَّ عَلَى الْفَلَاح قَالَ لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰه ثُمَّ قَالَ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ قَالَ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ ثُمَّ قَالَ لَااِلٰهَ اِلَّا اللّٰه قَالَ لَا اِلٰهَ اِلَّا اللّٰه مِنْ قَلْبِهٖ دَخَلَ الْجَنَّةَ .
(رواه المسلم)

(520/48) It is related on the authority of Umar ﷺ that the Messenger of Allah ﷺ said: "When the *Muazzin* calls out *Allahu Akbar, Allahu Akbar*, and (in reply to it) one of you should say, *Allahu Akbar, Allahu Akbar*; and after it, when the *Muazzin* says, *Ash-hadu al-laa ilaaha illAllaah*, and (in reply to it) he, too, must say,, *Ash-hadu al-laa ilaaha illAllaah*; and after it, when the *Muazzin* calls, *Ash-hadu an-na Muhammadar Rasoolul-laah*, and (in reply to it) he, too, should say, *Ash-hadu an-na Muhammadar Rasoolul-laah*; and after it, when *Muazzin* says, *Hayya alas-Salaah*, and (in reply of it) he must say, *Laa hawla wa laa quwwata il-lla bil-laah*; and, after it, when the *Muazzin* says, *Hayya alal falaah*, and (in reply to it) he must say, *Laa hawla wa laa quwwata il-lla bil-laah*; and, after it, when the *Muazzin* says, *Allahu Akbar, Allahu Akbar*, and (in reply to it) he, too, should say, *Allahu Akbar, Allahu Akbar*, and, after it, when the *Muazzin* says, *Laa-ilaaha, il-lal-laah*, and (in reply of it) he, too must say *Laa-ilaaha, il-lal-laah*, if all this is said from the heart, he shall go to Heaven." (Muslim)

Commenrtay: As we have seen earlier, there are two aspects of *Azan*. One is that it is the summons to prayers, and the other is that it is the call of Faith and a public declaration of Islam. In the former case, it is the duty of a Muslim to get ready for observing prayer as soon as he hears the Azan and reaches ther mosque in

time while, in the latter, he is called upon when he hears it. All the Muslims are, thus, to renew the bond and convenant of Faith at the time of every *Azan*. It shows why *Azan* though, apparently, it is a minor effect on the post of the listner.

(٥٢١/٤٩) عَنْ سَعْدِ بْنِ اَبِیْ وقَّاصٍ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مَنْ قَالَ حِیْنَ یَسْمَعُ الْمُؤَذِّنَ اَشْھَدُ اَنْ لَا اِلٰہَ اِلَّا اللّٰہَ وَحْدَہٗ لَا شَرِیْکَ لَہٗ وَاَشْھَدُ اَنَّ مُحَمَّداً عَبْدُہٗ وَ رَسُوْلُہٗ رَضِیْتُ بِاللّٰہِ رَبًّاوَّ بِمُحَمَّدٍ رَسُوْلًا وَّ بِالْاِسْلَامِ دِیْنًا غُفِرَلَہٗ ذَنْبُہٗ . (رواہ مسلم)

(521/49) It is related by Sa'd bin Abu Waqqas ﷺ that the Messenger of Alalh ﷺ said: "Whoever, on hearing the *Azan* (i.e., when the *Azan* comes to an end) says: *Ash-hadu al-laa ilaaha illAllaah wahdahu laa sharika lahu wa ash-hadu an-na Muhammadun abduhu wa rasooluhu; raditu bil-laahi rabba wa bi Muhammadar rasoola wa bil-Islam-i-deena*. (I affirm that there is no god but Allah, One and Unpartnered, and Muhammad is His slave and Messenger ﷺ, and I am pleased with Allah as Lord, and in Muhammad as Messenger, and in Islam as the religion), his sins will be forgiven." (Muslim)

Commentary: We have spoken on sins being forgiven on doing righteous deeds when we discussed the *Wudu*, the same principle applies here.

(٥٢٢/٥٠) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ مَنْ قَالَ حِیْنَ یَسْمَعُ النِّدَاءَ اَللّٰھُمَّ رَبَّ ھٰذِہِ الدَّعْوَۃِ التَّامَّۃِ وَالصَّلٰوۃِ الْقَائِمَۃِ اٰتِ مُحَمَّدَنِ الْوَسِیْلَۃَ وَالْفَضِیْلَۃَ وَابْعَثْہُ مَقَامًا مَحْمُوْدَ نِ الَّذِیْ وَعَدْتَہٗ حَلَّتْ لَہٗ شَفَاعَتِیْ یَوْمَ الْقِیٰمَۃِ (رواہ البخاری)

(522/50) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "Whoever will, at the time of hearing *Azan*, make the prayer to Allah: *Allahumma rab-ba haathihid-da'wat-it-ta -ammati was-salaat-il-qa-imati aati Muhammada nil-waseelata wal-fazeelata wab-as-hu muqaman mahmuda nil-lazi wa'a-tahu* (O God, the Lord of this perfect Call and the long-lasting and unchanging prayer, bestow upon Muhammad ﷺ the place of special honour and intercession and elevate him to the place of

choicest favour and worthiness which You have promised for him), that bondsman will be worthy of my intercession on the Day of Resurrection." (Bukahri)

Commentary: In this Tradition we are exhorted to pray for three things for the sacred Prophet ﷺ and assured that the bondsmen who will act accordingly on hearing the *Azan* will have a special claim to his intercession. These three things are, intercession, honour and place of choicest favour and worthiness. In a Tradition quoted in *Sahih Muslim* it is explained about the 'place of intercession' that it is a most distinctive station of Divine esteem and affection and a rank of unparalleled glory and exaltation in Paradise which is going to be conferred upon only one bondsman of the Lord, and the 'place of honour' is another name for the same way, the 'place of choicest favour and worthiness' implies that one who will be honoured with it will be held in high respect by everyone and all men will praise and be grateful to him.

Traditions relating to Intercession have already appeared in the earlier part of this book in which it is stated that on the Day of Recompense which will be a special occasion for the display of Divine Majesty and Splendour, everyone, irrespective of his rank or station on the earth, will be seized with fear and anxiety, so much so that exalted Prophets عليهم السلام like Nuh, Ibrahim, Musa and Isa will not have the courage to plead with the Almighty. The Prophet Muhammad ﷺ will, then step forward with "I am for it. I am for it" on his lips and beseech Allah humbly, first of all, for whole mankind that the state of anxious, uncertainty and expectation may be ended, the Reckoning done and the Judgement pronounced. After it, the door of intercession on behalf of the sinners and of their being taken out of Hell will, also, open at his request and initiative. As the Prophet ﷺ himself has said, "I will be the first intercessor and my intercession will be accepted in the first plac", and, also, "On the Day of Resurrection, the Banner of Praise will be in my hand, and Adam, and, in addition to him, all the Prophets and Messengers عليهم السلام and their followers will be under it." This is the place of choicest favour and worthiness' about which it has been said to the Prophet ﷺ in the Qur'an:

عَسٰی اَنْ یَّبْعَثَکَ رَبُّکَ مَقَاماً مَّحْمُوْدًا (الاسراء ۱۷:۷۹)

It may be that thy Lord will raise thee to the praised estate
(Al-Asra' 17:79)

In fine, the singular rank that has been referred to as 'Intercession' and 'Honour' in above saying and the praised estate mentioned in the Qur'an are going to be bestowed upon the holy Prophet. It has been decreed beforehand by Allah and it is out of sheer kindness that the Prophet ﷺ has exhorted us to pray to God to raise him to those ranks and station and promised that whoever will do so will earn a special claim to his intercession on the Day of Reckoning.

Note: The method of acting on it is that every *Kalima* of *Azan* should be repeated after the *muazzin*, as mentioned in the narrative of Sayyidina Umar ؓ, and, afterwards,

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ

Ash hadu an la' ilaha illal-lah

uttered, as shown in the report by Sa'd bin Abu Waqas ؓ, and, finally, the supplication,

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَحْمُوْدَ نِ الَّذِیْ وَعَدْتَّهٗ

Allahumma rab-ba haazihid-da'wat-it-ta-ammati was-salaat-il-qa-imati aati Muhammada nil-waseelata wal-fazeelata wab-as-hu muqamam mahmuda nil-lazi wa'a-tahu

made, as indicated in the above saying, for the Prophet ﷺ

It is stated by Ibn Hajr in *Fath-ul-Bari* that in the Tradition quoted in *Baihaqi*, the words,

"اِنَّکَ لَا تُخْلِفُ الْمِيْعَاد"

In-naka laa tukhliful miyad

(Verily, you do never break your promise),

are added at the end of the prayer.

MOSQUES

Their Grandeur & Significance, Rights & Proprities.

For the realisation of sublime aims and ideals associated with prayer, some of which have been indicated in the preceding Chapter with reference of Shah Waliullah رحمة الله عليه, it is essential to give it a collective design and character. In the Islamic *Shari'ah*, the mosque and the congregation have been provided the instruments of it, and it is hard to over-emphasise the role these two things play in the generation, organisation and protectioin of the religious life of Muslims.

The Prophet ﷺ has, on one hand, taken utmost pains to enjoin the observation of prayer with a collective arrangement and given stern warnings of punishment to those who act otherwise, and, on the other, laid an exceptional stress or the significance of the mosques and called them the Houss of Allah, next in importance only to the *Ka'bah*. He has made them the spiritual centres of the *Ummah*, and, explaining their glory and preciousness in the sight of Allah, urged upon his followers that wherever they are, and at whatever time, their hearts and souls should remain attached to them. Besides, the Prophet ﷺ has, also, taught us the rights of mosques and etiquettes to be observed there.

Significance

(٥٢٣/٥١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحَبُّ الْبِلَادِ اِلَى اللّٰهِ مَسَاجِدُهَا وَاَبْغَضُ الْبِلَادِ اِلَى اللّٰهِ اَسْوَاقُهَا . (رواه مسلم)

(523/51) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The parts of land dearest to Allah are the

mosques and the most hateful, the market-places." (Muslim)

Commentary: Human life has two aspects. One is angelic and spiritual which is the clestial and the refined aspect and the other is material and bestial which is the terrestrial and the vulgar one. The angelic and spiritual aspect calls for virtuous deeds like Divine Worship and God-remembrance through which its disciplining and evolution takes place and a man becomes worthy of the good grace of Allah. The foremost centres of these acts are the mosques where divine honours are paid to Allah all the time and owing to which they bear a close association with the *Bayt Allah* / House of Allah. In cities and other human dwellings, the most pleasing to God, at all events, are mosques.

On the contrary, the market-places, by their very nature, are related to the material urges of man, and, in them, he generally grows negligent of his duty to Allah. On account of this apathy and abundance of sin and immorality, their atmosphere, on whole, is unhealthy and spiritually harmful. The markets are, therefore, the most detestable of all the places in the judgement of Allah.

The sustance of this Tradition is that the Believers should feel more attached to the mosques and go to the baaars only when it is necessary, taking care to protect themselves against the evils that are commonly associated with them, such as, falsehood and deceit. With in these limits, it is quite permissible to go to the market-places and engage in buying and selling goods for which people meet there. The Prophet ﷺ, indeed, has given the glad tidings of Paradise to those who carry on trade with honesty and due regard of the God-Given laws. It is like this that though the lavatory is, basically, a most abominable place, one cannot refuse to have anything to do with it. The bondsman, in fact, earns the Divine reward, in good measure if he is heedful of the commands of the *Shari'ah* and abides by the confirmed practice of the Prophet ﷺ while going to the toilet for answering the call of nature.

(٥٢/٥٢٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَبْعَةٌ يُظِلُّهُمُ اللّٰهُ فِىْ ظِلِّهٖ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّهٗ، اِمَامٌ عَادِلٌ وَ شَابٌّ نَشَاَ فِىْ عِبَادَةِ اللّٰهِ وَرَجُلٌ قَلْبُهٗ مُعَلَّقٌ بِالْمَسْجِدِ اِذَا خَرَجَ مِنْهُ حَتّٰى يَعُوْدَ اِلَيْهِ وَرَجُلَانِ تَحَابَّا فِى

اللّٰهِ اِجْتَمَعَا عَلَيْهِ وَتَفَرَّ قَا عَلَيْهِ وَرَجُلٌ ذَكَرَاللّٰهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ وَرَجُلٌ دَعَتْهُ اِمْرَأَةٌ ذَاتُ حَسَبٍ وَ جَمَالٍ فَقَالَ اِنِّىْ اَخَافُ اللّٰهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَاَخْفَاهَا حَتّٰى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِيْنُهُ. (رواه البخارى و مسلم)

(524/52) It is related by Abu Hurayrah ﷺ that the Messenger ﷺ of Allah said: "There are seven kind sof men whom Allah will accord a place under the shadow of His Mercy on the Day, on which there will be no other shadow than that of His Mercy (i) the ruler who ruled with justice, (ii) the young man who grew up in worship (i.e. was worshipful in childhood as well as in yough and the desires and impulses that were peculiar to young age did not distract him); (iii) the truthful Believer whose condition was that even when he went out of the mosque his heart was attached to it (and felt restless) till he returned; (iv) the two persons who loved each-other for the sake of Allah and remained united on it and parted (from one another) on it (i.e. the affection between whom was not conditional on presence, as the case, on the whole, was with the worldly people but they loved each other for the sake of Allah while they were together as well as out of one another's sight)' (v) the bondsman who wept when he remembered Allah in solidute, (vi) the man whom a beautiful, wealthy and respectable woman invited to sin but he said: 'I fear Allah, and, (therefore), I cannot proceed towards what is prohibited'; and (vii) the person who spent in the way of Allah and did it so secretly that his left hand did not know what he gave away with the right hand or to whom it was given."

(Bukhari and Muslim)

Commentary: In it the glad tidings of the shadow of Divine mercy have been given, in the third place, to the bondsman whose heart dwells in the mosque even when he is away from it. May Allah cause us to be one of the servents. *Aameen*!

(٥٢٥/٥٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ غَدَا اِلَى الْمَسْجِدِ اَوْ رَاحَ اَعَدَّ اللّٰهُ لَهُ نُزُلَهُ مِنَ الْجَنَّةِ كُلَّمَا غَدَا اَوْرَاحَ .

(رواه البخارى و مسلم)

(525/53) Sayyidina Abu Hurayrah ﷺ said that the Messenger ﷺ of Allah said: "If anyone goes out in the morning or in evening to the mosque, Allah will prepare for him his food in

Paradise as often as he goes out in the morning or in the evening." (Bukhari and Muslim)

Commentary: As many times as a worshipper goes to the Mosque in the morning or in the evening, or during the day, the Kind Lord looks at him as His dear guest and each time as feast is arranged for him. He will find it on reaching there. We cannot imagine what reception is arranged for us there. *Kanz al-A'mal* quotes Abdullah bin Abbas on the authority of *Tareekh Hakim* as narrating this hadith.

اَلْمَسَاجِدُ بُيُوْتُ اللّٰهِ وَ الْمُؤْمِنُوْنَ زُوَّارُاللّٰهِ وَحَقٌّ عَلَى الْمَزُوْرِ اَنْ يُكْرِمَ زَائِرَهٗ

(كنزالعمال ص ١٢٤ ج٤)

"Mosques are houses of Allah. The Believers who come there are visitors (and guests) of Allah. If anyone comes to meet someone then he must honour and serve the visitor."

The *ahadith* of *Tareekh Hakim* are weak in the sight of scholars of hadith but the subject of the foregoing extract corresponds to the above hadith of Abu Hurayrah ﷺ Hence, it is quoted here.[1]

(٥٢٦/٥٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةُ الرَّجُلِ فِى الْجَمَاعَةِ تُضَعَّفُ عَلٰى صَلٰوتِهٖ فِىْ بَيْتِهٖ وَفِىْ سُوْقِهٖ خَمْسَةً وَّعِشْرِيْنَ ضِعْفًا وَذَالِكَ اَنَّهٗ اِذَا تَوَضَّاَ فَاَحْسَنَ الْوُضُوْءَ ثُمَّ خَرَجَ اِلَى الْمَسْجِدِ لَايُخْرِجُهٗ اِلَّا الصَّلٰوةُ لَمْ يَخْطُ خُطْوَةً اِلَّا رُفِعَتْ بِهَا دَرَجَةٌ وَّحُطَّ عَنْهُ بِهَا خَطِيْئَةٌ فَاِذَا صَلّٰى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّىْ عَلَيْهِ مَادَامَ فِىْ مُصَلَّاهُ اَللّٰهُمَّ صَلِّ عَلَيْهِ اَللّٰهُمَّ ارْحَمْهُ وَلَا يَزَالُ اَحَدُ كُمْ فِىْ صَلٰوةٍ مَاانْتَظَرَ الصَّلٰوةَ .

(رواه البخارى و مسلم)

(526/54) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "(The reward on) offering prayer congregationally in the mosque in twenty-five times as much as on saying it at home or in the market-placed and it is so because when the bondsman goes to the mosque, after performing *wudu* properly, and there is no other object of his going except (the offering up) prayer, he is elevated by one rank at each step and

1. Kanzal-A'mal has another hadith on this topic from Ibn Mas'ud رضى الله عنه on the authority of Mu'ajjam Tabarani.

one sin of his forgiven. Moreover, when he offers the prayer, the angles continuously pray for mercy and benevolence on his behalf as long as he remains at his place. The supplication of the angles is: "Our Lord! Bestow your special grace upon this bondsman, bestow upon him Your mercy. And all the time anyone waits (in the mosque) for prayer, in the sight of Allah and in His reckoning, he is as if engaged in prayer."

(Bukhari and Muslim)

Commentary: In another version of the same Tradition the supplication of the angles is mentioned with the addition that 'O God! Forgive this bondsman his sins and accept his repentance. It is also stated that the angles will continue to supplicate for him until he causes pain to anyone through his arm or tongue or his *wudu* is voided.

(٥٢٧/٥٥) عَنْ عُثْمَانَ بْنِ مَظْعُوْنٍ اَنَّهٗ قَالَ يَا رَسُوْلَ اللّٰهِ اِئْذَنْ لَنَا فِي التَّرَهُّبِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ تَرَهُّبَ اُمَّتِيَ اَلْجُلُوْسُ فِي الْمَسَاجِدِ اِنْتِظَارَ الصَّلٰوةِ . (رواه في شرح السنة)

(527/55) Uthman bin Maz'oon ﷺ narates that once he said to the Prophet ﷺ, "O Messenger of Allah! Please grant me permission to adopt monasticism." The Prophet ﷺ replied: "Monasticism for my followers lies in sitting in the mosque and waiting for prayer to begin." (Sharah-as-Sunnah)

Commentary: Sometimes the Companions felt like withdrawing from the world and giving up its pleasures and they sought the Prophet's ﷺ advice about it. The inclinatio of Sayyidina Uthman bin Maz'oom, too, was very strong towards the monastic way of life and, once, he said several things like that to Prophet, the last of which was that he might be permitted to take up monsticism so that he could lead the life of a hermit. The above Tradition shows that the spiritual aims and the gains of the Hereafter for which monasticism was practised by the ancient communities could be attained by the Muslims by sitting in the mosque and waiting for prayer. As a matter of fact, to sit in the mosque and wait for prayer is a kind of *I'tikaf*[1].

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[1]. Retiring to the mosque for sometime. In Ramazan, the I'tikaf in the last days is a collective obligation on every neighbourhood.

(٥٦ /٥٢٨) عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَشِّرِ الْمَشَّائِيْنَ فِى الظُّلَمِ اِلَى الْمَسَاجِدِ بِالنُّوْرِ التَّامِّ يَوْمَ الْقِيٰمَةِ

(رواه الترمذی و ابوداؤد)

(528/56) It is related by Buridah ﷺ that the Messenger of Allah ﷺ said: "To those who go to the mosques in darkness, give the glad tidings that (in return for it) perfect light will be granted to them on the Day of Resurrection." (Tirmizi Abu Dawood)

Commentary: To go the mosque regularly for prayer in the darkness of the night takes a lot of effort and is a sign of sincere devotion to Allah. Whoever does so has been given the good tidings by Allah, through the Prophet ﷺ that in the darkness of the Day of Resurrection perfect light will be made available to him.

Supplication to be Made on Entering and Coming Out of the Mosque

(٥٢٩/٥٧) عَنْ اَبِىْ اُسَيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ اَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ اَللّٰهُمَّ افْتَحْ لِىْ اَبْوَابَ رَحْمَتِكَ وَاِذَا خَرَجَ فَلْيَقُلْ اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنْ فَضْلِكَ . (رواه مسلم)

(529/57) It is related by Abu Usad Sa'adi that the Messenger of Allah ﷺ said: "When anyone of you enters a mosque he should supplicate Allah: *Allahummafatah li abwaaba rahmatika* (O Allah, open the gates of your mercy for me), and when he comes out of it, he should supplicate: *Allahumma asaluka min fadlika* (O Allah, I beseech You for Your grace)." (Muslim)

Commentary: In the Qur'an and the traditions, generally the world *Rahmah* (i.e. grace) is used for heavenly rewards of the Hereafter and Fadl (i.e. grace) for earthly blessings like sustenance. The Prophet ﷺ has, therefore, exhorted us to beseech the Lord for the opening of the gates of mercy as we go into the mosque, for it is the place for seeking religious and spiritual benefits and blessings of the hereafter and for His grace i.e. abundance in the material things of life as we leave it for it is the proper thing for the world outside the mosque. The Real object of it all it is the bondsman should not become negligent while going into the mosque or coming out of it but on both the occassions his thoughts should be

directed towards Allah like a beggar.

Tahayyatul Masjid

(٥٣٠/٥٨) عَنْ اَبِیْ قَتَادَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا دَخَلَ اَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ اَنْ يَّجْلِسَ . (رواه البخاری و مسلم)

(530/58) It is related by Abu Qatadah ﷺ that the Messenger of Allah ﷺ said: "When anyone of you enters the mosque he should offer two raka'at prayer before he sits down."

(Bukhari and Muslim)

Commentary: The mosques bear a close association with Allah. It is for this reason that they are known as the Houses of Allah. It is thus, among the proprieties of coming to the mosque that one should offer two *raka'at* prayer before sitting down. It is, so to stay, the act of salutation in the Court of Almighty. This prayer on account of it, is called *Tahayyatul Masjid* (i.e. *Salutation* to the Mosque). According to most of the authorities, however, this command belongs to the category of supererogatory acts the performance of which is meritorious but ommission is not sinful.

Note: It is distinctly stated in the above Tradition that the two rak'at should be offered before one sits in the mosque. But it has been seen that some people, first, deliberately sit down in the mosque, on entering it, and then get up and offer the *Tahayyatul Masjid.* Allah alone knows how and when this erroneous practice began. We learn from Mulla Ali Qari that it existed even in his time, i.e. four hundred years ago.

(٥٣١/٥٩) عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَقْدَمُ مِنْ سَفَرٍ اِلَّا نَهَاراً فِی الضُّحٰی فَاِذَا قَدِمَ بَدَءَ بِالْمَسْجِدِ فَصَلّٰی فِيْهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ فِيْهِ . (رواه البخاری و مسلم)

(531/59) It is related by Ka'ab bin Maalik ﷺ 'the practice of the Messenger of Allah ﷺ was that when he returned from a journey, he entered Madinah during the day-light, at the time of *Chasht*, and the first thing he did was to go to the mosque where he offered two raka'at prayer and then sat down (for some time)."

(Bukhari and Muslim)

Commentary: In some other Traditions it is mentioned in detail that when the Prophet ﷺ returned from a journey he, generally, made the last halt in the vicinity of Madinah owing to which people knew where he was staying and they came to him in the morning. Early on the next morning he would leave for Madinah, reaching there after the light of day had spread. He would then, go straight to the mosque, or, in other words, pay the tribute of submission in the court of the King of Kings before meeting the members of his family. He sat in the mosque fro some time and met the people who came to see him.

Attachment to The Mosque is a Sign of Faith

(٥٣٢/٦٠) عَنْ اَبِیْ سَعِيْدِ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمُ الرَّجُلَ يَتَعَاهَدُ الْمَسْجِدَ فَاشْهَدُوا لَهُ بِالْإِيْمَانِ فَإِنَّ اللّٰهَ يَقُوْلُ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ. (رواه الترمذی وابن ماجة والدارمی)

(532/60) It is related by Abu Sa'eed Khudri ؓ that the Messenger of Allah ﷺ said: "When you see that a person is attached to the mosque and looks after it(devotedly), give the testimony of Faith for him because Allah says that only they frequent His mosques and keep them filled who believe in Him and the Last Day." (Tirmizi, Ibn-e-Majah and Daarmi)

Commentary: The mosque is the place of worship and a symbol of Faith. Sincere attachment to it, care and concern for its maintenance and anxiety to see it humming with worship and God-remembrance are, thus, the signs of true Faith.

Keeping the Mosques Clean and Supplied with a Pleasant Odour

(٥٣٣/٦١) عَنْ عَائِشَةَ قَالَتْ اَمَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِبِنَاءِ الْمَسْجِدِ فِي الدُّوْرِ وَاَنْ يُّنَظَّفَ وَيُطَيَّبَ. (رواه ابو داؤد و الترمذی و ابن ماجه)

(533/61) It is related by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ gave the order for the construction of mosques in mohallas (i.e. quarters or paths) of the town, and he gave the order for keeping them clean and pleasantly smelling. (Abu Dawood, Tirmizi and Ibn-e-Majah)

Commentary: It shows that if the different quarters of a town are wide apart, as it was in Madinah, mosques should be built in them according to need. The mosques should, further be kept free from dirt and supplied with perfume.

Reward on Construction of Mosques

(٥٣٤/٦٢) عَنْ عُثْمَانَ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ مَنْ بَنٰى لِلّٰهِ مَسْجِدًا بَنَى اللّٰهُ لَهٗ بَيْتًا فِى الْجَنَّةِ (رواه البخارى و مسلم)

(534/62) It is related by Uthman ﷺ that the Messenger of Allah ﷺ said: "Whoever builds a mosque for Allah (i.e. solely for His pleasure and with the aims of earning the Diving reward), Allah will have a mansion built for him in Paradise."(Bukhari & Muslim)

Commentary: It occurs repeatedly in the Qur'an and the Traditions that the recompense in the Hereafter will be proportionate to the deed. The grant of a mansion in the Paradise to anyone who builds a mosque should, therefore, seen natural.

Adornment and Embellishment of the Mosque

(٥٣٥/٦٣) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا
اُمِرْتُ بِتَشْيِيْدِ الْمَسَاجِدِ قَالَ ابْنُ عَبَّاسٍ لَتُزَخْرِفُنَّهَا كَمَا زَخْرَفَتِ الْيَهُوْدُ
وَالنَّصَارٰى (رواه ابوداؤد)

(535/63) It is related by Abdullah bin Abbas ﷺ that the Messenger of Allah ﷺ said: "I have not been commanded to build tall and imposing mosques." (After narrating it, Abdullah bin Abbas added by way of a prophecy): "Surely, you will begin decorating your mosques as the Jews and Christians have decorated their places of worship." (Abu Dawood)

Commentary: Its purport is that outward splendour and ornamentation is not desirable for the mosques. The emphasis ought to be on simplicity. As for the prediction made by Sayyidina Abdullah bin Abbas ﷺ he would have, evidently, learnt about it from the sacred Prophet ﷺ some time or the other. The following saying of the Prophet ﷺ has, further, been quoted in Ibn-e-Majah on the authority of Abdullah bin Abbas ﷺ himself.

اَرَاكُمْ سَتَشْرِ فُوْنَ مَسَاجِدَ كُمْ بَعْدِىْ كَمَا شَرَفَتِ الْيَهُوْدُ كَنَائِسَهُمْ وَ كَمَا شَرَفَتِ النَّصَارىٰ بِيَعَهَا .
(كنز العمال بحواله ابن ماجه)

"I am seeing that at a time (when I will not be present in your midst) you, too, will make your mosques as grand and imposing as the Jews have made their synagogues and the Christians their churches."

It is, also, possible that Sayyidina Abdullah bin Abbas ﷺ, who lived for eight years after the death of the Prophet ﷺ, had made the prophecy on the basis of the direction of and the speed with which transformation had begus to take place in the mental character and way of life of the Muslims. Anyway, whatever the ground, the prediction has proved literally true. In some parts of our own country mosques are found which surpass even the churches and synogogues in grandeur.

(٥٣٦/٦٤) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَشْرَاطِ السَّاعَةِ اَنْ يَّتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ.
(رواه ابو داؤد ، و النسائى والدارمى و ابن ماجه)

(536/64) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "One of the protents of the Hour (of Doom) is that people will begin to excel one another (in the construction of) mosques." (Abu Dawood, Nasai, Daarmi and Ibn-e-Majah)

Commentary: Among the protents of the Day of Ressurrection there are some which will occur just on the eve of it, such as, the appearance of Dajjal and the rising of the sun in the west and others that will become evident some time before it. The evils and calamities the Prophet ﷺ has forecast as the precursors of the Last Day belong to the latter category and the keen-ness to surpass one another in the erection of mosques is some of them.

No one Should Come to the Mosque After Eating a Thing Giving out a Disagreeable Smell

(٥٣٧/٦٥) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ الْمُنْتِنَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا فَاِنَّ الْمَلَائِكَةَ تَتَاَذّٰى مِمَّايَتَاذّٰى مِنْهُ الْاِنْسُ
(رواه البخارى و مسلم)

(537/65) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "Whoever eats of this evil-smelling plant (i.e. onion or garlic) should not come to our mosques for what is disagreeable to men is, also, disagreeable to angles." (Bukhari and Muslim)

Commentary: The religious significance of the mosques and the unique association they bear with Allah demands, among other things, that these should be protected from every kind of foul odour. Since onion and garlic posses a sort of unpleasant smell — and during the time of the Prophet ﷺ people often ate them raw — it was commanded by him that no one should come to the mosque after eating them and the reason he gave for it was that anything that was hurtful to men was hurtful to the angles of Allah as well, and, as the angles visit the mosques often and join men, particularly in prayer it is essential that distress is not caused to the holy and distinguished visitors by a thing like foul smell.

Another Tradition referring to the same incident and quoted in *Abu Dawood*, on the authority of Mu'awiya bin Qurrah, tells that the Prophet ﷺ distinctly mentioned onion and garlic as the thing people should avoid eating when they came to the mosque. It is, further, stated that if anyone wanted to eat them he should have them cooked so that their unpleasant smell was destroyed.

Though only onion and garlic are spoken of in this report, it, obviously, applies to all foul-smelling articles of food, or, rather, to everything repulsive to the people of good taste.

Forbidding The Recitation of Poetry and Buying and Selling of Goods in The Mosque

(٥٣٨/٦٦) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ تَنَاشُدِ الْاَشْعَارِ فِى الْمَسْجِدِ وَعَنِ الْبَيْعِ وَالْاِشْتِرَاءِ فِيْهِ وَاَنْ يَتَحَلَّقَ النَّاسُ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلٰوةِ فِى الْمَسْجِدِ . (رواه ابوداؤد و الترمذی)

(538/66) Amr bin Shu'ayb reported on the authority of his father Shu'ayb that his grand father said that the Messenger of Allah ﷺ forbade the recitation of poetry and the purchase and sale of goods in the mosque, and he, also forbade the sitting of people in circles in the mosques, on a Friday, before the commencement of the prayers. (Abu Dawood and Tirmizi)

Commentary: The sanctity of the mosques, again, requires that these should not be used for activities which though legitimate in themselves, are not closely related to Faith and worship, as for instance, the holding of a poetic symposium and the carrying out of trade. As for the last part of the above Tradition, concerning a Friday, it, apparently, shows that people who reached the mosque before time, which has of course, been urged in the Traditions, should occupy themselves with prayer and God-remembrance till the start of the service instead of becoming separate circles.

Protection From Little Children and Noise

(٥٣٩/٦٧) عَنْ وَاثِلَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَنِّبُوا مَسَاجِدَكُمْ صِبْيَانَكُمْ وَ مَجَانِيْنَكُمْ وَشِرَاءَ كُمْ وَبَيْعَكُمْ وَخُصُوْمَاتِكُمْ وَرَفْعِ اَصْوَاتِكُمْ وَاِقَامَةِ حُدُوْدِكُمْ وَسَلِّ سُيُوْفِكُمْ . (رواه ابن ماجه)

(539/67) It is related by Wathilah bin al-Asqa' that the Messenger of Allah ﷺ said: "Keep away from your mosques your little children and the lunatics, and, in the same wya, keep away from the mosques your buying and selling, and your mutual quarrels, and your hubbub, and (your) inflicting penalty (for a transgression of the law of Allah), and drawing swords. (Nothing of the sort should be done within the precints of the mosques as all this is inimical to their sanctity and reverence)."
(Ibn-e-Maajah)

Forbidding of Wordly Talk in The Mosques

(٥٤٠/٦٨) عَنِ الْحَسَنِ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاتِىْ عَلَى النَّاسِ زَمَانٌ يَكُوْنُ حَدِيْثُهُمْ فِىْ مَسَاجِدِهِمْ فِىْ اَمْرِ دُنْيَاهُمْ فَلَا تُجَالِسُوْ هُمْ فَلَيْسَ لِلّٰهِ فِيْهِمْ حَاجَةٌ . (رواه البيهقى فى شعب الايمان)

(540/68) It is related, in the nature of Mursal,[1] by Hasan Basri that the Messenger of Allah ﷺ said: "A time will come when the conversation of the people in the mosques will centre around their wordly affairs. You must not sit with such people. Allah

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1. A Tradition which is related by a Taba'ee without giving the name of the companion through whom it had reached him is called Mursal in the special terminology of Islam.

has nothing to do with them." (Baihaqi)

Commentary: The mosque being the House of Allah it is in the fitness of the things that nothing was said there which was not aimed at the propitiation of Allah or related to Him in any other way. Social and collective problems of the Muslims can, of course, be discussed in the mosques but due regard must be shown in it, also, to proprieties, and everything that is done must be within the frame work of Divine guidance.

Presence of Women in the Mosques

(٥٤١/٦٩) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اسْتَاذَنَكُمْ نِسَائُكُمْ بِاللَّيْلِ فَأْذَنُوْلَهُنَّ ۔ (رواه البخاری و مسلم)

(541/69) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "When your wives ask you for permission to go to the mosque, give it to them."

(Bukhari And Muslim)

(٥٤٢/٧٠) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَمْنَعُوْا نِسَاءَ كُمُ الْمَسَاجِدَ وَ بُيُوْتُهُنَّ خَيْرٌ لَهُنَّ ۔ (رواه ابوداؤد)

(542/70) Abdullah bin Umar ﷺ related to us that the Messenger of Allah ﷺ said: "Do not stop your women from going to the mosques, but it is better for them in their homes."

(Abu Dawood)

Commentary: During the lifetime of the Prophet ﷺ, when he personally led all the five daily services, many pious and right-minded ladies wanted to be allowed to offer up at least the two nightly prayers of *Isha* and *Fajr* behind him though the Prophet ﷺ had repeatedly made it clear that it was better and more meritorious for women to offer prayers at home. But some people did not permit their wives to go to the mosque. It was, however, not due to any misgiving or fear of mischief as the moral and social stands in the Muslim society were very high at that time but a sense of pride which was wholly un-Islamic. Hence, the Prophet ﷺ felt that if women asked for permission to go to the mosque in the night it should be given to them but to the women, themselves, he always advised that it was better to offer Prayer at home.

(٥٣٤/٧١) عَنْ أُمِّ حُمَيْدٍ السَّاعِدِيَّةِ أَنَّهَا جَاءَتْ إِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ إِنِّيْ أُحِبُّ الصَّلٰوةَ مَعَكَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ عَلِمْتُ أَنَّكِ تُحِبِّيْنَ الصَّلٰوةَ مَعِيَ وَصَلٰوتُكِ فِيْ بَيْتِكِ خَيْرٌ مِّنْ صَلٰوتِكِ فِيْ حُجْرَتِكِ وَصَلٰوتُكِ فِيْ حُجْرَتِكِ خَيْرٌ مِّنْ صَلٰوتِكِ فِيْ دَارِكِ وَصَلٰوتُكِ فِيْ دَارِكِ خَيْرٌ مِّنْ صَلٰوتِكِ فِيْ مَسْجِدِ قَوْمِكِ وَصَلٰوتُكِ فِيْ مَسْجِدِ قَوْمِكِ وَ خَيْرٌ مِنْ صَلٰوتِكِ فِيْ مَسْجِدِيْ .

(رواه احمد، كنزالعمال)

(543/71) Narrated Umm-e-Humayd Sa'idiyah wife of Abu Humayd Sa'idi that once she went to the Messenger of Allah ﷺ and said: "I wish that I offered prayer (congregationally) with you in the mosque." "I know", replied the Prophet ﷺ, "that you want very much to offer prayer with me (i.e. behind me in congregation), but the principles of the *Shari'ah* is that the prayer you offer in the inner part of your house is superior to the prayer you offer in the outer verandah of it, and the prayer you offer in the outer courtyard of your house is superior to the prayer you offer in the mosque of your tribe (which is nearer to your house), and the prayer you offer in the mosque of your tribe is superior to the prayer you offer in my mosque."

(Kanzul 'Amaal with reference to Musnad-e-Ahmad)

Commentary: From many other Traditions, too, it appears that the Prophet ﷺ often explained the above position to women as regards the offering of prayer in the mosque. Yet, many ladies ardently desired that though it was better in the judgement of the Lord for them to offer prayer at home, they might be allowed to go to the mosque, atleast in the night, and offer it behind the Prophet ﷺ and since the underlying sentiment was that of true religious devotion to the Prophet ﷺ and there was no apprehension of mischief during those days, the sacred Prophet ﷺ advised the Companions ؓ to allow their wives to go to the mosque at night if they wanted to do so. Anyhow, this command was given at a time when there was no fear of an unwanted thing taking place if the women went out and it was disliked by some Companions only because of a false sense of vanity or natural inclination. But as the state of the society underwent a change and social and moral evils crept into it,

it no longer remained desirable[1]. What no less a person than Sayyidah Ayshah رضی اللہ عنہا had to say about it is given in the next Tradition.

(٥٤٤/٧٢) عَنْ عَائِشَةَ قَالَتْ لَوْ اَدْرَکَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَااَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسَاجِدَ كَمَا مُنِعَتْ نِسَاءُ بَنِىْ اِسْرَائِيْلَ.

(رواه البخاری و مسلم)

(544/72) It is related that Sayyidah Ayshah رضی اللہ عنہا said: "Were the Messenger of Allah ﷺ to see the things women have now acquired (in their conduct and deportment), he would have forbidden them from going to the mosque in the same way as the women of Bani Israel had been forbidden (to go to their places of worship) during the days of the earlier Prophets."

(Bukhari and Muslim)

Commentary: This observation was made by Sayyidah Ayshah رضی اللہ عنہا in her time (after the passing away of the holy Prophet ﷺ), and for this reason, according to Shah Waliullah رحمۃ اللہ علیہ, the Companions ﷺ, generally, had come to hold that women should no longer be permitted to go to the mosque. With the rapid transformation of social values in the succeeding generations and in the context of our mournful moral degeneration it is now absolutely out of the question.

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[1]. Comments on the above narratives are adapted from Shah Waliullah's *Hujjat*, Vol. II, p26.

CONGREGATION

We have seen how *as-salah* (prayer) is not merely an obligatory mode of worship but also a sign and symbol of Islam. To observe it is a proof of one's wholehearted allegiance to Islam and its omission denotes indifference to Faith and an attitude of inattention and unconcern towards Allah and the Prophet ﷺ. It was, therefore, essential to have an arrangement that enabled everyone to offer prayer openly and for all to see. The Prophet ﷺ, consequently , prescribed the method of congregation and made it compulsory for every Muslim who was not ill or had any other valid excuse to offer prayer individually or at home. We believe, the real wisdom behind the insitution of congregational prayer is that the Muslims, in that way, were subjected to supervision and superintendence five times a day. Moreover, our everyday experience is that many Muslims who offer prayer regularly, thanks to congregational service, would not have maintained such regularity without it.

The institution of congregational prayer moreover, is a unique informal plan for the religious instruction of Muslims and offers them a wonderful oppertunity to come into contact with one another and know about each-other's welfare regularly.

The atmosphere of worship, devotness and repentance that pervades the mosques and the effect it produces in the hearts, the bestowal of Divine favours that takes place when the hearts of the bondsmen of different religious and spiritual levels turn in unison towards Allah, and the company of the angels with which the devotees are blessed in congregational prayer, as a number of the Traditions tell, are, again, the singular advantages of the system of congregation.

Besides, it can be most helpful in the promotion of the sense of

the solidarity and cooperation among the Muslims. It should not be difficult for any one to appreciate, in the modern times, the tremendous social and other benefits to which the five daily get-togethers in the mosques of the locality and the greater weekly congregation in the central mosque of the town on Fridays and even greater congregations of the *'Eids*, twice in a year, can be put.

Be that as it may, it is owing to these blessing and advantages that everyone is requied to offer prayers congregationally unles there is a genuine excuse like illness, and as long as the teachings of the Prophet ﷺ were sincerely observed, every Muslim, with the exception of the sick and the hypocrites, took care to offer prayers congregationally, and negligence concerning it was, commonly, considered to be a sign of hypocrisy.

Importance

(٥٤٥/٧٣) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ لَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلٰوةِ اِلَّا مُنَافِقٌ قَدْ عُلِمَ نِفَاقُهُ اَوْ مَرِيْضٌ اِنْ كَانَ الْمَرِيْضُ لَيَمْشِيْ بَيْنَ رَجُلَيْنِ حَتّٰى يَاْتِيَ الصَّلٰوةَ وَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنَا سُنَنَ الْهُدٰى وَاِنَّ مِنْ سُنَنِ الْهُدٰى الصَّلٰوةُ فِي الْمَسْجِدِ الَّذِيْ يُؤَذَّنُ فِيْهِ ...... وَفِيْ رِوَايَةٍ ...... اِنَّ اللّٰهَ شَرَعَ لِنَبِيِّكُمْ سُنَنَ الْهُدٰى وَ اِنَّهُنَّ (اَيِ الصَّلَوَاتُ حَيْثُ يُنَادٰى بِهِنَّ) مِنْ سُنَنِ الْهُدٰى وَلَوْ اَنَّكُمْ صَلَّيْتُمْ فِيْ بُيُوْتِكُمْ كَمَا يُصَلِّيْ هٰذَا الْمُتَخَلِّفُ فِيْ بَيْتِهٖ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ . (رواه مسلم)

(545/73) Abdullah bin Mas'ud ﷺ related to us "I have seen ourselves (i.e., the Muslims) in the state that he who did not offer prayer in congregation was either a hypocrite whose hypocrisy was not hidden from anyone or an unfrortunate sick invalid (who could not come to the mosque owing to illness), and even some sick people came to the mosque, supported by two men, and joined the congregation"..........After it, Abdullah bin Mas'ud ﷺ said, "The Messenger of Allah ﷺ has imparted to us the knowledge of *Sunan Huda* (i.e., of the things of Faith and *Shari'ah* on which our guidance and felicity are dependent or with which they are related) and one of these *Sunan Huda* is the offering of prayers in congregation in a mosque where *Azan* is called.

In another version of the same Tradition Abdullah bin Mas'ud ﷺ is stated to have said: "O Muslims! Allah has prescribed *Sunan Huda* for your Prophet (i.e., enjoined upon him acts that are capaple of taking one to the place of propinquity and good pleasure of Allah) and to offer the five daily prayers in congregation in the mosque in one of them. You will forsake the way of the Prophet ﷺ if you will start offering prayer at home and away from the congregation like this man (the reference is to some particular person who lived in those days), and if you forsook the way of the Prophet ﷺ, be sure you will forsake the path of Guidance and fall in the abyss of destruction." (Muslim)

Commentary: We are told by an illustrious Companion ﷺ of the Prophet ﷺ, Sayyidina Abdulah bin Mas'ud ﷺ, that offering of all the five daily prayers in congregation is among the Prophet's ﷺ teachings that are popularly known as *Sunan Huda*. In other words, it is a part of his more important precepts with which the guidance of the *Ummah* is closely connected.

Sayyidina Abdullah bin Mas'ud ﷺ, further, said that to omit the congregation and offer prayer at home is to stray away from the path of the Prophet ﷺ, and that during the earliest days of Islam, which was the finest imaginable phase of the *Ummah*, everyone except the sick and the hypocrites offered prayer with the congregation and even the invalids came to the mosque, supported by others, to participate.

It is clear from the above Tradition that n the opinion of Sayyidina Abdullah bin Mas'ud ﷺ and the general body of the Companions ﷺ the position of congregation is similar to that of an obligatory duty. Thus, those who draw the inference from the term, *Sunan Huda*, that according to the jurisprudential usage congregation is no more than a *Sunnah* have, perhaps, not kept the whole of Abdullah bin Mas'ud ﷺ narrative in mind.

(٥٤٦/٧٤) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَیْسَ صَلٰوةٌ اَثْقَلُ عَلَی الْمُنَافِقِیْنَ مِنَ الْفَجْرِ وَالْعِشَاءِ وَلَوْ یَعْلَمُوْنَ مَافِیْهِمَا لَاَتَوْهُمَا وَلَوْ حَبْوًا لَقَدْ هَمَمْتُ اَنْ اٰمُرَ الْمُؤَذِّنَ فَیُقِیْمَ ثُمَّ اٰمُرَ رَجُلًا یَؤُمُّ النَّاسَ ثُمَّ اٰخُذَ شُعَلًا

مِنْ نَارٍ فَاُحَرِّقَ عَلٰى مَنْ لَّا يَخْرُجُ إِلَى الصَّلٰوةِ بَعْدُ. (رواه البخاری و مسلم)

(546/74) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "No Prayer is more heavy on the hypocrites than *Fajr* and *Isha*, and if they knew what reward awaited them against these prayers, and what blessings, they would join them even if they had to drag themselves on their knees (i.e., they would come to the mosque crawling along the ground if they could not walk due to illness). I, sometimes, feel like asking the *Muazzin* to call the *Iqamah*, and, then, appointing someone to lead the prayers in my place, take a torch in my hand and set fire to the houses of the people who did not come out of their homes for joining the congregation even after hearing the *Azan*."

(Bukhari and Muslim)

Commentary: An equally awe-inspiring Tradition has been quoted in *Ibn Majah*, on the authority of Sayyidina Usama ﷺ. It reads:

لَيَنْتَهِيَنَّ رِجَالٌ عَنْ تَرْكِ الْجَمَاعَةِ اَوْلَاُحَرِّقَنَّ بُيُوْتَهُمْ

(كنز العمال بحواله ابن ماجه)

"People must give up the habit of staying away from congegation otherwise I shall burn down their houses."

Whether the wilful defaulters of congregation against whom the Prophet ﷺ has expresed such a strong indignation be the hypocrites of belief or action, this warning is about the act of omitting the congregtion. This has led some authorities of old, including Imam Ahmad Hanbal, to believe that it is obligatory for an able-bodied person to offer prayers with congregation. In other words, as the offering of prayer is a religious duty so, also, is the offering of it with congregation and he who neglects congegation, neglects a fundamental religious obligation. But the doctors of the Hanafi school have, after examining the relevant Traditions, concluded that it belongs to the class of *Wajib*[1], not *Fard*, and the remark of the sacred Prophet ﷺ contained in the above narrative is in the nature of a warning and admonition.

(٥٤٧/٧٥) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمِعَ الْمُنَادِىَ فَلَمْ يَمْنَعْهُ مِنْ اِتِّبَاعِهٖ عُذْرٌ قَالُوْا وَمَا الْعُذْرُ قَالَ خَوْفٌ اَوْ مَرَضٌ

1. Meaning a thing requisite or proper to be done.

لَمْ تُقْبَلْ مِنْهُ الصَّلٰوةُ الَّتِيْ صَلّٰى ۔ (رواه ابو داؤد و الدارقطنى)

(547/75) It is related by Abdullah bin Abbas ﷺ that the Messenger of Allah ﷺ said: "Whoever hears the call of the *Muazzin* for prayer with congregation and there is no genuine excuse for him for not responding to it (i.e., of not joining the congregation, and, in spite of it, he prays individually), prayer of his shall not find acceptance with Allah." (Upon it), some Companions ﷺ said: Messenger of Allah ﷺ what can be a genuine excuse?" "Danger to life or property or sickness," replied the Prophet ﷺ. (Abu Dawood and Daarami)

Commentary: In it, too, a severe warning is administered to those who stay away from congregation. Some ancient legists have held, on the basis of it, that like wudu, congregation, also, is among the essential conditions of prayer and the prayer of anyone who offers it individually without a valid reason is as good as unoffered. But it is not the veiw of the majority of the doctors of Islamic jurisprudence. According to them, such a prayer is discharged but it is of a very poor quality, the reward on which is little and the real aim of seeking the countenance of Allah remains unfulfilled. This, in their view, is the meaning of not finding accpetance with Allah. Anyhow, the truth is that the omission of congregation without a cogent excuse is most improper.

(٥٤٨/٧٦) عَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ ثَلٰثَةٍ فِيْ قَرْيَةٍ وَّلَا بَدْوٍ لَا تُقَامُ فِيْهِمُ الصَّلٰوةُ اِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكَ بِالْجَمَاعَةِ فَاِنَّمَا يَاْكُلُ الذِّئْبُ الْقَاصِيَةَ. (رواه احمد و ابو داؤد والنسائى)

(548/76) It is related by Abu Darda ﷺ that the Messenger of Allah ﷺ said: "If there are three persons in a habitation or *Badiyah*[1] and they do not offer prayer in congregational form then Satan will, surely, obtain control over them. You should, therefore, make it obligatory for yourselves to observe congregation. The wolf devours only the sheep that strays away from the flocks." (Musnad Ahmad, Abu Dawood and Nasai)

Commentary: It shows that if only three praying persons live

[1]. Denoting the forest in which there is no permanent habitaion but someone may have stayed in it for sometime.

somewhere they should offer prayer congregationally or else they will fall an easy prey to the machinations of the devil

Superiority And Blessedness

(٥٤٩/٧٧) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةُ الْجَمَاعَةِ تَفْضُلُ صَلٰوةَ الْفَذِّ بِسَبْعٍ وَّ عِشْرِيْنَ دَرَجَةً . (رواه البخارى و مسلم)

(549/77) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "To offer prayers with the congregation is twenty-seven times more meritorious than to offer it alone." (Bukahri and Muslim)

Commentary: Just as there is a difference of grade and degree in the properties of the things of the material world, and their worth and utility varies in accordance with it, our deeds, too, belong to various grades and standards the detailed knowledge is which is possessed only by Allah. When the Prophet ﷺ tells about an act that it is superior to such-and-such an act by so many degrees he does so on the basis of the knowledge vouchsafed to him by the Almighty. Thus, the observation made in the above Tradition about prayer observed with the congregation to be twenty-seven times more deserving of Divine reward than the one said individually is a truth inspired by Allah to the Prophet ﷺ and conveyed by him to his followers. It is, now, the duty of the faithful bondsmen that, believing wholeheartedly in its varacity, they take care always to offer prayer with the congregation.

It, also, shows incidentally, that a prayer offered singly is not lost altogether but is of a lesser grade by twenty-seven times which, clearly, is a matter of great sorow and misfortune in itself.

(٥٥٠/٧٨) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى لِلّٰهِ اَرْبَعِيْنَ يَوْمًا فِيْ جَمَاعَةٍ يُدْرِكُ التَّكْبِيْرَةَ الْاُوْلٰى كُتِبَ لَهُ بَرَاءَ تَانِ بَرَاءَ ةٌ مِنَ النَّارِ وَ بَرَاءَ ةٌ مِنَ النِّفَاقِ . (رواه الترمذى)

(550/78) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "Whoever offers every prayer for forty days like this that even the first *Takbir*[1] is not missed by him, freedom from

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❶. Meaning Allahu Akbar

two things is decreed for him: the Fire of Hell and hypocrisy."
(Tirmizi)

Commentary: It tells that to offer prayers for full forty days with such regularity that not even the first Takbir omitted is so pleasing to Allah that it can be taken for granted about him that his heart is not tained with hypocrisy and he is the dweller of Paradise of such a class that he shall never know what the Fire of Hell is. If we form a sincere intention to do it then surely Allah will make it easy for us.

We, further, learn from it that to do a virtuous thing consistently for forty days possesses a usefulness and efficacy of its own.

Full Reward on Intention

(٥٥١/٧٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَاَحْسَنَ وُضُوْءَهُ ثُمَّ رَاحَ فَوَجَدَ النَّاسَ قَدْ صَلَّوْا اَعْطَاهُ اللّٰهُ مِثْلَ اَجْرِ مَنْ صَلَّاهَا وَحَضَرَهَا، لَا يَنْقُصُ ذَالِكَ مِنْ اُجُوْرِهِمْ شَيْئاً . (رواه ابوداؤد و النسائى)

(551/79) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whoever performed *wudu* and performed it well, and, then, went to the mosque (with the intention of offering prayer congregationally), but on reaching there found that the people had already offered the congregational prayer, Allah would bestow upon him the same reward as upon those who participated in the congregation and there would be no reduction in their reward as well." (Abu Dawood and Nasai)

Commentary: It shows that if a person who takes due care to offer prayer congregationally goes to the mosque to say the prayers in congregation, after performing the ablution properly, and finds that the prayer was over, he will, as a result of his intention and preparation for offering the prayers congregationally, receive, in full, the reward promised on the congregation as he had not missed it deliberately but owing to some error like misclaculation of time.

When it is Premissible to Say Namaz Individually or At Home

(٥٥٢/٨٠) عَنِ ابْنِ عُمَرَ اَنَّهُ اَذَّنَ بِالصَّلٰوةِ فِىْ لَيْلَةٍ ذَاتِ بَرْدٍ وَّرِيْحٍ ثُمَّ قَالَ اَلَا صَلُّوْا فِى الرِّحَالِ ثُمَّ قَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَاْمُرُ الْمُؤَذِّنَ اِذَا كَانَتْ لَيْلَةٌ ذَاتُ بَرْدٍ وَّ مَطَرٍ يَقُوْلُ اَلَا صَلُّوْا فِى الرِّحَالِ.

(رواہ البخاری و مسلم)

(552/80) Abdullah bin Umar ﷺ has narrated that one night when it was very cold and a strong breeze was blowing he called the *Azan*, and, then, callled, out, "Oh people! offer prayers in your houses." He said further, "It was the custom of the Prophet ﷺ that when it was very cold in the night and rain as falling he ordered the *Muazzin* also to announce to the people to offer prayers at home." (Bukhari and Muslim)

Commentary: In it, it is said about the weather that when it is unusually inclement, cold and stormy. In the same way, when it is raining so heavily that there is the danger of getting wet in going to the mosque or the path is slippery or under water or covered with mud, one can offer prayers at home. It is not necessary, then, to go to the mosque for the congregation.

(٥٥٣/٨١) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا وُضِعَ عَشَاءُ اَحَدِكُمْ وَ اُقِيْمَتِ الصَّلٰوةُ فَابْدَؤُا بِالْعَشَاءِ وَلَا يَعْجَلْ حَتّٰى يَفْرُغَ مِنْهُ.

(رواہ البخاری و مسلم)

(553/81) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "When the meal of the night is laid for anyone of you and the worshippers stand up for the prayers (in the mosque), he should, first, eat his meal and refrain from hurrying till he has eaten." (Bukhari and Muslim)

Commentary: Commentators are agreed that the aforesaid command applies to the situation in which a man is feeling hungry and the food has been served for him. If, in such a case, he is commanded to leave the meal and hurry to the mosque it is quite possible that his heart would remain attached to the food while he was saying the prayers. The Divine Law and commonsense both demand that, in circumstances like these, a man, first, has his meal,

and, then, offers prayers.

It is mentioned about the narrator himself, in Bukhari as well as Muslim, in connection with the above Tradition, that, sometimes, it happpened that as the meal was laid before him, the congregation stood up in the mosque. He, then, would not leave the food and rush to the mosque but finish it. Since the mosque was very close to his house, he could hear the recital as he went on with the meal.

(٥٥٤/٨٢) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا اِنَّهَا قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا صَلٰوةَ بِحَضْرَةِ الطَّعَامِ وَلَا وَهُوَ يُدَافِعُهُ الْاَخْبَثَانِ .

(رواه مسلم)

(554/82) Sayyidah Ayshah رضى الله عنها said that she heard the Messenger of Allah ﷺ say, "Prayer is not to be offered when food is served, or when calls of nature prevent it." (Muslim)

(٥٥٥/٨٣) عَنْ عَبْدِاللّٰهِ بْنِ اَرْقَمَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا اُقِيْمَتِ الصَّلٰوةُ وَوَجَدَ اَحَدُكُمُ الْخَلَاءَ فَلْيَبْدَءْ بِالْخَلَاءِ .

(رواه الترمذى و روى مالك و ابوداؤد والنسائى نحوه)

(555/83) It is narrated by Abdullah bin Arqam ﷺ that he heard the Messenger of Allah ﷺ say: "When the congregation stands up and anyone of you has the need to answer the call of nature, he should, first, get done with it."

(Tirmizi, Muwatta, Abu Dawood and Nasai)

Commentary: The above Traditions go to show how *Shari'ah* makes allowance for the needs and difficulties of the people.

He has not laid upon you any impendiment in religion. (Al-Hajj: 22, 78)	مَاجَعَلَ عَلَيْكُمْ فِى الدِّيْنِ مِنْ حَرَجٍ . (الحج . ٢٢:٧٨)

Arrangement of Rows

For the congregation of prayers the Prophet ﷺ has decreed that the devotees should stand, side by side, in rows. No better and more dignified arrangement could be imagined for collective worship like prayer. The Prophet ﷺ has urged that the rows must be perfectly straight with no one being ahead or in the rear even by an inch. The front row should be completed before the second is

formed behind it. Eminent and responsible members of the community and men of learning and understanding should try to secure a place in the front rows, nearer to the *Imam*[1], and small children should stand in the rear, and if ladies were participating in the congregation, they should from the last row, at the back of all the male worshippers. The Imam is to stand in the centre, in front of everyone.

The aim of it all is to make the congregation flawless and more beneficial. The Prophet ﷺ gave due attention to these things and, also, exhorted the *Ummah* to be particular about them. Occasionally, he would speak of the divine reward that was promised on observing these directions and warn those who disregarded them of severe chastisement in the life to come.

(٨٤ /٥٥٦) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَوُّوْا صُفُوْفَكُمْ فَاِنَّ تَسْوِيَةَ الصُّفُوْفِ مِنْ اِقَامَةِ الصَّلٰوۃِ . (رواه البخاری و مسلم)

(556/84) It is related by Anas ﷺ that he Messenger of Allah ﷺ said: "Oh people! Keep the rows straight and orderly in prayer for keeping the rows straight and in order is a part of observing prayer properly." (Bukhari and Muslim)

Commentary: In another report quoted in *Abu Dawood* etc., again on the authority of Sayyidina Anas ﷺ, it is stated, "When the Prophet ﷺ stood up to lead the service he would, first, turn his face towards the right and tell the people: 'Stand abreast and make the rows straight,' and, then, towrards the left and tell the people: 'Stand abreast and make the rows straight.' From other reports, too,it appears that the Prophet ﷺ used, often, to exhort the people to take care of the rows in prayer, specially at the time he stood up to lead the congregation.

(٥٥٧/٨٥) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَوِّیْ صُفُوْفَنَا حَتّٰى كَاَنَّمَا يُسَوِّیْ بِهَا الْقِدَاحَ حَتّٰى رَاٰى اَنَّا قَدْ عَقَلْنَا عَنْهُ ثُمَّ خَرَجَ يَوْمًا فَقَامَ حَتّٰى كَادَ اَنْ يُّكَبِّرَ فَرَاٰى رَجُلًا بَادِيًا صَدْرُهٗ مِنَ الصَّفِّ فَقَالَ عِبَادَ اللّٰهِ لَتُسَوُّنَّ صُفُوْفَكُمْ اَوْ لَيُخَالِفَنَّ اللّٰهُ بَيْنَ وُجُوْهِكُمْ . (رواه مسلم)

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[1]. One who leads the service

(557/85) An-Nu'man bin Bashir ﷺ has said, "The Messenger of Allah ﷺ used to straighten our rows as if he were trying to make them as straight as arrows until he saw that we had learned it from him. One day he came out, stood up, and was jùst about to say *Allahu Akbar* when he saw a man whose chest projected from the row, so he said, 'Servants of Allah, you must straighten your rows, or Allah will certainly put your faces in contrary directions.' " (Muslim)

Commentary: The words *as straight as arrows* in the hadith may be understood if we bear in mind the Arab practice of keeping their arrows absolutely straight when they went to hunt or waged a war. Thus this came to be used in their language as an example. The narrator emphasises that the Prophet ﷺ made then straighten their rows to such an extent tha they did not dis-allign even by a fraction of an inch. With regular emphasis, itcame naturally to the worshippers and they stood straight in the rows. However, when once someone made a mistake, the Propet ﷺ repriminded him severely and remarked that Allah will cause them to differ if they did not keep their rows straight. This warning is found in a number of ahadith. There is a definite relatedon between the carelessness and the punishment but, as in all other things, we have become negligent in observing this command too.

(٥٥٨/٨٦) عَنْ أَبِيْ مَسْعُوْدِ الْأَنْصَارِيِّ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلٰوةِ وَيَقُوْلُ إِسْتَوُوْا وَلَا تَخْتَلِفُوْا فَتَخْتَلِفَ قُلُوْبُكُمْ لِيَلِنِيْ مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهٰى ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ.

(رواه المسلم)

(558/86) Abu Mas'ud Ansari ﷺ related that in prayer (i.e., when the devotees stood up for the congregational prayer the Messenger of Allah ﷺ used to pat us on the shoulders an say: "Get abreast and do not be dissimilar (i.e., ahead of or behind one another) lest, God forbid, your hearts get separated." He would, also, say: "Nearest to me (in congretaion) should be those who are men of knowledge and wisdom, then those who are next to them, and, then, those who are next to them (in knowledge and wisdom)." (Muslim)

Commentary: Besides the orderliness of the rows, the Prophet ﷺ instructed that closest to him, in the congregation, should stand those whom Allah had distinguished for learning and understanding, after them those who belonged to the second grade of it, and,after them, those who belonged to the third grade. Apart from being natural, from the point of view of training and instruction, too, the arrangement that people of good and outstanding capabilities should, grade by grade, be in the forward part of the congregation and nearer to the Prophet ﷺ is most desirable.

(٥٥٩/٨٧) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُسَوِّىْ صُفُوْفَنَا اِذَا قُمْنَا اِلَى الصَّلٰوةِ فَاِذَا اسْتَوَيْنَا كَبَّرَ . (رواه ابوداؤد)

(559/87) Nu'man bin Bashir ﷺ narrates that it was the practice of the Prophet ﷺ was that when he stood up to lead the congregation he whould, first, have the rows arranged in proper order and say *Takbir* (only) when the rows had become straight and orderly. (Abu Dawood)

Front Rows to Be Completed First

(٥٦٠/٨٨) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتِمُّوا الصَّفَّ الْمُقَدَّمَ ثُمَّ الَّذِىْ يَلِيْهِ فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ (رواه ابوداؤد)

(560/88) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "Oh people! First complete the front row, then the row next to it so that if there is an insufficiency it should be in the last row." (Abu Dawood)

Commentary: It shows that worshippers should not stand in the rear row until the front row had been filled up. In that way, the front row would be complete and whatever deficiency there was would be in the rear.

Superiority of Front Row

(٥٦١/٨٩) عَنْ اَبِىْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ وَمَلٰئِكَتَهُ يُصَلُّوْنَ عَلَى الصَّفِّ الْاَوَّلِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَعَلَى الثَّانِىْ قَالَ اِنَّ

اللّٰهَ وَمَلٰئِكَتَهُ يُصَلُّوْنَ عَلَى الصَّفِّ الْاَوَّلِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَعَلَى الثَّانِيْ قَالَ
اِنَّ اللّٰهَ وَمَلٰئِكَتَهُ يُصَلُّوْنَ عَلَى الصَّفِّ الْاَوَّلِ قَالُوْا يَا رَسُوْلَ اللّٰهِ وَعَلَى الثَّانِيْ
قَالَ وَعَلَى الثَّانِيْ . (رواه احمد)

(561/89) It is related by Abu Umamah ﷺ that the Messenger of Allah ﷺ said: "Allah shows mercy to the first row and His angels make supplication of mercy for it." Some Companions ﷺ said: "O Messenger of Allah! And for the second row also?" The Prophet ﷺ said again: "Allah shows mercy to the first row and the angels make supplication of mercy for it." 'It was, once more, enquired from him: "And for the second row also?" The Prophet repeated what he had said earlier," It was, once again, asked: "And for the second row also?" The Prophet gave the same reply (for the third time). The Companions, again, said: "O Messenger of Allah! And for the second row also?" At that (i.e., the fourth) time, the Prophet ﷺ replied: "And for the people of the second row also." (Abu Dawood)

Commentray: It shows that the people of the front row are deserving of the special grace of the Lord and invocations of the angels, and though those of the second row, too, have a share in them, they are far behind. Or, in other words, although, in our sight the difference between the first and second rows is very little, in the judgement of Allah it is great. The seeker of Divine mercy should, therefore, take pains to find a place in the first row, the only way to which is that he reached the mosque early.

In another saying, quoted in *Bukhari* and *Muslim*, it is stated that "If people knew what reward there is on standing in the first row and how are they going to be requitted (in the Hereafter), there would take place such a tussle among them that, ultimately, lot would have to be drawn." May Allah grant us belief in these facts! *Aameen*!

Method

(٥٦٢/٩٠) عَنْ اَبِيْ مَالِكٍ الْاَشْعَرِيِّ قَالَ اَلَا اُحَدِّثُكُمْ بِصَلٰوةِ رَسُوْلِ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَقَامَ الصَّلٰوةَ وَصَفَّ الرِّجَالَ وَصَفَّ خَلْفَهُمُ الْغِلْمَانَ
ثُمَّ صَلّٰى بِهِمْ فَذَكَرَ صَلٰوتَهُ ثُمَّ قَالَ هٰكَذَا صَلٰوةُ اُمَّتِيْ . (رواه ابوداؤد)

(562/90) It is related on the authority of Abu Maalik Al-Ash'ari ﷺ that he asked: "May I tell you about the prayer of the Prophet ﷺ?" He, then, said: "He would established prayer. He, first, formed the rows of men, and, behind them, the rows of children, and, then, led the congregation. Afterwards, the Prophet ﷺ remarked: 'This is the method of the prayers of my followers'." (Abu Dawood)

Commentray: It denotes that the correct and *Musnoon*[1] way is that the rows of men were in front and the children stood in a separate row behind them. From the Traditions to be taken up later it will appear that if women, too, are participating in the congregation they should stand even in the rear of the children.

Imam Should Stand in The Middle

(٥٦٣/٩١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُوَسِّطُوْا الْإِمَامَ وَسُدُّ الْخَلَلَ . (رواه ابوداؤد)

(563/91) It is stated by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Oh people! Take the Imam in your middle (i.e., arrange the rows in such a way that the *Imam* stood between the tow ends of the front row), and fill up the gaps in the rows." (Abu Dawood)

How Should *Muqtadis*[2] Stand if There Were Only One or Two of Them?

(٥٦٤/٩٢) عَنْ جَابِرٍ قَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِيُصَلِّيَ فَجِئْتُ حَتّٰى قُمْتُ عَنْ يَسَارِهٖ فَاَخَذَ بِيَدِىْ فَاَدَارَنِىْ حَتّٰى اَقَامَنِىْ عَنْ يَمِيْنِهٖ ثُمَّ جَاءَ جَبَّارُبْنُ صَخْرٍ فَقَامَ عَنْ يَسَارِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخَذَ بِيَدَيْنَا جَمِيْعًا فَدَفَعَنَا حَتّٰى اَقَامَنَا خَلْفَهٗ . (رواه مسلم)

(564/92) Jabir ﷺ narrated that "(Once) as the Messenger of Allah ﷺ stood up for prayer (i.e., began to offer it up) I arrived and (after the formualtion of intention) stood to his left. The Prophet ﷺ, then, grasped my arm and guiding me past his back made me stand to his right side. In the meantime, Jabbar bin

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1. Signifying an act or observance confirmed by the practice of the sacred Prophet

2. Meaning those offering up prayers behind the Imam.

Sakhr ﷺ (also) came and stood on his left. The Prophet ﷺ, therupon, directed both of us to the rear by holding our arms and made us stand behind (himself)." (Muslim)

Commentary: This hadith tells us that if there is only one *Muqtadi* he should stand on the right side of the *Imam*, and in case he stands to the left on the *Imam* by mistake, the *Imam* should bring him to his right, and in case another *Muqtadi* came and joins the congregation, the Imam should stand in front with both the *Muqtadis* forming a row in the rear. It is disallowed to stand alone behind the rows.

(٥٦٥/٩٣) عَنْ وَابَصَةَ بْنِ مَعْبَدٍ قَالَ رَأىٰ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُصَلِّيْ خَلْفَ الصَّفِّ وَحْدَهُ فَأَمَرَهُ اَنْ يُّعِيْدَ الصَّلٰوةَ.

(رواه احمد و الترمذی و ابوداؤد)

(565/93) Sayyidina Wabisah bin Ma'bad ﷺ has said that the Messenger of Allah ﷺ saw a man praying alone behind the row and ordered him to repeat his prayer.(Ahmad, Tirmizi, Abu Dawood)

Commentary: To pray alone behind a row of worshippers is contrary to the spirit of congregation and colectiveness. It is so much disliked that the Prophet ﷺ asked the man to repeat his prayer.

Observation: If anyone arrives at the mosque and finds the last row full and has no one else to stand with him in the next row then he must pull one of the men from that row to stand with him. However, he must do it only if he is confident that the man he is pulling will respond. If he does not find anyone likely to submit to his pull then he must, for necessity, stand alone in the last row.

Women Should Stand Separately And at The Back of Men And Even Children.

(٥٦٦/٩٤) عَنْ اَنَسٍ قَالَ صَلَّيْتُ اَنَاوَيَتِيْمٌ فِيْ بَيْتِنَا خَلْفَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاُمُّ سُلَيْمٍ خَلْفَنَا . (رواه مسلم)

(566/94) Sayyidina Anas ﷺ said: "I offered prayer behind the Prophet ﷺ in my house, and with me was my brother, Yatim[1]

[1]. According to some authorities Yatim was not the name but the title of one of the brothers of Sayyidina Anas رضی اللہ عنہ.

(i.e., we both formed a row behind the Prophet), and our mother, Umm Sulaym, stood at the back of both of us."(Muslim)

Commentary: It shows that though only one woman was participating in the service, she should stand in the rear, apart from men and children, so much so that even if her own children were forming the fomt row she must not stand with them but at their back.

It is stated in another account of the same incident that the Prophet ﷺ himself had made Umm Sulaym stand in the rear.

These *ahadith* emphasise that women should stand in the last rows even behind young children. If a woman is alone, she must even then stand behind the men and children on her own.

IMAMAT

Among all the religious acts the foremost place is occupied by prayer. In islam its position is akin to that of the heart in the body. The *Imamat*[1] of prayer too is a most important religious fuction and it entails a heavy responsibility. In a way, it denotes the deputyship of the Prophet ﷺ. It is, therefore, essential that one who is most suited among the devotees participating in the congregation is appointed as the Imam. The criterion of it can, naturally, be relative propinquity with the Prophet ﷺ and an inner resemblance with him. In other words, he should have taken a share in the Prophet's ﷺ spiritual heritage and since the Qur'an is of paramount importance in that legcy, he ought to have, after having been blessed with true Faith, cultivated a special fondness and inclination for it, learnt it by heart, understood its message and injunctions and translated its teachings into practice. Should, however, all the worshippers be of equal merit and stature, preference will be given to him who possesses a greater knowledge of the *Sunnah* and the *Shari'ah* because after the Qur'an comes the Sunnah, and suppose that in this respect, too, there is nothing to mark out anyone among the participants the choice will fall on him who is distinguished for religious virtues like piety and good morals, and if ,even then, no one can be singled out, the oldest man in the congregation shall lead it for seniority in age, also, is a universally accepted mark of superiority.

Selection of *Imam*

(٥٦٧/٩٥) عَنْ اَبِىْ مَسْعُوْدِ الْاَنْصَارِىِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَؤُمُّ الْقَوْمَ اَقْرَأُهُمْ لِكِتَابِ اللّٰهِ فَاِنْ كَانُوْا فِى الْقِرَاءَ ةِسَوَاءً فَاَعْلَمُهُمْ بِالسُّنَّةِ فَاِنْ كَانُوْا فِى السُّنَّةِ سَوَآءً فَاَقْدَمُهُمْ هِجْرَةً فَاِنْ كَانُوْا فِى الْهِجْرَةِ سَوَاءً

[1]. The act of conducting the service.

فَاَقْدَمُهُمْ سِنًّا وَلَا يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ وَلَا يَقْعُدُ فِيْ بَيْتِهِ عَلٰى تَكْرِمَتِهِ اِلَّا بِاِذْنِهِ (رواه مسلم)

(567/95) It is related on the authority of Abu Mas'ud Ansari ﷺ that the Messenger of Allah ﷺ said: "He should lead the congregation who reads the Book of Allah (i.e., the Qur'an) much among them, and if all of them be equal then he who possesses a greater knowledge of the *Sunnah* and the *Shari'ah,* and if all be equal in this respect, also, then he who may have been the first to Migrate (among them), and if all be equal in it as well (i.e., the time of their migration is the same) then he who is senior in age. And no one should act as anyone's Imam in his area (or territory) of leadership and authority or sit, without his permission, in his special place of sitting in his house." (Muslim)

Commentary: The reading of the Qur'an mentioned in the above Tradition should not be taken in the literal sense. Here it does not merely signify the recitation of the Qur'an or the learning of the whole of it by heart, but along with it, a deep understanding of the Holy Book and an exceptional attachment to it as well. Thus, the import of this Tradition will be that he is more worthy and qualified to be chosen as *Imam* who enjoys superiority over others in the knowledge of the Qur'an as well as devotion to it. In the Prophet's ﷺ time it was considered to be the greatest religious distinction and the more a person was noted for familiarity with the Qur'an the more was he recognised as the bearer and trustee of the glorious heritage of the Prophet ﷺ.

The next standard of superiority was the knowledge of the *Sunnah* and the *Shari'ah* and whoever possessed the knowledge of Qur'an and the *Sunnah,* also acted upon them as there was no question of knowledge without practice during those days.

The third was precedence in *Hijrah*, i.e., migration from Makkah to Madinah. But it was peculiar to the circumatahces prevailing at that time. Later, it ceased to operate and the legists of Islam corrrectly prescribed piety and good-doing in its place.

The last determining factor was seniority in age. If no one was worthier and superior, judged by the first three standards, the oldest member of the congregation was to lead it.

Two other instructions have been given at the end of the Tradition. One is that when a person happens to be in anyone else's sphere of *Imamat* and authority, he should not act as an *Imam* but offers his prayers behind him. It is a different matter that the latter insisted on it. Secondly, if a person goes to anyone's house, he should avoid sitting at his place or on his seat. The wisdom of these exhortations is self-evident.

The Best Among You Should Be Made The *Imam*

(٥٦٨/٩٦) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِجْعَلُوْا اَئِمَّتَكُمْ خِيَارَكُمْ فَاِنَّهُمْ وَفْدُكُمْ فِيْمَا بَيْنَكُمْ وَ بَيْنَ رَبِّكُمْ .

رواه الدارقطنی و البیهقی (کنز العمال)

(568/96) It is realted by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "Make them the *Imam* who are the best and worthiest of you because they are your representatives in the august presence of your Lord and Master."

(Dar Qutni and Baihaqi)

Commentary: The *Imam* acts as the representatives of the whole of the congregation before the Almighty. It is, therefore, the duty of the congregation to appoint the best of its members to the high office of *Imamat*.

In his lifetime the Prophet ﷺ himself used to lead the congregation, but when, during his last illness, he was rendered unable to perform the duty he ordered that Sayyidina Abu Bakr ﷺ should act as the *Imam* who was the worthiest member of the community from the point of view of the knowledge and practice of Faith.

Unfortunately, greivous indifference was shown, in the succeeding eras, to this important directive and *Sunnah* of he sacred Prophet ﷺ with the result that the entire design and organisation of the *Ummah* was thrown into disorder.

Responsibility of *Imam*

(٥٦٩/٩٧) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَمَّ قَوْمًا فَلْيَتَّقِ اللّٰهَ وَلِيَعْلَمْ اَنَّهُ ضَامِنٌ مَسْئُوْلٌ لِمَا ضَمِنَ وَاِنْ اَحْسَنَ كَانَ لَهُ

مِنَ الْاَجْرِ مِثْلُ اَجْرِ مَنْ صَلّٰی خَلْفَهُ مِنْ غَيْرِ اَنْ يُنْقَصَ مِنْ اُجُوْرِهِمْ شَيْئاً وَمَا كَانَ مِنْ نَقْصٍ فَهُوَ عَلَيْهِ . رواه الطبرانی فی الاوسط (كنز العمال)

(269/97) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "Whoever acts as the *Imam* of the congregation should fear Allah and believe that he is responsible, also, for the prayer (of the *Muqtadis*) and will be questioned about it. If he has led the prayer well, he will get the reward equal to the total reward of the *Muqtadis* and no redution will be made in their reward, and should there be a fault in the prayer, he alone, will be called to acount." (Tabarani)

Convenience of *Muqtadis*

(٥٧٠/٩٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰی اَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَاِنَّ فِيْهِمُ السَّقِيْمَ وَالضَّعِيْفَ وَالْكَبِيْرَ وَاِذَا صَلّٰی اَحَدُكُمْ لِنَفْسِهٖ فَلْيُطَوِّلْ مَاشَاءَ . (رواه البخاری و مسلم)

(570/98) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When anyone of you stands up as the *Imam* to lead the prayers, he should keep it light (i.e., avoid making it too long) because there are sick and old and infirm people, too, among the *Muqtadis* (for whom a prolonged prayer might be a source of hardship), and when anyone of you offers his own prayers singly, he may lengthen it as much as he likes."

(Bukhari and Muslim)

Commentary: Some Companions who led the prayer in the mosques of their localities or tribes used to lengthen prayers out of religious fervour. Owing to it, much hardship was, sometimes, caused to the participants who were old, sick or tired. The sacred Prophet ﷺ, thus, often discouraged the practice. What the above Tradition, however, denotes is that the *Imam* should remember that there might be a sick or aged person among the worshippers and refrain from making the prayers too long and not only should smaller verses be recited but also the *Tasbih*[1] must be recited not

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[1]. The act of praising the Lord by repeating the formulas of Subhana Rabbi yal-Azeem and Subhana Ribbiyal-a' ala.

more than thrice in *Ruku*[1] and *Sajda*[2]. The moderate prayers the Prophet himself led serve as a perfect model for us and the significance of these instructions should be understood in that light.

(٥٧١/٩٩) عَنْ قَيْسِ بْنِ اَبِىْ حَازِمٍ قَالَ اَخْبَرَنِىْ اَبُوْ مَسْعُوْدٍ اَنَّ رَجُلًا قَالَ وَاللّٰهِ يَا رَسُوْلَ اللّٰهِ اِنِّىْ لَا تَاَخَّرُ عَنْ صَلٰوةِ الْغَدَاةِ مِنْ اَجَلِ فُلَانٍ مِمَّا يُطِيْلُ بِنَا فَمَا رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِىْ مَوْعِظَةٍ اَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ ثُمَّ قَالَ اِنَّ مِنْكُمْ مُنَفِّرِيْنَ فَاَيُّكُمْ مَاصَلّٰى بِالنَّاسِ فَلْيَتَجَوَّزْ فَاِنَّ فِيْهِمُ الضَّعِيْفَ وَالْكَبِيْرَ وَذَالْحَاجَةِ . (رواه البخاری و مسلم)

(571/99) Qays bin Abi Haazim said that Abu Mas'ud Ansari ﵁ told him that (once) a person said to the Prophet ﷺ, "O Messenger of Allah! I swear by Allah that I do not attached the morning service because of such-and-such a man (and am compelled to offer prayer alone). He Keeps us very long (which is beyond my endurnce)." The narrator of the Tradition, Abu Mas'ud Ansari ﵁, went on to add that he had never seen the Prophet ﷺ more angry. He delivered a sermon that day. The Prophet ﷺ, in the course of the sermon, said: "There are some among you who drive (the bondsmen of the Lord) away (by their wrongful behaviour). It is incumbent upon whoever of you became the Imam of the people and led them in prayer to make it short (i.e., refrain from prolonging it excessively because among them there are, also, the sick and the aged and those who have some business to attend." (Bukhari and Muslim)

Commentray: The Companions against whom the complaint was made was Ubayy bin Ka'b. A similar incident in respect of Sayyidina Mu'az ﵁ is reported in *Bukhari* and *Muslim*. It is stated that he was in the habit of delaying the Isha prayers. One day, as usual, he began the prayer late and started reciting the *surah*[3] *al Baqarah*. One of the *Muqtadis*, who was feeling tired after the day's work, disassociated himself from the prayer and offered his

❶. Bowing low in prayer with the hands resting on the knees.

❷. Prostrating in such a way that the forehead and the nasal bone as well as the knees and the toes of both the feet touch the ground.

❸. Meaning a Chapter of the Qur'an.

prayers seperately and went away. When the matter was brought to the notice of the Prophet ﷺ, he admonished Sayyidina Mu'az رضي الله عنه, and said: "O Mu'az! Do you want to bring harm to the people and involve them in mischief?" He, then, told to recite the *Surahs Wash-shams-i-wad-duhaha*, *Wal-ayl-i-iza Yaghshaha*, and *Wad-duha wal-layl-i-iza Saja* in prayer.

(۵۷۲/۱۰۰) عَنْ اَبِيْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّيْ لَاَ دْخُلُ فِي الصَّلٰوةِ وَاَنَا اُرِيْدُ اِطَالَتَهَا فَاَسْمَعُ بُكَاءُ الصَّبِيِّ فَاَتَجَوَّزُ فِي صَلٰوتِيْ مِمَّا اَعْلَمُ مِنْ شِدَّةِ وَجْدِ اُمِّهِ مِنْ بُكَائِهِ (رواه البخارى)

(572/100) It is related by Abu Qatadah Ansari رضي الله عنه that the Messenger of Allah ﷺ said: "Sometimes it happens that I begin the prayer and I have the intention of prolonging it to some extent, but, then, I hear a child crying I cut short my prayer for I know how worried the mother would be on hearing it crying."
(Bukhari)

Commentary: Believing that the child's mother too would be in the congregation, the Prophet ﷺ respected her emotions and shortened his prayers when a child cried.

(۵۷۳/۱۰۱) عَنْ اَنَسٍ قَالَ مَا صَلَّيْتُ وَرَاءَ اِمَامٍ قَطُّ اَخَفَّ صَلٰوةً وَلَا اَتَمَّ صَلٰوةً مِّنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاِنْ كَانَ لَيَسْمَعُ بُكَاءَ الصَّبِيِّ فَيُخَفِّفُ مَخَافَةَ اَنْ تُفْتَنَ اُمُّهُ (رواه البخارى و مسلم)

(573/101) Sayyidina Anas رضي الله عنه said "I never prayed behind an *Imam* who was more brief and more perfect than the Prophet ﷺ. If he heard a child crying while leading the congregation, he cut it short for fear that the morther would be worried (and her prayer would be affected by it)." (Bukhari and Muslim)

Commentary: The guiding principle for the *Imam* is indicated in the above Tradition. His prayer should be brief but, at the same time, perfect and every part of it should be completed and every act carried out properly and in accordance with the confirmed practice of the Prophet ﷺ.

Guidance for Muqtadis

(٥٧٤/١٠٢) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَا تُبَادِرُو الْإِمَامَ إِذَا كَبَّرَ فَكَبِّرُوا وَ إِذَا قَالَ وَلَا الضَّآلِّيْنَ فَقُوْلُوْا اٰمِيْن وَإِذَا رَكَعَ فَارْكَعُوْا وَإِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَه فَقُوْلُوْا اَللّٰهُمَّ رَبَّنَا لَکَ الْحَمْد

(رواه البخاری)

(574/102) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "O people! Do not try to go ahead of the *Imam*. (On the other hand, follow him closely and carefully). Say Allahu Akbar when he says *Allahu Akbar*, and say *Aameen*! when he says Walad dhalleen, and perform ruku when he performs ruku, and say *Allaahumma Rabbana lakal Hamd* when he says *Sami Allahu liman Hamidah*." (Bukhari)

Commentary: What it shows, briefly, is that the *Muqtadis* should follow the *Imam* strictly in all the essential and obligatory factors of prayer and never try to surpass him.

(٥٧٥/١٠٣) عَنْ عَلِيٍّ وَ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللّٰهُ عَنْهُمَا قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ إِذَا اَتٰى اَحَدُكُمُ الصَّلٰوةَ وَالْإِمَامُ عَلٰى حَالٍ فَلْيَصْنَعْ كَمَا يَصْنَعُ الْإِمَامُ

(رواه الترمذی)

(575/103) It is related by Ali and Mu'az bin Jabal رضی اللہ عنهما that the Messenger of Allah ﷺ said: "When anyone of you comes for prayers and no matter in what state the *Imam* is (i.e., whether he is in the state of qayam[1], *ruku* or *sajda*), he should do as the *Imam* is doing." (Tirmizi)

(٥٧٦/١٠٤) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ إِذَا جِئْتُمْ إِلَى الصَّلٰوةِ وَنَحْنُ سُجُوْدٌ فَاسْجُدُوْا وَلَا تَعُدُّوْهُ شَيْئاً وَمَنْ اَدْرَکَ رَكْعَةً فَقَدْ اَدْرَکَ الصَّلٰوةَ

(رواه ابو داؤد)

(576/104) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When you come for prayer and find us in *sajda*, join in the *sajda* and make no count of it, and whoever gains the ruku with the *Imam*, gained the prayer (i.e.,that *Rak'at* of it)." (Abu Dawood)

[1]. The posture of standing erect in *Namaz* with the arms folded below the navel.

Commentary: It denotes that if the *Muqtadis* join the *Imam* in *ruku* it is equal to participation in the whole of the *rak'at*, but if he joins only in *sajda*, it will not serve for the rak'at but he will be recompensed fully for the *sajda*. The *sajda*, however, will not be counted.

PERFORMANCE OF PRAYER

How prayer should be offered

(٥٧٧/١٠٥) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فِيْ نَاحِيَةِ الْمَسْجِدِ فَصَلّٰى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ وَعَلَيْكَ السَّلَامُ اِرْجِعْ فَصَلِّ فَاِنَّكَ لَمْ تُصَلِّ فَرَجَعَ فَصَلّٰى ثُمَّ جَاءَ فَسَلَّمَ فَقَالَ وَعَلَيْكَ السَّلَامُ اِرْجِعْ فَصَلِّ فَاِنَّكَ لَمْ تُصَلِّ فَقَالَ فِي الثَّالِثَةِ اَوْفِي الَّتِيْ بَعْدَهَا عَلِّمْنِيْ يَا رَسُوْلَ اللّٰهِ فَقَالَ اِذَا قُمْتَ اِلَى الصَّلوٰةِ فَاَسْبِغِ الْوُضُوْءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ ثُمَّ اقْرَأْبِمَا تَيَسَّرَمَعَكَ مِنَ الْقُرْاٰنِ ثُمَّ ارْكَعْ حَتّٰى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتّٰى تَسْتَوِيَ قَائِمًا ثُمَّ اسْجُدْ حَتّٰى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتّٰى تَطْمَئِنَّ جَالِسًا ثُمَّ اسْجُدْ حَتّٰى تَطْمَئِنَّ سَاجِداً ثُمَّ ارْفَعْ حَتّٰى تَطْمَئِنَّ جَالِساً (وَفِيْ رِوَايَةٍ ثُمَّ ارْفَعْ حَتّٰى تَسْتَوِيَ قَائِمًا) ثُمَّ افْعَلْ ذَالِكَ فِيْ صَلوٰتِكَ كُلِّهَا

(رواه البخاری و مسلم)

(577/105) It is related by Abu Hurayrah ﵁ that (once) the Messenger of Allah ﷺ was sitting in the mosque and a man came in and offered prayers. Afterwards, he came to the Prophet ﷺ and saluted him. The Prophet ﷺ returned the salutation and remarked: "Go and offer the prayer again. You have not offered it properly." He went back and repeated the prayers again and returned to the Prophet ﷺ, and saluted him. The Prophet ﷺ, returning the salutation, and once again remarked: "Go and offer the prayers again. You have not said it properly". After repeating the prayers for the third (on the fourth) time, the man said to the Prophet ﷺ: "Messenger of Allah ﷺ teach me." The Prophet ﷺ replied: "When you decide to pray, first perform *wudu* throughly and well, then turn to *Qiblah*, then begin with *Takbir Tahrima*[1]. After that recitesome part of the Qur'an which

❶. Meaning Allahu Akbar

you know and can recite easily. (In other Traditions relating to the same incident it is stated that He told the questioner, specifically, to recite *Sura Fateha* and whatever he liked, in addition to it). Then, after the recital, perform ruku till you are still and at ease in *ruku*. then, arise from *ruku* till you stand erect. Then, perform the *sajda* till you are still and at ease in *Sajda*. Then, arise til you sit up comfortably. (According to another narrator, the Prophet, instead of it, said: 'Then arise till you stand erect). Then, do like that throughout the prayer (i.e., in every *Rak'at* carry out all acts like *ruku*, *sujud*[1], *Qauma*[2] and Jalsa[3] in a clam and collected manner)." (Bukhari and Muslim)

Commentary: The incident mentioned above related to Khallad bin Rafi' ﷺ, the brother of the well-known Companion, Rifaah bin Rafi' ﷺ. According to *Nasai*, he had offered two *Rak'ats* in the Prophet's mosque and some other commentators have suggested that these were *Tahiyyat-ul-Masjid* which Khallad, had offered rather hurriedly, and, he was reproached by the Prophet and told to offer them again.

It shows that the Prophet did not plainly tell Khallad bin Rafi', at the first time, what was wrong with his prayer and how it was to offered correctly, but at the third or furth time, and, then, at his own request. It was, probably, for the simple reason that a lesson imparted in such a manner suffices for a lifetime and gets talked about among others as well.

The Prophet ﷺ did not teach him what to recite in the different positions because he was aware of that. His mistake was that he hurried through his postures.

As for the difference in the two versions, the concluding part of the hadith some *ulama* suggest that one should sit down a while before standing up from the *sajdah*. They consider the first version correct; others prefer the second version.

The practical teaching imparted in the above Tradition is that prayer sould be offered in a calm and composed manner and if it is offered hurriedly and without making the necessary pauses and carrying out the various acts properly it may be as good as unoffered

1. Plural of Sajda
2. The posture of standing for Ruku in Prayer
3. The act of sitting between two Sajdas in Prayers.

Prayer of The Prophet ﷺ

(١٠٦/٥٧٨) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلٰوةَ بِالتَّكْبِيْرِوَالْقِرَأَةَ بِالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَكَانَ اِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ وَلٰكِنْ بَيْنَ ذٰلِکَ وَكَانَ اِذَا رَفَعَ رَاسَهُ مِنَ الرُّكُوْعِ لَمْ يَسْجُدْ حَتّٰى يَسْتَوِىَ قَائِمًا وَّكَانَ اِذَا رَفَعَ رَاسَهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتّٰى يَسْتَوِىَ جَالِسًا وَكَانَ يَقُوْلُ فِىْ كُلِّ رَكْعَتَيْنِ التَّحِيَّةَ وَكَانَ يَفْتَرِشُ رِجْلَهُ الْيُسْرىٰ وَيَنْصِبُ رِجْلَهُ الْيُمْنٰى وَكَانَ يَنْهٰى عَنْ عُقْبَةِ الشَّيْطَانِ وَيَنْهٰى اَنْ يَّفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ اِفْتِرَاشَ السَّبُعِ وَكَانَ يَخْتِمُ الصَّلٰوةَ بِالتَّسْلِيْمِ

(رواه مسلم)

(578/106) Sayyidah Aysha رضى الله عنها narrated that the Messenger of Allah ﷺ menced his prayers with *Takbir* and the recital with *Al-hamdu lillilaahi Rabil Aalameen*[1], and while performing ruku he neither raised his head upwards nor bent it downwards but kept it in the middle position (i.e., in line with the waist), and when he raised the head from *ruku* he did not go into *sajda* till he had stood erect, and when he raised the head from *sajda*, he did not perform the second *sajda* until he had sat upright, and he recited *At-Tahiyyatu* after every two rak'ats, and, at that time, he flattened the left foot under him and kept the right foot in the upright position, and he forbade *Uqbatish Shaytan* (sitting like the Devil), and he, also, forbade that a man sat (in Sajda) with his forearms (i.e., parts of arms between elbow and wrist) placed on the ground like the animals, and he brought the prayer to an end by saying *As-salamu 'Alaikum wa rahmatullah.*" (Muslim)

Commentary: Prayer is a worship of a very high order. For it such forms and postures of *qayam*, *qaood*[2], *ruku* and *sujood* have been prescribed as constitue the finest marks and expressions of adoration and humbleness, and all the unbecoming manners of holding the body that are indicative of vanity, awakwardness or indifference, or bear a resemblance with the lowly creatures have been, particularly, forbidden. The Holy Prophet ﷺ has, accordingly, ordered us not to sit in *Sajda* with forearms spread on

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❶. The Opening chapter of the Qur'an, popularly known as Sura-i-iFatiha.
❷. Denoting the posture of sitting in Namaz.

the ground as the dongs and wolves do or in the manner which, in this Tradition, hs been described as *Uqbatish Shaytan*, and, in another, as *Aq'aa-al-kalb*.

Commentators have differed in their explanations of eh two terms. In our humble view, however, they denote sitting on the heels with the feet held upright on the toes and since this posture gives the impression of haste and exggerated selfesteem and only the knees touch the ground and it is the way dogs and wolves and other wild animals, generally, sit, the Porphet ﷺ took special care to forbid against sitting like that in prayer.

It is to be remembered that such a manner of sitting is disallowed only one is not constrained to do so owing to a disease or deformity. It is narrated by Sayyidina Abdullah bin Umar ؓ that, sometimes, he used to sit like that on account of a painful ailment in his feet. Similarly, the version of Sayyidina Abdullah bin Abbas ؓ describes this style as the practice of the "your Prophet". Perhaps he may have sat down in that manner on account of some difficulty.

(٥٧٩/١٠٧) عَنْ اَبِیْ حُمَیْدِ السَّاعِدِیِّ قَالَ فِیْ نَفَرٍ مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَا اَحْفَظُكُمْ لِصَلٰوةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَاَیْتُهُ اِذَا كَبَّرَ جَعَلَ يَدَيْهِ حِذَاءَ مَنْكِبَيْهِ وَاِذَا رَكَعَ اَمْكَنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ ثُمَّ هَصَرَ ظَهْرَهٗ فَاِذَا رَفَعَ رَاْسَهٗ اسْتَوٰى حَتّٰى يَعُوْدَ كُلُّ فَقَارٍ مَكَانَهٗ فَاِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلَا قَابِضَهُمَا وَاسْتَقْبَلَ بِاَطْرَافِ رِجْلَيْهِ الْقِبْلَةَ فَاِذَا جَلَسَ فِی الرَّكْعَتَيْنِ جَلَسَ عَلٰى رِجْلِهِ الْيُسْرٰى وَنَصَبَ الْيُمْنٰى فَاِذَا جَلَسَ فِی الرَّكْعَةِ الْاٰخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرٰى وَنَصَبَ الْاُخْرٰى وَقَعَدَ عَلٰى مَقْعَدَتِهٖ (رواه البخاری)

(579/107) Sayyidina Abu Humayd As-Sa'idi ؓ said to a company of the Companions ؓ that among them he was the best versed in the way the Messenger of Allah ﷺ prayed. He said, "I saw when he said the *takbeer* he placed his hands opposite his shoulders, when he bowed into the *ruku'* he rested his hands on his knees and bent his back; when he raised his head he stood erect with his spine straight; when he prostrated himself he placed his arms so that they were not spread out and the fingers were not drawn in and the points of his toes were

facing the *qiblah;* when he sat up at the end of the two *rak'at* he sat on his left foot and raised the right; and when he sat up after the last *raka'ah* he put forward the left foot, raised the other, and sat on his hips." (known as *tawarruk*). (Bukhari)

Commentary: This hadith speaks of the Prophet ﷺ raising his hands upto the shoulders at the first Takbeer. But, the hadith narrated by Maalik bin Huwayrith ﷺ transmitted by *Bukhari* and *Muslim* tells us that he raised the hands upto his earlobes. There is no contradiction in the too. When the hands are raised to the ears, the arms are against the shoulders and we can describe that as raising hands to the ears.

Abu Dawood has transmitted a hadith narrated by Wa'il bin Hujr ﷺ that makes the issue very clear.

He raised his hands so high that they were in line with the shoulders while the thumbs aligned with the ears.

رَفَعَ يَدَيْهِ حَتّٰى كَانَتَا بِحِيَالِ مَنْكِبَيْهِ وَحَاذٰى إِبْهَامَيْهِ أُذُنَيْهِ

Abu Humayd has said about the Prophet's ﷺ last sitting which is known as تورُّک (*tawarruk*). However, we have read the hadith narrated by Sayyidah Ayshah رضی اللہ عنہا reproduced earlier that he sat in the last sitting in the same posture as described by Abu Humayd Sa'idi ﷺ for the first sitting which is known as *iftirash*.

Some scholars have suggested that the Prophet ﷺ sat in exactly the same manner as described by Sayyidah Ayshah رضی اللہ عنہا but he may have been constrained to adopt the style described as *tawarruk* for convenience. But other Ulama hold the opposite view. We might say that both methods were observed.

Particular Supplications & Methods of God-remembrance.

The inner feeling of earnestness and deep devotion that runs through the prayer-formulas through which the Prophet ﷺ used to revere and adore the Lord during the various parts or acts of *Namaz* like *qayam*, *ruku* and *sujood*, and the entreaties he made in them, from the essence of *Namaz*. The sayings we are now going to discuss should be read from the point of view and the endeavour should be to produce the same emotional and spitirual state of

feeling because it is the characteristic legacy of the holy Prophet ﷺ.

(٥٨٠/١٠٨) عَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْكُتُ بَيْنَ التَّكْبِيْرِ وَبَيْنَ الْقِرَأَةِ اِسْكَاتَةً فَقُلْتُ بِاَبِيْ اَنْتَ وَاُمِّيْ يَا رَسُوْلَ اللّٰهِ اِسْكَاتَکَ بَيْنَ التَّكْبِيْرِ وَبَيْنَ الْقِرَأَةِ مَاتَقُوْلُ؟ قَالَ اَقُوْلُ اَللّٰهُمَّ بَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَایَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اَللّٰهُمَّ نَقِّنِيْ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ اَللّٰهُمَّ اغْسِلْ خَطَايَایَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ

(رواه البخاری و مسلم)

(580/108) Sayyidina Abu Hurayrah ؓ said that the Messenger of Allah ﷺ used to observe a period of silence between the *takbeer* and the recitation of the Qur'an, so he asked him, "Messenger of Allah for whom I would give my father and mother as ransom, what do you say during your period of silence between the *takbeer* and the recitation?" He said that he made the supplication:

اَللّٰهُمَّ بَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَایَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اَللّٰهُمَّ نَقِّنِيْ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ اَللّٰهُمَّ اغْسِلْ خَطَايَایَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ

"O Allah, remove my lapses far from me as You have removed the east far from the west. O Allah, purify me from lapses as a white garment is purified from filth. O Allah, wash away my sins with water, snow and hail." (Bukhari and Muslim)

Commentary: The Prophet ﷺ was innocent and free from sins and lapses, yet he held fear within himself

This was also the supplication the Prophet ﷺ made sometimes after the *takbeer* and before *al-Fatiha*.

(٥٨١/١٠٩) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا افْتَتَحَ الصَّلٰوةَ قَالَ سُبْحَانَکَ اَللّٰهُمَّ وَبِحَمْدِکَ وَتَبَارَکَ اسْمُکَ وَتَعَالٰى جَدُّکَ وَلَا اِلٰهَ غَيْرُکَ

(رواه الترمذی و ابو داؤد)

(581/109) Sayyidah Ayshah رضی اللہ عنہا related that when the Messenger of Allah ﷺ began (to offer) prayer he first glorified

the Lord in these words:

سُبْحَانَکَ اَللّٰهُمَّ وَبِحَمْدِکَ وَتَبَارَکَ اسْمُکَ وَتَعَالٰی جَدُّکَ وَلَا اِلٰهَ غَیْرُکَ

Subhaanakal-laa-humma wa bihamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaaha ghairuka.

(O Allah, with Your glorification and your praise; blessed is Your Name; and there is no God save You).

(Tirmizi and Abu Dawood)

Commentary: Hafiz Mujjahuddin Ibn Taymiyas writes in *Muntaqa* about Sayyidina Abu Bakr ﷺ, on the authority of *Sunnan Saeed bin Mansur*, and about Sayyidina Umar ﷺ on the authority of *Sahih Muslim*, and about Sayyidina Uthman ﷺ and Sayyidina Abdullah bin Mas'ud ﷺ, on the authority of *Qutni*, that they began their *Salah* with *Subhaanakal-laa-humma wa bihamdika* .... and, then goes on to observe that it appears from it that the Prophet ﷺ, usually, recited this short prayer after *Takbir* in prayer. It, therefore, enjoys preference over all the other prayers of adoration mentioned in the Traditions with relation to the commencement of the prayer though there is no harm in reciting the other proven hymns, as for instance, the one occurring in the next Tradition related on the authority of Sayyidina Ali ﷺ.

(۰۸۲/۱۱۰) عَنْ عَلِیٍّ رَضِیَ اللّٰهُ عَنْهُ قَالَ کَانَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا قَامَ اِلَی الصَّلٰوةِ کَبَّرَ ثُمَّ قَالَ وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِیْفًا وَّمَآ اَنَا مِنَ الْمُشْرِکِیْنَ۔ اِنَّ صَلٰوتِیْ وَ نُسُکِیْ وَ مَحْیَایَ وَ مَمَاتِیْ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ لَا شَرِیْکَ لَهٗ وَبِذٰلِکَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِیْنَ اَللّٰهُمَّ اَنْتَ الْمَلِکُ لَا اِلٰهَ اِلَّا اَنْتَ رَبِّیْ وَاَنَا عَبْدُکَ ظَلَمْتُ نَفْسِیْ وَاعْتَرَفْتُ بِذَنْبِیْ فَاغْفِرْلِیْ ذُنُوْبِیْ جَمِیْعًا اِنَّهٗ لَا یَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ وَاهْدِنِیْ لِاَحْسَنِ الْاَخْلَاقِ لَا یَهْدِیْ لِاَحْسَنِهَا اِلَّا اَنْتَ وَاصْرِفْ عَنِّیْ سَیِّئَهَا لَا یَصْرِفُ عَنِّیْ سَیِّئَهَا اِلَّا اَنْتَ، لَبَّیْکَ وَسَعْدَیْکَ وَالْخَیْرُ کُلُّهٗ فِیْ یَدَیْکَ وَالشَّرُّ لَیْسَ اِلَیْکَ اَنَا بِکَ وَاِلَیْکَ تَبَارَکْتَ وَتَعَالَیْتَ اَسْتَغْفِرُکَ وَاَتُوْبُ اِلَیْکَ وَاِذَا رَکَعَ قَالَ اَللّٰهُمَّ لَکَ رَکَعْتُ وَبِکَ اٰمَنْتُ وَلَکَ اَسْلَمْتُ خَشَعَ لَکَ سَمْعِیْ وَبَصَرِیْ، وَمُخِّیْ وَعَظْمِیْ وَعَصَبِیْ، فَاِذَا رَفَعَ رَاْسَهٗ قَالَ اَللّٰهُمَّ رَبَّنَا لَکَ الْحَمْدُ

مِلْأَ السَّمٰوَاتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَمِلْأَ مَاشِئْتَ مِنْ شَيْئٍ بَعْدُ وَاِذَا سَجَدَ قَالَ
اَللّٰهُمَّ لَکَ سَجَدْتُ وَبِکَ اٰمَنْتُ وَلَکَ اَسْلَمْتُ سَجَدَ وَجْهِیَ لِلَّذِیْ خَلَقَهٗ
وَصَوَّرَهٗ وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ تَبَارَکَ اللّٰهُ اَحْسَنُ الْخَالِقِیْنَ ثُمَّ یَکُوْنُ مِنْ اٰخِرِ
مَایَقُوْلُ بَیْنَ التَّشَهُّدِ وَالتَّسْلِیْمِ اَللّٰهُمَّ اغْفِرْلِیْ مَاقَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ
وَمَا اَعْلَنْتُ وَمَا اَسْرَفْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّیْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ
لَااِلٰهَ اِلَّا اَنْتَ (رواہ مسلم)

(582/110) Ali ﷺ related that when Messenger of Allah ﷺ stood up to offer prayer he recited the following words after Takbir:

وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَ السَّمٰوَاتِ
وَالْاَرْضَ حَنِیْفًا وَّمَآ اَنَا مِنَ الْمُشْرِکِیْنَ، اِنَّ
صَلٰوتِیْ وَنُسُکِیْ وَمَحْیَایَ وَمَمَاتِیْ لِلّٰهِ رَبِّ
الْعٰلَمِیْنَ لَا شَرِیْکَ لَهٗ وَبِذَالِکَ اُمِرْتُ
وَاَنَا مِنَ الْمُسْلِمِیْنَ اَللّٰهُمَّ اَنْتَ الْمَلِکُ لَا
اِلٰهَ اِلَّا اَنْتَ رَبِّیْ وَاَنَا عَبْدُکَ ظَلَمْتُ نَفْسِیْ
وَاعْتَرَفْتُ بِذَنْبِیْ فَاغْفِرْلِیْ ذُنُوْبِیْ جَمِیْعًا اِنَّهٗ
لَا یَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ وَاهْدِنِیْ لِاَحْسَنِ
الْاَخْلَاقِ لَایَهْدِیْ لِاَحْسَنِهَا اِلَّا اَنْتَ
وَاصْرِفْ عَنِّیْ سَیِّئَهَا لَایَصْرِفُ عَنِّیْ سَیِّئَهَا
اِلَّا اَنْتَ، لَبَّیْکَ وَسَعْدَیْکَ وَالْخَیْرُ کُلُّهٗ
فِیْ یَدَیْکَ وَالشَّرُّ لَیْسَ اِلَیْکَ اَنَا بِکَ
وَاِلَیْکَ تَبَارَکْتَ وَتَعَالَیْتَ اَسْتَغْفِرُکَ
وَاَتُوْبُ اِلَیْکَ

Waj-jahtu Waj-hiya-lilazi fataras-samawati wal-ardha hanifan wa ma-ana minal-mushrikeena in-na salaati wa nusuki wa mahya-ya wa mamatillahi rabbil 'Aalimeena La sharika Lahu wa bithalika Umirti wa Ana Minal Muslimina allaahumma antal maliku laa ilaaha illa anta rabi wa ana abduka zalamtu nafsi wa-'ataraftu bizanbi faghfirli zunubi jamee'an in-nahu laa Yaghfiruz zunuba illa anta wah-dini li-ahsanil akhlaq laa yahdi li-ahsaniha illa anta was-rif 'anni saiyyiha-la yasrif 'anni sayyiaha ila anta labaika wa sa'adaika wal-khairru kul-luhu fi-yadaika was-sharru laisa ilaika ana bika wa ilaika tabarakta wa ta'aalaita astaghfiruka wa atoobu ilaik.

(I have turned away from every direction and set my face towards Allah who is the Creator of the heavens and the earth, and I am not of those who associate anyone with Him in allegiance. My worship, and my every religious act, and my life and my death are for Allah alone, the Lord of the Worlds. To this I have been commanded and I am of those who obey. O Allah! You are the Sovereign and Master. No one is worthy of obedience save You. You are my Lord and Owner, and I am Your slave. I have wronged my soul, and ruined myself, and I confess my inequities. O Lord! Forgive me my sins; no one can forgive sins except You. And remove all bad manners and deplorable morals from my side, and take them away from me. This, too, no one aside, of You can do. I am in Your presence, for Your service, and Your victory. Here I am, O Lord! All the good things, and every kind of piety and virtue are in Your hands, and evil has no access towards You. You are the Blessed, the Most High. You are my only hope and my face is turned towards You. I beg Your forgiveness and unto You do I turn penitent).

This prayer the Prophet ﷺ recited after *Takbir* and before the commencement of recitation from the Qur'an. Then, as he performed *ruku*, (after completing the recital), he used to say:

Allaahumma laka rak'atu wa bika aamantu wa laka aslamtu khasha'a laka sam'ee wa basari wa mukhkhi wa 'azmi wa 'asbi.

اَللّٰهُمَّ لَکَ رَکَعۡتُ وَبِکَ اٰمَنۡتُ وَلَکَ اَسۡلَمۡتُ خَشَعَ لَکَ سَمۡعِیۡ وَ بَصَرِیۡ ، وَ مُخِّیۡ وَعَظۡمِیۡ وَ عَصَبِیۡ

(O Allah! I am bowed low before You, and I have believed in You and placed myself in Your charge. My ears, and my eyes, and my marrow, and my bones, and my muscles, and my nerves are all bent in submission to You).

Later, as the Prophet ﷺ raised his head from ruku and stood erect, he said:

Allahumma rabbana lakal-hamdu mil-as-samawaati wal-ardhi wa ma bainahuma

اَللّٰهُمَّ رَبَّنَا لَکَ الۡحَمۡدُ مِلۡاَالسَّمٰوٰتِ وَالۡاَرۡضِ وَمَا

wamila-a ma shi-ata min shaiyyan b'adu".

بَيْنَهُمَا وَمِلْأَ مَاشِئْتَ مِنْ شَيْئٍ بَعْدُ

(O Allah! Praise is for You alone, such boundless praise as may cover the extensiveness of the heavens and the earth and fill all the empty space between them).

After it, when the Prophet ﷺ performed *sajda*, he used to say (placing his forehead on the ground):

Alahumma laka sajad-tu wa bika amantu wa laka aslamtu sajada waj-hiyya-lillazi khalaqa-hu wa sawwara-tuh wa sha-qa sam-'ahu wa basara-hu tabarakal-allahu ahsanul khaliqeen.

اَللّٰهُمَّ لَكَ سَجَدْتُ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ سَجَدَ وَجْهِيَ لِلَّذِىْ خَلَقَهٗ وَصَوَّرَهٗ وَشَقَّ سَمْعَهٗ وَبَصَرَهٗ تَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ

(O Allah! I am prostrating myself for Your sake, and in Your presence, and I have believed in You, and I have placed myself in Your charge. My face is carrying out genuflexion before the Creator who create it, and gave it its shape, and its ears, and its eyes out of nothing. Blessed, indeed, is the Best of Creators).

In the end, between *At-tahiyyaatu*[1] and *Salutation*[2], he would pray:

Allaahuhhaghfirli ma qaddamtu wa ma akhkhartu wa ma a'alantu wa ma asraftu wa ma asrartu wa ma anta a'alamu bihi minni antal-muqadimu wa antal muwakhkhiru la ilaaha illa anta.

اَللّٰهُمَّ اغْفِرْلِىْ مَاقَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَسْرَفْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّىْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ لَااِلٰهَ اِلَّا اَنْتَ

(O Allah! Forgive me all the sins I have committed earlier or later, and secretly or openly and whatever inequity I have been guilty of, and of which. You are better informed than me. You are the one Who raises to higer ranks and reduces to lower positions. Verily, there is no deity save You)." (Muslim)

Commentary: From the narratives relating to the Prayer of the Prophet ﷺ it is clear that it was not the Prophet's ﷺ regular

1. Also known as Tashahhud. It is recited during the Qa'dah.
2. Finishing salute, first to the right, then to the left.

practice to recite the supplications mentioned by Sayyidin Ali ﷺ in Fard prayers. Perhaps, he did so occasionally, and, most probably, in *Tahajjud*. In fact, Imam Muslim has quoted this Tradition in connection with the Traditions appertaining to *Tahajjud*.

Many other supplications were, also, made by the sacred Prophet ﷺ in prayer, particularly in *Tahajjud* which will be taken up at the appropriate time. These possess a special significance and are charged with rare feeling. The *Imam* can read them in *Fard* prayers as well if he is satisfied that it will not be hard with the *Muqtadis*, and, as far as supererogatory services are concerned, there is no reason why one should not avail oneself of this marvellous bequest.

Recital of Qur'an in *Namaz*

Like *qayam*, *ruku* and *sujud*, recital of the Qur'an, also, is a principal part of prayer, and it is done during *qayam*. It is common knowledge that after *Takbir* some prayers in the nature of a hymn are recited. We have just mentioned two of them from the Traditions. It is followed by the recital of the first *Surah* or opening Chapter of the Qur'an, i.e., *Surah al-Fatihah*, which is a priceless gem of adoration and contains a most inspiring and comprehensive description of the Attributes of Allah. Along with the rejection and repudiation of every form of polytheism there is, in it, an emphatic affirmation of Divine Oneness and towards Faith and the *Shari'ah*. Anyhow, first of all, this surah is recited without which there can be no prayer. After it, the worshipper is required to recite any other surah or a part of it. Whatever passage of the Qur'an he recites will, invariably, impart a message of guidance to him. Either it will be by way of glorification of the Lord and exposition of His Immaculate Attributes or dealing with the Last Day, Heaven and Hell, and Divine reward and punishment or conveying a command for practical life or narrating an event that has a religious or moral significance. It will, thus, be a ready answer to the worshipper's entreaty for guidance. In the second *rak'at*, too, any other surah or some verses of it will be recited after *sura al-Fatihah* but if the service consists of three or four *rak'at*, *surah al-Fatihah* will, of

course, be recited in the third and fourth *rak'at*, but it is not necessary to recite some other surah with it.

Now, the Traditions.

(١١١/٥٨٣) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا صَلٰوةَ اِلَّا بِقِرَاءَ ةٍ ، قَالَ اَبُوْ هُرَيْرَةَ فَمَا اَعْلَنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَعْلَنَّاهُ وَمَا اَخْفَاهُ اَخْفَيْنَاهُ لَكُمْ (رواه مسلم)

(583/111) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "There can be no prayer without the recital of the Qur'an." proceeding, Abu Hurayrah ؓ remarks on his own, "We recited the Qur'an with a loud voice in the prayer in which the Prophet ﷺ recited it with a loud voice and silently in the prayers in which the Prophet recited it silently." (Muslim)

Commentary: This *haidth* tells us that recitalis part of the prayers. Sayyidina Abu Hurayrah ؓ has said that they used to recited audibly in prayers in which the Porphet ﷺ recite audibly, but when he recited inaudibly, they too recited with out being heard.

(١١٢/٥٨٤) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا صَلٰوةَ لِمَنْ لَمْ يَقْرَءْ بِفَاتِحَةِ الْكِتَابِ .

(رواه البخاری و مسلم وفی روایة لمسلم لمن لم یقرء بام القران فصاعدا)

(584/112) It is recited by Ubadah bin Samit that the Messenger of Allah ﷺ said: "Whoever did not recite *sruah al-Fatihah* in prayers did not offer prayers at all." (Bukhari and Muslim)

In another version of the above Tradition, quoted in *Sahih Muslim*, it is stated that "Whoever did not recite *surah al-Faithah* and something else after it did not offer prayer at all."

Commentary: It shows that while surah *al-Fatihah* is an essential constituent of prayers it is, also, necessary to recite something else from the Qur'an after it, although one is at liberty to make one's choice.

Rulings of Legist-Doctors on The Question of Recital of Al-Fatihah

Imam Shafa'i and some other leading legist-doctors have inferred from the foregoing and a few other similar Traditions that it is obligatory to recite *surah al-Fatihah* in prayer whether one is offering it alone or in congregation, leading the congregation or participating in it as a *Muqtadi*, and offering an audiable prayer or an inaudiable. Imam Maalik and Imam Ahmad Hanbal, and other Scholars on the other hand, hold that if the worshipper be a *Muqtadi* and prayer is an audiable one, the recital of surah *al-Faithah* by the Imam will suffice for the *Muqtadis*. In that case, the Muqtadi should abstain from reciting it. But in all other circumstances one must recite surah *al-Fatihah* in prayers. The same view is supported by Imam Abu Hanifah who, further, believes that the recital by the *Imam* will do for the *Muqtadis* as well in *Rak'ats* that are offered silently.

Below we shall consider one of the sayings that have led these doctors to conclude as above.

(۵۸۵/۱۱۳) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا جُعِلَ الْاِمَامُ لِيُؤْتَمَّ بِهٖ فَاِذَا كَبَّرَ فَكَبِّرُوْا وَاِذَا قَرَاَفَاَنْصِتُوا ۔

(رواه ابو داؤد و النسائي و ابن ماجة)

(585/113) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The *Imam* has been appointed for on other reason than that the *Muqtadis* follow him. Thus, say *Allahu Akbar* when the Imam says *Allahu Akbar*, and listen in silence when he is engaged in recitation."

(Abu Dawood, Nasai and Ibn Majah)

Commentary: Some other Companions ﷺ, too, have related, excatly in the same words, the advice of the Prophet ﷺ about listening quietly when the *Imam* is engaged in recitation. For instance. in the course of a long Tradition, quoted in *Sahih Muslim,* on the authority of Abu Musa Ash'ari ﷺ, the afore-mentioned instruction is given in identical words. The Prophet's ﷺ exhortation, evidently, is based upon the Qur'anic injuction.

When the Qur'an is recited, give ear to it and pay heed (in silence) that ye may obtain mercy. (Al-A'raf7:204)	"وَإِذَا قُرِءَ الْقُرْآنُ فَاسْتَمِعُوْا لَهُ وَاَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ" (الاعراف . ٧: ٢٠٤)

Imam Abu Hanifah's view that even in prayer which is offered silently recitation by the *Imam* will suffice for the *Muqtadis* is derived from Sayyidina Jabir's ﷺ narrative mentioned, in their compilations, by Imam Muhammad, Imam Tahaawi and Imam Dar Qutni, on the authority of Imam Abu Hanifah himself. The report cited in Imam Muhammad's Muwatta reads:

"عَنْ جَابِرِ بْنِ عَبْدِاللّٰهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَالَ مَنْ صَلّٰى خَلْفَ الْإِمَامِ فَإِنَّ قِرَاءَةَ الْإِمَامِ لَهُ قِرَاءَةٌ . "

It is related by Jabir bin Abdullah ﷺ that the Messenger of Allah ﷺ said: 'Whoever offers prayers behind the Imam, the *Imam's* recitation is his own as well."

Note: The issue whether the *Muqtadi* should recite surah al-Fatihah behind the Imam or not has been the subject of a vehement controversy. And during the present century and hundreds of books have been written on it from both sides. But to go over the discussion here will not only be redundant, but can, also, be dangerous, in some ways, for the classes and the purpose for which *Ma'arif ul-Hadith*[1] is being written. The proper attitdue to adopt in such disputes is to think highly of all jurists-doctors, to have faith in their sincerity and to believe that whatever conclusions they have arrived at, in the light of the Qur'an and the *Sunnah* and the conduct of the companions ﷺ, are in good faith and none of them is guilty of falsehood or distortion. It is not, at all. opposed or antihetcal to aligning oneself with a particular school of jurisprudence. The path of justice and moderation pursued by Shah Waliullah رحمة الله عليه in *Hujjatullah-il-Baligha* is, in our view, the best and the wisest course in the current circumstances through which unity can be borught back into the disintegrated ranks of the Mulims.

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❶. The name of this book in Urdu.

Recital of The Qur'an by The Prophet ﷺ During *Fajr*

(٥٨٦/١١٤) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَءُ فِي الْفَجْرِ بِقٓ وَالْقُرْاٰنِ الْمَجِيْدِ وَ نَحْوِهَا وَكَانَتْ صَلٰوتُهُ بَعْدُ تَخْفِيْفًا .

(رواه مسلم)

(586/114) jabir bin Samurah narrated that the Messenger of Allah ﷺ recited surah *Qaaf* and other *surah* like it in the *Fajr* prayers, and, later on, his prayers used to be light. (Muslim)

Commentary: Commentators have interpreted the concluding part of the above Tradition in two ways: One that the Prophet's ﷺ prayers after the *Fajr* service, i.e., those of *Zuhr*, *Asr*, *Maghrib* and *Isha* used to be lighter, and in the other recited less of the Qur'an as compared to *Fajr*, and the other that the Prophet's ﷺ prayers were usually long in the earlier days of Islam when the Companions were few in number and those who formed the congregation behind him were Muslims of the highest calibre, but later when the number of worshippers had increased and they included Believers of the second and third grades as well, the Prophet ﷺ began to offer comparatively shorter prayers as the more worshippers, the greater was the possibility of there being among them some weak, sick and faint-hearted people for whom long prayers could be tiresome.

Both the interpretations are correct from the factual point of view, but, to us, the latter appears to be more convincing.

(٥٨٨/١١٥) عَنْ عَمْرِو بْنِ حُرَيْثٍ اَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَءُ فِي الْفَجْرِ وَاللَّيْلِ اِذَا عَسْعَسَ . (رواه مسلم)

(587/115) It is related on the authority of 'Amr bin Hurayth that he heard the Messenger of Allah reciting *Wal-leyl-i-Iza-'as-'as* (i.e., *Surah al-Takwir*) in the *Fajr* prayers. (Muslim)

(٥٨٨/١١٦) عَنْ عَبْدِاللهِ بْنِ السَّائِبِ قَالَ صَلّٰى لَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الصُّبْحَ بِمَكَّةَ فَاسْتَفْتَحَ سُوْرَةَ الْمُؤْمِنِيْنَ حَتّٰى جَاءَ ذِكْرُ مُوْسٰى وَ هَارُوْنَ اَوْ ذِكْرُ عِيْسٰى اَخَذَتِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَعْلَةٌ فَرَكَعَ. (رواه مسلم)

(588/116) Sayyidina Abdullah bin Sa'b ﷺ said that the Messenger of Allah ﷺ led us in prayer in Makkah and began with the *surah Al-Mu'minun* but when he had come to the reference of the Sayyidina Musa and Harun عليهما السلام, or to the reference of Sayyidina Isa ﷺ, a cough got the better of him, and he (stopped and) went into the *ruku'*. (Muslim)

(٥٨٩/١١٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ اِنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَرَأَفِى رَكْعَتَيِ الْفَجْرِ قُلْ يَآ اَيُّهَا الْكَافِرُوْنَ وَقُلْ هُوَاللهُ اَحَدٌ. (رواه مسلم)

(589/117) Sayyidina Abu Hurayrah ﷺ said that the Messenger of Allah ﷺ recited in both *raku'at* of Fajr the surah *Qul ya ayyu hal kafirun* (*Al-Kafirun*) and *Qul hu wa Allahu ahad* (*Al-Ikhlas*). (Muslim)

(٥٩٠/١١٨) عَنْ مَعَاذِ بْنِ عَبْدِاللهِ الْجُهَنِىْ قَالَ اِنَّ رَجُلًا مِّنْ جُهَيْنَةَ اَخْبَرَهُ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِى الصُّبْحِ اِذَا زُلْزِلَتْ فِى الرَّكْعَتَيْنِ كِلْتَيْهِمَا فَلَا اَدْرِىْ اَنَسِىَ اَمْ قَرَأَ ذَالِكَ عَمَدًا . (رواه ابوداؤد)

(590/118) Mu'z bin Abdulalh al-Juhani related that a member of the tribe of Juha' na told him that once he heard the Messenger of Allah ﷺ recite, *Iza zulzilat* in both the *rak'at* of *Fajr* (The narrator, then, added that) he did not know whether the Prophet ﷺ had forgotten or did it delibertely. (Abu Dawood)

Commentary: The usual practice of the Prophet was to recite different surah in the two rak'at of a prayer. So, when he, once, recited the surah of *Izu zulzilat* in both the rak'at the Companion ﷺ, on whose authority the above Tradition has been related, felt uncertain if the Prophet ﷺ had done so unintentionally or intentionally in order to indicate that it, too, was permissible.

(٥٩١/١١٩) عَنْ اِبْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُفِىْ رَكْعَتِىِ الْفَجْرِ قُوْلُوْا اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَالَّتِىْ فِىْ اٰلِ عِمْرَانَ قُلْ يَا اَهْلَ الْكِتَابِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ . (رواه مسلم)

(591/119) Ibn 'Abbas related that the Messenger of Allah ﷺ used to recite the verses, *Qooloo aamanna billahi wa ma unzila ilaina*—— of *Surah Al Baqara*, and the verses, *Qul yaa ahl*

al-kitaabi ta'alaw ilaa kalimatin Sawaa-in bain-nana wa bainakum......... of *Surah Aal-Imran* (respectively) in the two *Rak'at* of *Fajr*. (Muslim)

(٥٩٢/١٢٠) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ كُنْتُ اَقُوْدُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَاقَتَهُ فِي السَّفَرِ فَقَالَ لِيْ يَاعُقْبَةُ اَلاَ اُعَلِّمُكَ خَيْرَ سُوْرَتَيْنِ قُرِئَتَا فَعَلَّمَنِيْ قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ وَقُلْ اَعُوْذُ بِرَبِّ النَّاسِ . قَالَ فَلَمْ يَرَنِيْ سُرِرْتُ بِهِمَا جِدًّا فَلَمَّا نَزَلَ لِصَلٰوةِ الصُّبْحِ صَلّٰى بِهِمَا صَلٰوةَ الصُّبْحِ لِلنَّاسِ فَلَمَّا فَرَغَ اِلْتَفَتَ اِلَيَّ قَالَ يَا عُقْبَةُ كَيْفَ رَاَيْتَ . (رواه احمد و ابو داؤد و النسائی)

(592/120) It is related by Uqba bin 'Aamir ﷺ "In a journey I was going along on foot, holding the reins of the Prophet's ﷺ camel in my hand. During the journey, the Prophet ﷺ said to me: 'Uqba, may I teach you two of the best *surah* of the Qur'an?' And, he taught (me) the *Surah Qul 'aoozu be rabbil falaqa*, and *Qul 'aoozu be rabbin naas*. He, then, felt that I had not been very happy with the choice of the two *Surah*. So, when the Prophet ﷺ dismounted for the *Fajr* prayers, he led the prayers by reciting both the *Surah*. At the end of the prayers, he turned towards me and said: '*Uqba*! What did you see and how did you feel?" (Musnad Ahmad, Abu Dawood and Nasai)

(٥٩٣/١٢١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم يَقْرَأُ فِي الْفَجْرِ يَوْمَ الْجُمُعَةِ بِالٓمٓ تَنْزِيْل فِي الرَّكْعَةِ الْاُوْلٰى وَفِي الثَّانِيَةِ هَلْ اَتٰى عَلَى الْاِنْسَان . (رواه البخاری و مسلم)

(593/121) It is related on the authority of Abu Hurayrah ﷺ that the Messenger of Allah ﷺ used to recite *Alif laam mim tanzil* (i.e., the *Surah As-sajda*) in the first rak'at of Fajr, and Halata al alinsan (i.e., Surah Ad-Dahr) in the second rak'at. (Bukhari and Muslim)

Commentary: All the reports concerning the recital of the Qur'an by the holy Prophet ﷺ in *Fajr* show that, generally, it used to be longer than in the other services, but, sometimes, he, also, recited the shorter surah like *Qul 'aoozu be rabbil falaq* and *Qul 'aoozu be rabbin naas* (probably owing to a special reason). It is, again, related that though the customary practice of the Prophet ﷺ was to

recite full *Surah* in a prayer, occasionally, he recited only a few verses from a surah. Similarly, at certain times, he recited the same surah in both the rak'at.

Dewelling upon the significance of the recitation of the *surah* of *Alif laam mim tanzilas-sajda* and *Ad-Dahr* in the *Fajr* prayer on Fridays, Shah Walliullah رحمة الله عليه remarks that "in both of them the events of he Last Day and Final Requital have been described most vividly, and, as it appears from the Traditions that the Hour (of Doom) is going to be on a Friday, the Prophet ﷺ preferred to recite them in the Fajr on that day, perhaps with the object of putting the people in mind of the Resurrection and Final Judgement. But Allah knows best.

During *Zuhr* And *Asr*

(٥٩٤/١٢٢) عَنْ اَبِىْ قَتَادَةَ قَالَ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِى الظُّهْرِ فِى الْاُولَيَيْنِ بِاُمِّ الْكِتَابِ وَسُوْرَتَيْنِ وَفِى الرَّكْعَتَيْنِ الْاُخْرَيَيْنِ بِاُمِّ الْكِتَابِ وَ يُسْمِعُنَا الْاٰ يَةَ اَحْيَانًا وَ يُطَوِّلُ فِى الرَّكْعَةِ الْاُوْ لٰى مَالَا يُطِيْلُ فِى الرَّكْعَةِ الثَّانِيَةِ وَهٰكَذَا فِى الْعَصْرِ وَهٰكَذَا فِى الصُّبْحِ . (رواه البخارى و مسلم)

(594/122) It is related by Abu Qatadah ﷺ that the Messenger of Allah ﷺ used to recite *Surah al-Fatehah*, and, besides it, two other surah in the first two *rak'at* of Zuhr, and surah *al-Fatihah* alone in its last two *Rak'at* and, sometimes, (in the *Rak'at* that are offered quietly) he recited one or two verses audibly that we could hear it, and, in the first *Rak'at*, he made a long recital, and,in the second *rak'at*, he did not make it so long. And the same was his practice for the *Asr* and *Fajr* prayers.

(Bukhari and Muslim)

Commentary: It shows that, occasionally, in *rak'at* that are to be offered in silence, the Prophet ﷺ recited a few verses with such a loud voice that those offering the prayers behind him heard it. Commentators have remarked that it could be due to excessive absorption in prayers. And it was, also, possible that, sometimes, he did it intentionally so that people knew what he was reciting or he wanted to demonstrate by his action that it was quite legitimate if one or two verses were recited so loudly in *rak'at* that were to be

offered silently that the *Muqtadis* could hear them and prayer did not suffer by reason of it.

(۵۹۵/۱۲۳) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهَرِ بِاللَّيْلِ اِذَا يَغْشٰى وَفِيْ رِوَايَةٍ بِسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى وَفِي الْعَصْرِ نَحْوَ ذَالِكَ وَفِي الصُّبْحِ اَطْوَلَ مِنْ ذَالِكَ . (رواه مسلم)

(595/123) It is related by Jabir bin Samurah ﷺ that the Prophet ﷺ used to recite the surah *Wal-layl iza yaghsha* in *Zuhr* prayers. In another report it is stated that he recited the *surah* of *Subbi hisma rabbika- a'ala*. And a surah of almost an equal length in Asr prayers and a little longer one in Fajr prayers. (Muslim)

During The *Maghrib*

(۵۹۶/۱۲۴) عَنْ عَبْدِاللهِ بْنِ عُتْبَةَ بْنِ مَسْعُوْدٍ قَالَ قَرَأَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي صَلٰوةِ الْمَغْرِبِ بِحٰمٓ الدُّخَانَ . (رواه النسائی)

(596/124) It is related on the authority of Abdullah bin Utbah ﷺ that the Messenger of Allah ﷺ recited the *Surah Ha-Mim ad-Dukha* in *Maghrib* prayers. (Nasasi)

(۵۹۷/۱۲۵) عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّوْرِ . (رواه البخاری و مسلم)

(597/125) It is related by Jubayr bin Mut'im ﷺ "I have heard the Messenger of Allah ﷺ recite the *Surah Al-Tur* in *Maghrib* prayers. (Bukhari and Muslim)

(۵۹۸/۱۲۶) عَنْ اُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالْمُرْسَلَاتِ عُرْفًا. (رواه البخاری و مسلم)

(598/126) It is reported by Umm al-Fadl bin Al-Harith رضی اللہ عنہا that she heard the Messenger of Allah ﷺ recite the *surah wal mursalati 'urfan* in Maghrib prayers.

(۵۹۹/۱۲۷) عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْمَغْرِبَ بِسُوْرَةِ الاعراف فَرَّقَهَا فِيْ رَكْعَتَيْنِ . (رواه النسائی)

(599/127) It is related by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ recited the whole of the *Surah Al-A'raf* in the *Maghrib* prayers by dividing it between two *rak'at*.(Nasai)

Commentary: None of the surah mentioned in the above Traditions is among the shorter ones which, in the Islamic terminology, are called *Qisar*. On the contrary, all of them belong to the category of longer *surah*, called *Itwal*, and *Surah Al-A'raf* which has been mentioned in Sayyidah Ayshah's رضی الله عنها narrative, is, in fact, spread over one and a quarter *Juz*[1] of the Qur'an. In all the four Traditions, however, it is stated that the Prophet ﷺ recited the longer surah in the *Maghrib* prayers while from some of the Traditions, given below, we learn that his normal practice was to recite the shorter *surahs* in that prayers. Most of the authorities, however, are of the opinion that the facts appertaining to *Maghrib* prayer mentioned in the foreging narratives, showing that the Prophet ﷺ recited the longer surah, are merely incidental while, as a rule, he recited the shorter surah. This view is also supported by the letter writen by Sayyidina Umar ﷺ to Abu Musa Al-Ash'ari ﷺ which we shall take up later.

During *'Isha*

(٦٠٠/١٢٨) عَنِ الْبَرَاءِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِشَاءِ وَالتِّيْنِ وَالزَّيْتُوْنِ، وَمَاسَمِعْتُ اَحَدًا اَحْسَنَ صَوْتًامِنْهُ (رواه البخاری ومسلم)

(600/128) It is related by Sayyidina Bara ﷺ " I heard the Messengr of Allah ﷺ recite the Surah *Wat-teen-i-waz-zaitoon* in *'Isha* prayers and I have never heard anyone possessing a better voice (than him)." (Bukhari and Muslim)

Commentary: From some reports quoted, again, in *Sahih Bukhari* and Sahih Muslim it appears that the event referred to in this Tradition took place in the course of a journey and the Prophet ﷺ had recited the surah *Wat-teen* in one of the rak'ats of the *Maghrib* prayers during it.

(٦٠١/١٢٩) عَنْ جَابِرٍ قَالَ كَانَ مَعَاذُ بْنُ جَبَلٍ يُصَلِّيْ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَاتِيْ فَيَؤُمُّ قَوْمَهُ ، فَصَلّٰى لَيْلَةً مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ

[1]. One of the division of the Qur'an 30 Juz (parts).

ثُمَّ اَتٰى قَوْمَهٗ فَاَمَّهُمْ فَافْتَتَحَ بِسُوْرَةِ الْبَقَرَةِ فَانْحَرَفَ رَجُلٌ فَسَلَّمَ ثُمَّ صَلّٰى وَحْدَهٗ وَانْصَرَفَ فَقَالُوْا لَهٗ اَنَا فَقْتَ يَافُلَانُ؟ قَالَ لَا وَاللهِ وَلَا تِيَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاَخْبِرَنَّهٗ فَاَتٰى رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللهِ اِنَّا اَصْحَابُ نَوَاضِحَ نَعْمَلُ بِالنَّهَارِ وَاِنَّ مَعَاذًا صَلّٰى مَعَكَ الْعِشَاءَ ثُمَّ اَتٰى قَوْمَهٗ فَافْتَتَحَ بِسُوْرَةِ الْبَقَرَةِ ، فَاَقْبَلَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلٰى مَعَاذٍ فَقَالَ يَا مَعَاذُ اَفَتَّانٌ اَنْتَ ؟ اِقْرَاْ وَالشَّمْسِ وَضُحٰهَا، وَالضُّحٰى، وَاللَّيْلِ اِذَا يَغْشٰى، وَسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى. (رواه البخاری و مسلم)

(601/129) Sayyidina Jabir ﷺ said that Sayyidina Mu'az bin Jabal ﷺ used to pray along with the Prophet ﷺ then come and lead his people in prayer. One night he prayed the Isha prayer with him then came to his people and led them in prayer begining with (surah *al-Fatihah* followed by) *al-Baqarah*. A man turned aside pronouncing the salutation, and prayed his individual prayer and departed. (Since it was novel to shun the congregation) the people said to him, "Have you become a hypocrite?" He replied, "I swear by Allah that I have not, but I shall certainly go to the Messenger of Allah ﷺ and tell him." So he went to him and said, "Messenger of Allah ﷺ, we look after camels used for watering and work by day. After having offered the *Isha* prayer with you, Mu'az ﷺ came and began with *surah Al-Baqarah* (as he led us in prayer). The Messenger of Allah ﷺ then approached Mu'az ﷺ and said, "Are you a troubler, Mu'az?" Recite, *Wash shamsi wa duhaha*, the surah *Ad-Duha*, *Al-Layl iza yaghsha* and *Sabbihisma rabbika al-a'ala*." (Bukhari and Muslim)

Commentary: It seems that Sayyidina Mu'az ﷺ offered the *Isha* prayers twice with the Prophet ﷺ and as Imam of his people. The ulama are agreed that one of these must have been an optional prayer. Imam Sahfa'i believes that he offered the prayer in the Masjid Nabawi as *Fard* while when he led his people, he formed an intention of an optional prayer. That is why, Imam Shafa'i holds that one may offer one's *Fard* prayer behind an Imam who prays the supererogatory prayer. However, Imam Abu Hanifa and Imam Malik hold that one cannot offer one's obligatory prayers behind an Imam who prays that optional prayer. They believe that he led his

tribe in the *Isha Fard* prayers and formed his intention accordingly and since he was with the Prophet ﷺ at the time of *Isha*, he did not miss the opportunity of obtaining blessings of his prayers. He, therefore, offered his supererogatory prayers behind the Prophet ﷺ when he led the Fard Isha. A detailed discussion on this subject is found in *Fath Al-bari*, *Umadah Al-Qari* and *Fath al-Mulhim*.

Neverthless, the lesson the hadith offers is that the *Imam* should not lenghten his prayers to such an extent as to inconvenience the *Muqtadi* - the old and weak among them.

During The Namaz of Different Hours

(٦٠٢/١٣٠) عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ اَبِىْ هُرَيْرَةَ قَالَ مَاصَلَّيْتُ وَرَاءَ اَحَدٍ اَشْبَهَ صَلوٰةً بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ فُلَانٍ قَالَ سُلَيْمَانُ صَلَّيْتُ خَلْفَهُ فَكَانَ يُطِيْلُ الرَّكْعَتَيْنِ الْاُوْلَيَيْنِ مِنَ الظُّهْرِ وَيُخَفِّفُ الْاُخْرَيَيْنِ وَيُخَفِّفُ الْعَصْرَ وَيَقْرَاُ فِى الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ وَيَقْرَاُ فِى الْعِشَاءِ بِوَسْطِ الْمُفَصَّلِ وَيَقْرَاُ فِى الصُّبْحِ بِطِوَالِ الْمُفَصَّلِ . (رواه النسائى)

(602/130) It is related by Sulayman bin Yaseer, the Taba'ee on the authority of Abu Hurayrah ؓ, that he (i.e., Abu Hurayrah), (speaking of an Imam of his time), said: "I have never offered a prayer behind anyone which was more comparable to that of the Messenger of Allah ﷺ than the prayer offered behind him." Sulayman bin Yasaar added that I too, prayed behind that *Imam*. His usual practice was that he recited the longer surah in the first two and the shorter surah in the last two *Rak'at* of *Zuhr*, and kept the Asr light, and in Maghrib he recited *Qisar Msfassal*, and in '*Isha*, *Ausat Mufassal*, and, in *Fajr*, *Tiwal Mufassal*." (Nasai)

Commentary: The term *Mufassal* is used to describe the Surah of the last *Manzil*[1] of the Qur'an, i.e., from the surah *al-Hujurat* up to the end. It has, further, been divided into three parts: The surah from *al-Hujurat* to *al-Buruj* are callaed *Tiwal Mufassal*, from *al-Buruj* up to *al-Bayyinah* are called Ausat Mufassal, and from al-Bayyinah till the end of the Qur'an are called *Qisar Muffassal*.

Neither Sayyidina Abu Hurayrah ؓ nor Sulayman bin Yasaar

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❶. The Qur'an is divided into seven Manzils, each beginning with a particular surah.

has given the name of the *Imam* but it has no bearing on the substance of the report. What is material to our study is that the general practice of the Prophet ﷺ regarding recital in the five daily prayers was similar to what was done by the Imam, i.e., longer recitation in *Zuhr*, shorter in *Asr*, *Qisar Mufassal* in *Maghrib*, *Ausat Mufassal* in *'Isha*, and *Tiwal Mufassal* in *Fajr*.

The Same advice is contained in Sayyidina Umar's ؓ letter to Abu Musa al Ash'ari we have just mentioned. It reads: "Recite *Qisar Mufassal* in *Maghrib*, *Ausat Mufassal* in *Isha* and *Tiwal Mufassal* in *Fajr*. (Nasb-ur-Rayah).

"كَتَبَ عُمَرُ اِلٰى اَبِىْ مُوْسٰى اَنِ اقْرَأْ فِى الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ وَفِى الْعِشَاءِ بِوَسْطِ الْمُفَصَّلِ وَ فِى الصُّبْحِ بِطِوَالِ الْمُفَصَّلِ "
(نصب الرايه)

Alluding to this letter, Imam Tirmizi has, also, mentioned the advice about the recitation of *Ausat Mufassal* in the *Zuhr* prayers.

Evidently, Sayyidina Umar ؓ would have given the advice only when he had been led to it by the vocal or practical guidance of the Prophet ﷺ. Most of the authorities have, as such, held the letter of Sayyidina Umar ؓ to be the main guiding factor regarding the length of the recital in the various obligatory services and the conduct forming to it as most comendable.

During The Friday Prayers And The Two 'Id Prayers

(٦٠٣/١٣١) عَنْ عُبَيْدِاللّٰهِ بْنِ اَبِىْ رَافِعٍ قَالَ اِسْتَخْلَفَ مَرْوَانُ اَبَاهُرَيْرَةَ عَلَى الْمَدِيْنَةِ وَخَرَجَ اِلٰى مَكَّةَ فَصَلّٰى لَنَا اَبُوْهُرَيْرَةَ الْجُمُعَةَ فَقَرَأَ سُوْرَةَ الْجُمُعَةِ فِى السَّجْدَةِ الْاُوْلٰى وَفِى الْاٰخِرَةِ اِذَا جَاءَكَ الْمُنَافِقُوْنَ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ . (رواه مسلم)

(603/131) Ubaydullah bin Abu Rafi' (son of the Prophet's ﷺ well-known attendent, Abu Rafi' ؓ) narrated to us that Marwan, (when he was Amir Mu'awiya's Governer in Madinah), went to Makkah (for some reason) and appointed Abu Hurayrah to officiate (during his absence). So, Abu Hurayrah led the Friday Prayers, and, he recited *Surah al-Jumu'a* in the first and *Surah al-Munafiqoon* in the second *rak'at*, and remarked: "I

have heard the Messenger of Allah ﷺ recite the two *surah* on Fridays." (Muslim)

(٦٠٤/١٣٢) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِيْدَيْنِ وَ فِي الْجُمُعَةِ بِسَبِّحِ اسْمَ رَبِّکَ الْاَعْلٰى وَهَلْ اَتَاکَ حَدِيْثُ الْغَاشِيَةِ' قَالَ وَاِذَا اجْتَمَعَ الْعِيْدُ وَالْجُمُعَةُ فِي يَوْمٍ وَاحِدٍ قَرَأَ بِهِمَا فِي الصَّلٰوتَيْنِ (رواه مسلم)

(604/132) Nu'man bin Bashir رضي الله عنه narrated that the Messenger of Allah ﷺ used to recite *Sabbi-his-ma rabbikal a'ala* and *Hal atā -ka hadeethul ghashiyah* in the two *Eids* and Fridays, and if the 'Id occurred on a Friday, he recited the two surah in *Eid* and Friday prayers. (Muslim)

(٦٠٥/١٣٣) عَنْ عُبَيْدِاللّٰهِ اَنَّ عُمَرَ بْنِ الْخَطَّابِ سَأَلَ اَبَا وَاقِدِ اللَّيْثِيْ مَاكَانَ يَقْرَأُ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْاَضْحٰى وَالْفِطْرِ فَقَالَ يَقْرَأُ فِيْهِمَا بِقٓ وَالْقُرْاٰنِ الْمَجِيْدِ وَاقْتَرَبَتِ السَّاعَةُ . (رواه مسلم)

(605/133) It is related on the authority of Ubaidullah bin Utbah, (the nephew of Abdullah bin Mas'ud رضي الله عنه) that Umar bin Khattab (once) enquired from Abu Waqid al-Laythe what the Messenger of Allah ﷺ used to recite in the *Eidul Adha* and *Eidul Fitr*?[1] Abu Waqid replied" He recited *Qaf wal Quran-ul- majeed* and Iqatara-ba-tis sa'ah in both of them." (Muslim)

Commentary: From the above Traditions we learn that the Prophet ﷺ habitually recited the *Surah al-Juma* and *al-Munafiqoon* or *al-A'ala* and *al Ghashiyah* in the two *ra'kat* of the Friday.

In the two *Eids*, he either recited the Surah *A'ala* and *al-Ghashiyah* or of *Qaff wal Quran-ul-majeed* and *Iqatara batis sa'ah*.

We conclude from the Traditions concerning the recitation of Qur'an in the five daily prayers and those of Friday and the two

❶. Some commentators have remarked the Sayyidina Umar's رضی اللہ عنہ enquiry could, obviously, not have been due to ignorance or failure of memory. It is hard to imagine such a thing about him. What is more plausible is that either he wanted to test the range of information and memeory of Abu Waqid or to let others hear it from him or to seek the comformation of his own knowledge.

'Ids, discussed above, that:

(i) The general practice of the Prophet ﷺ was that he made long recitals in *Fajr*, and mostly recited *Tiwal Mufassal*, and in *Zuhr*, too, made fairly long rectials, and *Asr* and *Maghrib*, he kept light, and in Isha he preferred to recite *Ausat Mufassal*. But, occasionally, he departed from the practice.

(ii) The Prophet ﷺ neither commanded his followers to recite a particular *surah* in a prayer nor did he set aside any *surah* for a prayer. It is, however, clear that, generally, the Prophet ﷺ liked to recite certain surah in certain prayers.

Remarks Shah Walliullah رحمة الله عليه:

"The Prophet ﷺ preffered to recite some particular *Surah* in some prayers, but he neither determined them positively nor enjoined upon others to follow it as a rule. Thus, if anyone emulates his example, and, usually, recites those verses in the prayers, it is good, and whoever does not, there is no harm in it either."[1]

وقد اختار رسول الله صلى الله عليه وسلم بعض السور فى بعض الصلوات لفوائد من غير حتم ولا طلب موكد فمن اتبع فقد احسن ومن لا فلا حرج

"حجة الله البالغه" (مقصد دوم ٢)

Aameen at The End of *Surah al-Fatiha*

The first three verses of *Surah al-Fatihah*, which is uniformly recited in all the *Rak'at* of prayer, are devoted to praise and glorification of Allah, in the fourth, there is the affirmation of Divine Oneness, and the next three, with which the *surah* concludes, contain an earnest supplication to the Almighty to show the Straight Path, the the Path of Guidance. The sacred Prophet ﷺ has taught that *Aameen* should be said at the end of *surah al-Fatiha*, and, further, that when the prayer is observed behind the *Imam*, in congregation, the *Muqtadis* should, also, utter *Aameen* with the *Imam* at the completion of the *surah*. He has informed that the angels, too, say *Aameen* at that time.

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1. Hujjat, Vol ii.

(٦٠٦/١٣٤) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَمَّنَ الْاِمَامُ فَاَمِّنُوْا فَاِنَّهٗ مَنْ وَافَقَ تَامِيْنُهٗ تَامِيْنَ الْمَلٰئِكَةِ غُفِرَلَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ۔

(رواه البخاری و مسلم)

(606/134) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When the *Imam* says *Aameen* (at the end of *Surah al-Ftiha*), you, the *Muqtadis*, should, also, say *Aameen*. His previous sins will be forgiven whose *Aameen* conicides with the Aameen of the Angels." (Bukhari and Muslim)

Commentary: Various interpretations have been offered of anyone's *Aameen* synchronizing with the *Aameen* of the angels. The most convicing of them, however is that it denotes the *Aameen* that is said with the *Aameen* of angels, niehter earlier nor later. And the time of the angels' *Aameen* is when the *Imam* pronounces it. The Prophet's ﷺ observaton would, thus, mean that the *Muqtadis* should say *Aameen* when the *Imam* says it at the conclusion of *Surah al-Fatiha* for the angels utter *Aameen* at that very time. The decision of Allah is that all previous sins of the bondsman will be forgiven who says *Aameen* with the angels.

(٦٠٧/١٣٥) عَنْ اَبِیْ مُوْسٰی الْاَشْعَرِیِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلَّيْتُمْ فَاَقِيْمُوا صُفُوْفَكُمْ ثُمَّ لِيَؤُمَّكُمْ اَحَدُكُمْ فَاِذَا كَبَّرَ فَكَبِّرُوْا وَاِذَا قَالَ غَيْرِالْمَغْضُوْبِ عَلَيْهِمْ وَلَاالضَّالِّيْنَ فَقُوْلُوا اٰمِيْن يُجِبْكُمُ اللّٰهُ۔ (رواه مسلم)

(607/135) It is related by Abu Musa al-Ash'ari ﷺ that the Messenger of Allah ﷺ said: "When you begin to offer prayers, first correct your rows and make them straight; one of you should become the Imam. When the *Imam* says *Takbir*, you too say it and when he recites *Ghairil Maghdoobi 'alaihim wa-lad-dhalleen* (i.e., the last verse of surah *al-Fatiha*, say Aameen (if you will do so) Allah will grant your supplication for guidance made in *Surah al-Fatiha*." (Mulsim)

Commentary: Aameen, in fact, is an earnest request for the acceptance of the supplication and an admission of the truth, on the part of the bondsman, that he has no claim upon Allah for his petition to be granted. By saying *Aameen* after the supplications he beseeches Allah humbly to allow his entreaty and fulfil his need by His grace.

It is reported in *Sunnan Abu Dawood*, on the authority of Abu Zubair Numeiri ﷺ, "One night when we were going with the Prophet ﷺ we passed by a man who was supplicating to with profound earnestness and absorption. The Prophet ﷺ (on seeing him) remarked, 'If he set the seal on his supplication, it will, surely, be accepted.' 'The seal of what?' enquired one of the Companions ﷺ. 'The seal of *Aameen*[1], replied the Prophet ﷺ.

It shows that the pronunciation of Aameen after supplication one of the things that can be looked forward to for enhancing the prospects of its acceptance.

Should *'Aameen'* Be Said With A Loud Voice or In Silence?

It has needlessly been disputed whether *Aameen* should be said aloud after *Al-Fatihah* or in silence. Reports of both the ways of uttering it are found in the authentic compilations of the Traditions. It is, also, incontrovertible that among the Companions ﷺ and the *Taba'een* there were some who said it with a loud voice and some who said it silently. This, in itself, shows that both the methods are confirmed by the practice of the sacred Prophet ﷺ and were freely acted upon in his time. It could not be that Aameen was never said aloud during the lifetime of the Prophet ﷺ and some Companions ﷺ took it upon themselves to do so after his death. Likewise, it is inconceivable that the utterance of *Aameen* in silence was, at no tme, acted upon during the days of the Prophet ﷺ and yet some Companions ﷺ started doing so when he had passed away.

Be that as it may, both the methods were in vogue during the Prophet's ﷺ time. Later, some authorities concluded, on the basis of their knowledge and research, that the correct position was that *Aameen* was said loud enough to be heard by the other participants and it was what was mostly practised during the Prophet's lifetime although, occasionally, it was, also, uttered in silence. Hence, while to say *Aameen* silently was premissible, it was better and more commendable that it was said loudly. On the contrary, other concluded that *Aameen*, which is not mentioned in the Qur'an, ought to be said in silence and so was it done, generally, in the

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❶. Meaning "let it be so," "accept our supplication".

days of the Prophet ﷺ though, sometimes, it was also said with a loud voice, and, hence, it was preferable to utter it in silence, but to pronounce it loudly, too, was allowable. The difference among the legists, therefore, is only over the state of being superior and no one has challenged the legitimateness either of the two methods.

Rafa' Yadayn (Raisin Hands)

Indentical is the case with *Rafa' Yadayn* i.e., the raising of hands upto the ears in prayer. It is established beyond doubt that the Prophet ﷺ did it, not only at the time of saying Takbir *Tahrima* but, also, at bending low for *ruku*, at rising up from it, from sajda, and at standing up for the third *rak'at*. We learn it on the authority of a number of holy Companions ؓ like Abdullah bin Umar ؓ, Wail bin Hujr ؓ and Abu Hamayd Sa'idi ؓ. At the sametime, it is, also, known for certain that the Prophet ﷺ off..ed prayer by carrying out Rafa' Yadayn merely at the time of *Takbir Tahrima* and on no other occasion during the whole prayers as Abdullah bin Masud ؓ, Bara bin Aazib ؓ and many other Companions ؓ tell. Both the procedures, were current among the Companions ؓ as well as the *Tabe'een*. The difference among the legist-doctors, in this regard, also, is, thus, of choice and preference otherwise there is no question regarding the legality of the one or the other method.

(٦٠٨/١٣٦) عَنْ عَبْدِاللهِ بْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَمَنْكِبَيْهِ اِذَا فتَتَحَ الصَّلٰوةَ وَاِذَا كَبَّرَ لِلرُّكُوْعِ وَاِذَا رَفَعَ رَاسَهٗ مِنَ الرُّكُوْعِ رَفَعَهُمَا كَذَالِکَ وَقَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهٗ رَبَّنَا لَکَ الْحَمْدُ وَكَانَ لَايَفْعَلُ ذَالِکَ فِي السُّجُوْدِ . (رواه البخاری ومسلم)

(608/136) Abdullah bin Umar ؓ narrates that when the Messenger of Allah ﷺ commenced the prayers, he raised both the hands up to the shoulders (as he said *Takbir Tahrima*), and, (also), at the time of saying *Takbir* for bowing low for *ruku*, and, in the smae way, when he rose from *ruku*, he, also raised both the hands like that, and siad: *sami Allahu liman hamidah*, but he did not do so in Sajdah. (Bukhri and Muslim)

Commentary: In this narrative of Sayyidina Abdullah bin Umar ﷺ, the raising of hands is mentioned only at the time of bowing down for ruku and rising from it, in addition, of course, to *takbir tahrima,* and it is distinctly stated that the Prophet ﷺ did not do so in *sajdah.* But from some of his other reports, quoted, again in *Bukhari*, we learn that the Prophet ﷺ, also, raised his hands while rising up for the third *rak'at.* And in the narratives of Maalik bin al-Huwayritha and Wa'-il bin Hujr, cited by Imam Nasai and Imam Abu Dawood, the raising of hands at the time of *sajdah,* as well, is mentioned which has been speciafically denied by Abdullah bin Umar ﷺ.

In truth, each of these reports in correct, and conformity between the statement of Maalik bin Al-uwayrith and Wa'-il bin Hujr that the Prophet ﷺ carried out *Rafa' Yadayn* at the time of kneeling down for *sajdah* and rising up from it and that of Abdullah bin Umar ﷺ that he refrained from it in *sajdah* can be obtained by concluding that the Prophet ﷺ did so only occasionally which was seen by Maalik bin al-Huwayrith and Wa'-il bin Hujr but, by chance, Abdullah bin Umar ﷺ did not see the Prophet ﷺ carrying it out, and, therefore, he repudiated it on the strength of his knowledge. Had the Prophet ﷺ been performing it always or frequently, a Companion ﷺ of the stature of Abdullah bin Umar ﷺ could not remain unware.

(٦٠٩/١٣٧) عَنْ عَلْقَمَةَ قَالَ قَالَ لَنَا اِبْنُ مَسْعُوْدٍ اَلَا اُصَلِّى بِكُمْ صَلٰوةَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى فَلَمْ يَرْفَعْ يَدَيْهِ اِلَّا فِى اَوَّلِ مَرَّةٍ .

(رواه الترمذى وابو داؤد والنسائى)

(609/137) It is related by 'Alqamah, the favourite pupil of Abdullah bin Masud ﷺ, "Once Ibn Ma'sud ﷺ said to us: 'Let me show you how the Prophet ﷺ prayed.' On saying it, he led the service in which he performed *Rafa' Yadayn* only once (which *Takbir Tahrima*) (and) did not perform it again, at all."

(Tirmizi, Abu Dawood and Nasai)

Commentary: Sayyidina Abdullah bin Mas'ud was one of the celeberted Companions ﷺ who had been specially instructed by the Prophet ﷺ to stand close to him, in the fron row, in prayers. In order to teach his pupils how the Prophet ﷺ offered prayers he led

the prayers, and, he raised the hands upto the ears only once, i.e., at the time of *takbir tahrima*.

It will now be admitted, on the basis of the above Tradition, that what Abdullah bin Umar ﷺ and other have said about the carrying out of *Rafa' Yadayn* while bowing down of ruku and rising from it, also was not the usual practice of the Prophet ﷺ or else Abdullah bin Mas'ud ﷺ who used to stand near him in prayer must have known it, and, he would not, in any case, have omitted it when he was demonstrating to his pupils the Prophet's ﷺ characteristic way of offering prayer.

Taking all the reports together, it should not be difficult to conclude that the holy Prophet ﷺ observed *Rafa' Yadayn* in prayer as well as he did not. Sometimes, he raised the hands up to the ears only at the time of *takbir tahrima*, and, sometimes, while bowing down for ruku and raising from it as well, and, on a few occasions, it, also, happened that he did so as he knelt down for *sajdah* and rose from it.

From their repeated observation and experience, Companions ﷺ like Abdullah bin Mas'ud ﷺ felt that the omission of *Rafa' Yadayn* was the rule in prayers while those like Abdullah bin Umar ﷺ thought that its observance was the right thing. The same divergence persisted in the views of *Taba'een* and the latter days theologists.

Imam Tirmizi, after reproducing the aformentioned narrative of Abdullah bin Umar ﷺ and pointing out that such-and-suh other Companions ﷺ have related in the same vein, observes that "some Companions ﷺ of the Prophet, as for instance, Abdullah bin Umar ﷺ, Jabir ﷺ, Abu Hurayrah ﷺ and Anas ﷺ have adopted *Rafa' Yadayn*, and, similarly, such-and-such among the *taba'een* and latter-day legists, too, consider it correct."

Proceeding, he quotes the narrative of Ibn Mas'ud ﷺ showing the omission of *Rafa' Yadayn* and another identical Tradition related by Bara' bin 'Aazib ﷺ and remarks that "a number of Companions ﷺ have decided in favour of the omission of *Rafa' Yadayn*, and, similarly, such-and-such of the *Taba'een* and latter-day legists, too, consider it to be correct."

In sum, like the pronouncing of *Aameen* loudly or in silence,

both the raising of hands up to the ears and its omission are established by the practice of the sacred Prophet ﷺ. The variance of preference among he Companions ﷺ arose because by their intution and understanding and study and observation of the settled behaviour of the Prophet ﷺ some of them felt that the omission of *Rafa' Yadayn* was the regular thing in prayer, and when *Rafa' Yadayn* had been carried out, it was only for a time — Companions ﷺ like Ibn Mas'ud ﷺ were of that view and legist-doctors like Imam Abu Hanifah and Imam Sufyan Suri have decided in favour of it — while Companions ﷺ like Abdullah bin Umar ﷺ and Jabir ﷺ thought otherwise and by it, and the difference, again, was only overexcellence and perfection, otherwise the propriety and legitimateness of neither of the two acts, the carrying out of *Rafa Yadayn* and its omission, has not been changellenged by anyone.

RUKU AND *SUJUD*

Clearly, prayer signifies the expression of one's humbleness, by word and deed, body and soul before the Almighty, in a particular way. This is the essence of *qiyam* and *q'ood*, *ruku* and *sujud*, and all that is recited in them. Among the various postures of prayer, however, the foremost manifestations of submissiveness and himility are *ruku* and *sujud*. To keep the head high is a sign of vanity, and to keep it low is a sign of self-abasement. To bend it down before anyone in the form of ruku is an extraordinary gesture of reverential homage which is to be paid exclusively to Allah, and *sajadah* is its ultimate form. In *sajadah*, the bondsman places his forehead and nose on the ground which are the most honourable parts of the human body. Hence, *sajadah* and *ruku* form the most essential factors of prayer, and, owing to it, the sacred Prophet ﷺ has enjoined that these acts should be performed fittingly and in a becoming manner and exhorted us, through the spoken word as well as his own example, to exalt and glorify Allah and suppliate Him earnestly in these postures.

Performance of *Ruku* And *Sujud*

(٦١٠/١٣٨) عَنْ اَبِىْ مَسْعُوْدِ الْاَ نْصَارِىْ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُجْزِئُ صَلٰوةُ الرَّجُلِ حَتّٰى يُقِيْمَ ظَهْرَهُ فِى الرُّكُوْعِ وَالسُّجُوْدِ

(رواه ابوداؤد و الترمذى و النسائى و ابن ماجة والدارمى)

(610/138) It is related by Abu Mas'ud Ansari ﷺ that the Messenger of Allah ﷺ said: "A man's prayer does not become adequate (i.e., it remains faultly and imcomplete) until he straightens out his back in *ruku* and *sajdah*."

(Abu Dawood, Tirmzi, Nasai, Ibn Majah, and Daarami)

(٦١١/١٣٩) عَنْ طَلْقِ بْنِ عَلِي الْحَنَفِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَنْظُرُ اللّٰهُ عَزَّوَجَلَّ إِلٰى صَلٰوةِ عَبْدٍ لَا يُقِيْمُ فِيْهَا صُلْبَهُ بَيْنَ خُشُوْعِهَا وَسُجُوْدِهَا (رواه احمد)

(611/139) It is related by Talq bin Ali al-Hanafi ؓ that the Messenger of Allah ﷺ said: "The bondsman who does not straighten out his back in *ruku* and sajdah, Allah does not look at his prayer" (Abu Dawood, Tirmzi, Nasai, Ibn Majah, and Daarami)

Commentary: The refusal of Allah to look at the prayer, as shown in this Tradition, denotes that such a prayer is not acceptable to Allah otherwise He sees everything and nothing in the heavens and the earth is hidden from His view. Both the sayings given above signify, in a nutshell, that the prayer of anyone who does not carry out *ruku* and *sajda* correctly shall not find accptance with Him.

(٦١٢/١٤٠) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِعْتَدِلُوْا فِى السُّجُوْدِ وَلَا يَبْسُطْ اَحَدُكُمْ ذِرَاعَيْهِ اِنْبِسَاطَ الْكَلْبِ. (رواه البخارى ومسلم)

(612/140) It is related by Anas ؓ that the Messenger of Allah ﷺ said: "Carry out *sajdah* with moderation and do not spread your arms, on the ground as a dog does." (Bukhari and Muslim)

Commentary: The doing of *sajdah* with moderation, apparently, means that it should be performed in a calm and tranquil manner, and not hurriedly. The other thing is that the wrists should be kept raised from the ground and the example of the dog is instended to bring home the unseemliness of spreading the arms while performing *sajdah*.

(٦١٣/١٤١) عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَجَدْتَّ فَضَعْ كَفَّيْكَ وَارْفَعْ مِرْفَقَيْكَ. (رواه مسلم)

(613/141) Sayyidina Bara bin Azib ؓ has said that the Messenger of Allah ﷺ said: "When you postrate yourself, place the palms of your hands on the ground and raise your elbows." (Muslim)

(٦١٤/١٤٢) عَنْ عَبْدِاللّٰهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ قَالَ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ اِذَا سَجَدَ فَرَّجَ بَيْنَ يَدَيْهِ حَتّٰے يَبْدُو بَيَاضُ اِبِطَيْهِ (رواه البخاری ومسلم)

(614/142) Sayyidina Abdullah bin Malik Ibn Buhayana ﷺ said that the when the Prophet ﷺ prostrated himself he spread out his arms so that the whiteness under his armpits was visible.
(Bukhari and Muslim)

(٦١٥/١٤٣) عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ وَاِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ
(رواه ابو داؤد و الترمذی و النسائی و ابن ماجه)

(615/143) Sayyidina Wa'il bin Hujr ﷺ said that he saw that when the Messenger of Allah ﷺ prostrated himself he got down on his knees before putting his hands on the ground. And when he got up he raised his hands before his knees.
(Abu Dawood, Tirmizi, Nasai, Ibn Majah.)

(٦١٦/١٤٤) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اُمِرْتُ اَنْ اَسْجُدَ عَلٰى سَبْعَةِ اَعْظُمٍ عَلَى الْجَبْهَةِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَاَطْرَافِ الْقَدَمَيْنِ وَلَا نَكْفِتَ الثِّيَابَ وَالشَّعْرَ . (رواه البخاری و مسلم)

(616/144) It is related by Abdullah bin Abbas ﷺ that the Messenger of Allah ﷺ said: "I have been commanded (i.e., God has commanded me) to perform *sajdah* on seven limbs (i.e. with all the seven limbs resting on the ground): both the feet, and, also, that we do not gather up our clothes and hair."
(Bukhari and Muslim)

Commentary: The seven limbs described in it are known as the "limbs of *sajdah*". These should rest on the ground. Some people try to protect theirclothes and hair while performing *sadjah* which is against its spirit, and, therefore, has been forbidden.

What is To Be Recited in *Ruku* And *Sajda*?

(٦١٧/١٤٥) عَنْ عُقْبَةَ بْنِ عَامِرٍ لَمَّا نَزَلَتْ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ، قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِجْعَلُوْهَا فِيْ رُكُوْعِكُمْ فَلَمَّا نَزَلَتْ سَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِجْعَلُوْهَا فِيْ سُجُوْدِكُمْ.
(رواه ابو داؤد و ابن ماجه و الدارمی)

(617/145) Sayyidina Uqbah bin Aamir ﷺ has narrated that when *Fa sabbih bismi rabbikal-azim* was revealed, the Messenger of Allah ﷺ said, "Let it be for your *ruku.*" (He meant that we mut say in the bowing posture: *Subhana rrabbiya-azim*). Then when *sabbiha ismi rabbik al-a'la* was revealed, he said, "Let it be for your *sajdah,*" (meaning that we should say in prostrtion: *subhana rabbiy al-a'la*).

(Abu Dawood Ibn Majah, Darami)

(٦١٨/١٤٦) عَنْ حُذَيْفَةَ اَنَّهُ صَلَّى مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَكَانَ يَقُوْلُ فِيْ رُكُوْعِهٖ سُبْحَانَ رَبِّيَ الْعَظِيْمِ وَفِيْ سُجُوْدِهٖ سُبْحَانَ رَبِّيَ الْاَعْلٰى .

(رواه النسائی و ابن ماجه و رواه الترمذی و ابوداؤد و الدارمی مع زیادة)

(618/146) Sayyidina Huzayfah ﷺ has said that he prayed with the Prophet ﷺ and he recited in *ruku'* (the bowing posture): *subhana rabbiyal-azeem*, and in sajdah (postration): *subhana rabbiy al-a'al*. (Nasai and Ibn Majah; and Tirmizi Abu dawood, Darami with additional narration.)

(٦١٩/١٤٧) عَنْ عَوْنِ بْنِ عَبْدِاللهِ عَنْ اِبْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَكَعَ اَحَدُكُمْ فَقَالَ فِيْ رُكُوْعِهٖ سُبْحَانَ رَبِّيَ الْعَظِيْمِ ثَلٰثَ مَرَّاتٍ فَقَدتَمَّ رُكُوْعُهٗ وَذَالِكَ اَدْنَاهُ وَاِذَا سَجَدَ فَقَالَ فِيْ سُجُوْدِهٖ سُبْحَانَ رَبِّيَ الْاَعْلٰى ثَلٰثَ مَرَّاتٍ فَقَدْتَمَّ سُجُوْدُهٗ وَذَالِكَ اَدْنَاهُ.

(رواه الترمذی وابوداؤدوابن ماجه)

(619/147) It is related by 'Aun bin Abdullah, on the authority of Abdulah bin Mas'ud ﷺ, that the Messenger of Allah ﷺ said: "When anyone says *Subhaana rabbi-al Azeem* (Glory to God, the Most Great) thrice in ruku, his *ruku* is completed, and it is of a low grade. In the same way, when anyone says *Subhaana rabbi-al a'ala* (Glory to God, the Most High) thrice in sajdah, his sajdah is completed, and it is of a low grade."

(Tirmizi, Abu Dawood and Ibn-i-Maja)

Commentary: It shows that if the *Tasbih*[1] is said less than three times in ruku and sajdah, the *ruku* and *sajdah* will remain faulty to some extent. For complete fulfilment, it is necessary to say the *Tasbih* at least thrice, and, better still, more. But the *Imam* should

❶. Act of praising and glorifying Allah.

take care not to prolong the *ruku* and *sajdah* to the extent of wearying the *Muqtadis*. It is related by *Abu Dawood* and *Nasai*, on the authority of Sa'eed bin Jubayr *Taba'ee*, that Sayyidina Anas ﷺ once remarked about Sayyidina Umar bin Abdul Aziz ﷺ that this pryer was very much like that of the Prophet's ﷺ. Ibn Jubayr said that they then calculated that Umar bin Abdul Aziz rectied *Tasbih* ten times in ruku and sajdah. We, thus, know that the Messenger of Allah ﷺ recited the Tasbih that many times, approximately, during the two acts. For anyone who leads the congregation, it will, as such, be appropriate that he recited Tasbih at least three and at the most ten times in ruku and sajdah.

The above Tradition shows that the Prophet ﷺ instructed his followers to recite *Subhaana rabbi-al Azeem* and *Subhaana rabbi-al a'ala* in ruku and sajdah, respectively, and such was, also, his own normal practice. But in other reports, some of which are given below, it is stated that he recited other formulas of prayer and glorification as well.

(٦٢٠/١٤٨) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِي رُكُوْعِهٖ وَسُجُوْدِهٖ سُبُّوْحٌ قُدُّوْسٌ رَبُّ الْمَلٰئِكَةِ وَالرُّوْحِ . (رواه مسلم)

(620/148) It is related by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ used to recite *Subboohun Qudoosun rabbul malaikati warrooh* (Most Holy and Most Sublime is the Lord of the angels and the spirit) in *ruku* and *sadjah*. (Muslim)

(٦٢١/١٤٩) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ اَنْ يَّقُوْلَ فِيْ رُكُوْعِهٖ وَ سُجُوْدِهٖ سُبْحَانَکَ اللّٰهُمَّ رَبَّنَا وَ بِحَمْدِکَ اَللّٰهُمَّ اغْفِرْلِيْ يَتَاَوَّلُ الْقُرْاٰنَ . (رواه البخاری و مسلم)

(621/149) Sayyidah Ayshah رضی الله عنها has narrated that the Prophet ﷺ used to recited very much in *ruku* and *sajdah*: *Subhaanaka allahumma rabbana wa bi-hamdika, allahumma-ghfirlee* (Glory be unto Thee, O Allah, our Lord! We celebrate Thy praise. O God! forgive me). (By reciting it) he acted up to the commandment of the Qur'an. (Bukhari and Muslim)

Commentary: Its last sentence shows that the Prophet ﷺ used to praise and glorify Allah and beg His forgiveness, also, through the

words indicated in it, in *ruku* and *sajdah*, in obedience to the Divine Command contained in the *Surah An-Nasr*:

فَسَبِّحْ بِحَمْدِ رَبِّکَ وَاسْتَغْفِرْهُ (النصر ١١٠:٣)

Then hymn the praises of Your Lord, and sek forgiveness of Him. (Al-Nasr 110:3)

It is narrated also on her authority that after the revelation of the *surah an-Nasr* the Prophet ﷺ used frequently to recite comprehensive formulas of praise, glorification and repentance.

(٦٢٢/١٥٠) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ فَقَدْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً مِنَ الْفِرَاشِ فَالْتَمَسْتُهُ فَوَقَعَتْ يَدِیْ عَلٰى بَطْنِ قَدَمَيْهِ وَهُوَ فِي الْمَسْجِدِ وَهُمَا مَنْصُوْبَتَانِ وَهُوَ يَقُوْلُ اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِرِضَاکَ مِنْ سَخَطِکَ وَمُعَافَاتِکَ مِنْ عُقُوْبَتِکَ وَاَعُوْذُ بِکَ مِنْکَ لَا اُحْصِیْ ثَنَاءً عَلَيْکَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِکَ (رواه مسلم)

(622/150) Sayyidah Ayshah رضی اللہ عنہا has said that one night when she woke up she did not find the Messenger of Allah ﷺ on his bed. When she looked for him (in the darkness) her hand came on the soles of his feet while he was in *sajdah* and he was saying:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِرِضَاکَ مِنْ سَخَطِکَ وَمُعَافَاتِکَ مِنْ عُقُوْبَتِکَ وَاَعُوْذُبِکَ مِنْکَ لَا اُحْصِیْ ثَنَاءَ عَلَيْکَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِکَ

"O Allah! I seek refuge in Your good pleasure from Your anger, and in Your forgiveness from Your punishment and I seek refuge in You from Your wrath. I cannot reckon Your praise. You are as You have praised Yourself." (Muslim)

(٦٢٣/١٥١) عَنْ اَبِیْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ كَانَ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ فِیْ سُجُوْدِهِ اَللّٰهُمَّ اغْفِرْلِیْ ذَنْبِیْ كُلَّهُ دِقَّهُ وَجُلَّهُ وَاَوَّلَهُ وَاٰخِرَهُ وَعَلَانِيَّتَهُ وَسِرَّهُ (رواه مسلم)

(623/151) Abu Hurayrah رضی اللہ عنہ narrated that the Prophet ﷺ also (occasionally) recited this supplication in *sajdah*; *Allahumma ghfirli thanbi kulahu wa jalahu wa Awalahu wa aakhiruhu, wa 'alaniyatahu wa sirrahu* (On God! Forgive me all my sins,

major as well as minor, and earlier as well as later, and manifest as well as hidden). (Muslim)

Commentary: On certain grounds, some authorities have expressed the view that the Prophet ﷺ mostly used to recite these supplications in *Tahajjud* and other opptional prayers, but it is clear that, sometimes, he recited them, also, during the obligatory prayers.

Those of us who appreciate the meaning of these supplications should, occasionally, recite these in ruku and *sajdah*, along with Tasbih, particularly during a optional prayers where one is free to devote as much time to ruku and *sajdah* as one likes. Of course, in an obligatory prayer the *Imam* must see that the *Muqtadis* are not put to unnecessary hardship.

Qur'an Should Not be Recited in *Ruku* and *Sajdah*

(٦٢٤/١٥٢) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اِنِّيْ نُهِيْتُ اَنْ اَقْرَأَ الْقُرْاٰنَ رَاكِعًا اَوْسَاجِدًا فَاَمَّا الرُّكُوْعُ فَعَظِّمُوْا فِيْهِ الرَّبَّ وَاَمَّا السُّجُوْدُ فَاجْتَهِدُوْا فِي الدُّعَاءِ فَقَمِنٌ اَنْ يُّسْتَجَابَ لَكُمْ . (رواه مسلم)

(624/152) It is related by Abdullah bin Abbas ؓ that the Messenger of Allah ﷺ said: "It is forbidden to me to recite the Qur'an in the postures of *ruku* and *sajdah*. So, exalt your Lord in ruku and supplicate to Him earnestly in sajdah. The supplication of sajdah is, (sepcially), worthy of acceptance." (Muslim)

Commentary: Recital of Qur'an is an essential factor of prayer, but its place is *Qiyam* and the dignity and solemnity of the Divine Word demands that it should be recited while standing erect. For ruku and sujud the proper thing is that these should be reserved, exclusively, for the glorification of the Lord and the affirmation of one's own abasement and for supplication and repentance. Such was the life-long custom of the sacred Prophet ﷺ, and, in this Tradition, he has advised his followers to act similarly.

In the Traditions discussed earlier we are exhorted to recite *Subhaana rabbi-al a'ala* in *sajdah*, and, as we have seen, the Prophet ﷺ did the same. In the above Tradition we are, further, advised to supplicate to the Lord in *sajdah*. There is, in truth, no contradiction between the two exhortations. A simple and

straightforward form of begging is that the supplicant, directly, asked for the fulfilment of his need, and another is that he only extolled the virtues of the person whose favour was solicited. The latter method is quite popular among the beggars in our midst. In any case, it is a form of supplication, and, that is why *Al-hamdu lillaah* has been described in one of the sayings as the best of entreaties and solicitations. Hence, *Subhaana rabbi-al a'ala*, too, is a formula of supplication and the *sajdah* of anyone who only repeats the *Tasbih* is not, definitely, bereft of invocation.

(٦٢٥/١٥٣) عَنْ مَعْدَانِ بْنِ طَلْحَةَ قَالَ لَقِيْتُ ثَوْبَانَ مَوْلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ اَخْبِرْنِىْ بِعَمَلٍ اَعْمَلُهُ يُدْخِلُنِىَ اللّٰهُ بِهِ الْجَنَّةَ فَسَكَتَ ثُمَّ سَأَلْتُهُ فَسَكَتَ ثُمَّ سَأَلْتُهُ الثَّالِثَةَ فَقَالَ سَأَلْتُ عَنْ ذَالِكَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَلَيْكَ بِكَثْرَةِ السُّجُوْدِ لِلّٰهِ فَاِنَّكَ لَا تَسْجُدُ لِلّٰهِ سَجْدَةً اِلَّا رَفَعَكَ اللّٰهُ بِهَا دَرَجَةً وَحَطَّ بِهَا عَنْكَ خَطِيْئَةً قَالَ مَعْدَانُ ثُمَّ لَقِيْتُ اَبَاالدَّرْدَاءِ فَسَأَلْتُهُ فَقَالَ لِىْ مِثْلَ مَا قَالَ ثَوْبَانُ . (رواه مسلم)

(625/153) Ma'dan bin Talha said, "I met Thauban ﷺ the freed slave and special attendant of Allah's Messenger ﷺ. I asked him to tell me something which, if I do, would get me into Paradise. He did not answer, so I asked him again but he still gave no reply. I asked him a third time and he said that he had asked the Messenger of Allah ﷺ the same question and was told, "Make prostrations before Allah often for He will raise you a degree against every prostaration you make and He will remove a sin from you against it." Madan said, "I met Abu Darda ﷺ later and when I asked him the same question, I received a similar reply." (Muslim)

(٦٢٥/١٥٤) عَنْ رَبِيْعَةَ بنِ كَعْبٍ قَالَ كُنْتُ اَبِيْتُ مَعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَتَيْتُهُ بِوَضُوْئِهِ وَحَاجَتِهٖ فَقَالَ لِىْ سَلْ فَقُلْتُ اَسْأَلُكَ مُرَافَقَتَكَ فِى الْجَنَّةِ، قَالَ اَوْغَيْرَ ذَالِكَ ؟ قُلْتُ هُوَ ذَالِكَ، قَالَ فَاَعِنِّىْ عَلٰى نَفْسِكَ بِكَثْرَةِ السُّجُوْدِ . (رواه مسلم)

(626/154) Rabia bin Ka'b Aslami (Who was one of the Companions ﷺ of Suffah and used to accompany the Prophet

ﷺ in his travels) said, "I was with the Messenger of Allah ﷺ at night and when I brought him his water for ablution and what he required (for *tahajjud*), he told me to make a request. I said 'I ask to accompany you in Pardise.' He asked if I had any other request to make and when I replied that that was all, he said. "Then help me to get you this by devoting yourself often to prostration."

Commentary: Those who are near to Allah, sometimes sense a precious moment when they would get what they ask from Allah. The Prophet ﷺ may have sensed that opportunity and so he asked Rabi'a to make a request. He asked for the Prophet's ﷺ company in Paradise and was advised to make frequent prostrations. Frequency of prostrtion refers to offering prayers often. Instead of saying that he should increase the nubmer of raka'at offered, prostration is mentioned because that is the posture in prayers most liable to lead to Paradise.

Quauma and *Jalsa*

Between ruku and sajdah, *qauma*[1] is enjoined, and between the two sajdah of the same *rak'at*, *jalsa*[2] has to be carried out. For the Prophet's instructions concerning them and his own practice we will refer to the following Traditions.

(٦٢٧/١٥٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا قَالَ الْاِمَامُ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ فَقُوْلُوْا اَللّٰهُمَّ رَبَّنَا لَکَ الْحَمْدُ فَاِنَّهٗ مَنْ وَافَقَ قَوْلُهٗ قَوْلَ الْمَلٰئِكَةِ غُفِرَلَهٗ مَاتَقَدَّمَ مِنْ ذَنْبِهٖ . (رواه البخارى ومسلم)

(627/155) It is related by Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "When (on rising from ruku) the *Imam* says *Sami' -al laahu liman hamidah* (God has heard the one who has praised Him), you (the *Muqtadis*) should say *Allahumma Rab-banaa lakal hamd* (O Allah! Our Lord, praise be to You). All his previous sins will be forgiven whose recital (of it) will be in accord and agreement with that of the angels."

(Bukhari and Muslim)

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1. Meaning the standing position assumed after *ruku* and before kneeling down for *sajdah*.
2. Denoting the act of seating oneself between the two prostrations of the same *rak'at*.

Commentary: It shows that in the congregational prayers the angels, too, say *Allahumma Rab-banaa lakal hamd* when the *Imam* says *Sami'al laahu liman hamidah* while assuming the standing position after performing *ruku*, and the Prophet ﷺ has exhorted that those offerng prayers behind the *Imam* should, also, utter these words at that time, and revealed that all the previous sins of the *Muqtadis* will be forgiven whose recital of it will be "in accord and agreement" with that of the angels which, apparently, denotes that it occurs at the same instant.

As we have stressed repeatedly in the pat, generally, minor transgressions are meant when the remission of all previous sins is spoken of in a Tradition as a sresult of the the auspiciousness of a particular deed. About the major sins it appears from the Qur'an and the Traditions of the Prophet ﷺ that their remission is related fundamentally to *Tawba* i.e., sincere reptance. God, nevertheless, has the power to forgive even the most grievous misdeeds if and when He likes.

(٦٢٨/١٥٦) عَنْ عَبْدِاللهِ بْنِ اَوْفٰى قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوْعِ قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ اَللّٰهُمَّ رَبَّنَا لَکَ الْحَمْدُ مِلْاَ السَّمٰوَاتِ وَ مِلْاَ الْاَرْضِ وَمِلْاَ مَاشِئْتَ مِنْ شَيْئٍ بَعْدُ . (رواه مسلم)

(628/156) Abdulah bin Awfa ﷺ has said that when the Messenger of Allah ﷺ raised his back from *ruku'* he pronounced:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ اَللّٰهُمَّ رَبَّنَا لَکَ الْحَمْدُ مِلْاَ السَّمٰوَاتِ وَ مِلْاَ الْاَرْضِ وَمِلْاَ مَاشِئْتَ مِنْ شَيْئٍ بَعْدُ

"Allah listens to him who praises Him. O Allah, our Lord, to You be the praise in all the heavens and all the earth and all that it pleases You to create afterwards." (Muslim)

Muslim has also transmited from Abu Sa'eed Khudri ﷺ the same supplication with some more words. It seems that the Prophet ﷺ said سمع الله لمن حمده and responded merely with: اَللّٰهُمَّ رَبَّنَا لَکَ الْحَمْدُ. But sometimes lengthened the supplication as stated by Abu Sa'eed Khudri ﷺ. Sometimes, he stood so long that worshippers behind him thought he had forgotten as we will see in the *hadith* of

Sayyidina Anas ﷺ.

(٦٢٩/١٥٧) عَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ كُنَّا نُصَلِّي وَرَاءَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَفَعَ رَأسَهُ مِنَ الرَّكْعَةِ قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقَالَ رَجُلٌ وَرَاءَهُ رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ فَلَمَّا انْصَرَفَ قَالَ مَنِ الْمُتَكَلِّمُ انِفًا قَالَ اَنَا قَالَ رَأَيْتُ بِضْعَةً وَّ ثَلٰثِيْنَ مَلَكًا يَّبْتَدِرُوْنَهَا اَيُّهُمْ يَكْتُبُهَا اَوَّلًا.

(رواه البخارى)

(629/157) It is narrated by Rifa'ah bin Rafi' ﷺ, "We were praying behind the Prophet ﷺ and when he raised his head from the ruku' he said:

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ

(Allah listens to him who praises Him.)

A man behind him said,

ربنا ولک الحمد حمدا كثيرا طيبا مباركا فيه

(Our Lord, to You be the praise abundant, good, blessed and sufficient.)

When he ended (the prayer) the Prophet ﷺ asked, 'Who was the speaker just now?' and the man identified himself. He said, 'I saw over thirty angels racing over another to be the first to record it." (Bukhari)

Commentary: Perhaps it was the man's particular learning and sincerity with which he said those words that so many angels raced to record his words.

(٦٣٠/١٥٨) عَنْ حُذَيْفَةَ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ بَيْنَ السَّجْدَتَيْنِ رَبِّ اغْفِرْلِيْ. (رواه النسائى والدارمى)

(630/158) It is related by Huzaifah ﷺ that the Messenger of Allah ﷺ used to recite *Rab-bighfirlee* (O Lord! Forgive me) in *Jalsa* between the two *sajdah*. (Nasai and Daarami)

(٦٣١/١٥٩) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ بَيْنَ السَّجْدَتَيْنِ اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَعَافِنِيْ وَارْزُقْنِيْ.

(رواه ابوداؤد والترمذى)

(631/159) It is related by Abdullah bin Abbas ﷺ that the Prophet ﷺ used to recite between the two *sajdah*: *Allahummaghfirlee warhamni wa hidini wa-'aafini warzuqni* (O God! Forgive me, and have mercy on me, and bestow upon me the blessing of guidance, and pardon me, and provide me with sustenance.). (Abu Dawood and Tirmizi)

(٦٣٢/١٦٠) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَه قَامَ حَتّٰى نَقُوْلُ قَدْ اَوْهَمَ ثُمَّ يَسْجُدُ وَيَقْعُدُ بَيْنَ السَّجْدَ تَيْنِ حتّٰى نَقُوْلُ قَدْ اَوْهَمَ . (رواه مسلم)

(632/160) It is related by Sayyidina Anas ﷺ that when the Prophet ﷺ said *Sami' Allahu liman hamidah* on rising from ruku, he remained standing(for such a long time) that we felt that, probably, he had forgotten; and, then, he performed *sajdah*, and, after raising from it, sat (for such a long time) between the two *sajdahs* that we felt that, probably, he had forgotten.(Muslim)

Commentary: While the above Tradition shows that, sometimes, the *Quama* and *Jalsa* of the Prophet ﷺ lasted so long that the Companions ﷺ began to doubt that he had forgotten, it, also, makes it clear that such a thing happened only rarely and it was not his regular practice. Had the Prophet ﷺ been doing so habitually or often the Companions would not have thought as they did.

As in *ruku* and *sujud*, the supplications the Prophet ﷺ used to recite in *quama* and *jalsa*, too, are most auspicious and deserving of Divine acceptance. But should the *Imam* propose to recite them he must be prudent enough to see that undue inconvenience was not caused, thereby, to the *Muqtadis*.

Q'adah, *Thshahhud* and *Salaam*

The prayers come to an end with *q'adah*[1] and *salaam*.[2] These are its last acts or parts, but if these are three or four *rak'ats*, the devotee sits also, after the completion of the first two *rak'ats*, and this is known as *q'adah-i-oola* or the First *q'adah*. In it, only *tahsahhud*[3] is recited after which the devotee stands up and sits

❶. The act of sitting down on the left foot keeping the right foot erect.

❷. Finishing salute by turning the face first to the right, and, then, to the left.

❸. Denoting the recital of At-tahiyyat.

again after the third or fourth *rak'at.* The prayer is, then, brought to end with *salaam* after the recital of *durood*[1] after *tashahhud.*

The correct method of *Q'adah*

(٦٣٣/١٦١) عَنْ عَبْدِاللهِ بْنِ عُمَرَاَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا جَلَسَ فِي الصَّلوٰةِ وَضَعَ يَدَيْهِ عَلٰى رُكْبَتَيْهِ وَرَفَعَ اِصْبَعَهُ الْيُمْنٰى الَّتِيْ تَلِي الْاِبْهَامَ فَدَعَا بِهَا وَيَدُهُ الْيُسْرٰى عَلٰى رُكْبَتِهٖ بَاسِطُهَا عَلَيْهَا . (رواه مسلم)

(633/161) It is related by Abdullah bin Umar ﷺ that when the Prophet ﷺ sat down in prayer he used to place both the hands above his knees and make a sign by raising the finger of the right hand which was next to the thumb (i.e., the index finger), and, at that time, his left hand remained rested above the left knee (i.e., he made no sign with it.)." (Muslim)

Commentary: Other Companions, besides Abdullah bin Umar ﷺ, have also related the raising of the forefinger and making a sign with it at the time of the pronunciation of *Kalima Shahadah*, i.e., the formula of Affirmation, and there can be no doubt about it that it was the regular practice of the Prophet ﷺ. Its underlying significance, perhaps, was that when the devotee was testifying to the Oneness of Allah by reciting *Ash-hadu aun-lua-ilaaha-il- lal-laha*, his heart, too, should be filled with the conviction of Divine Unity and he, also, made an affirmation of it with his body by raising one of the fingers.

Another version tells us that the Prophet ﷺ followed this gesture with his eyes too. Abdullah bin Umar has quoted the Prophet ﷺ.

لَهِيَ اَشَدُّ عَلَى الشَّيْطَانِ مِنَ الْحَدِيْدِ .

"This gesture of the index finger is made more painful to the devil than a sharp-eyed knife or sword." (Mishkat)

(٦٣٤/١٦٢) عَنْ عَبْدِاللهِ بْنِ عَبْدِاللهِ بْنِ عُمَرَاَنَّهٗ كَانَ يَرٰى عَبْدَاللهِ بْنَ عُمَرَ يَتَرَبَّعُ فِي الصَّلوٰةِ اِذَا جَلَسَ فَفَعَلْتُهٗ وَاَنَا يَوْمَئِذٍ حَدِيْثُ السِّنِّ فَنَهَانِيْ عَبْدُاللهِ بْنِ عُمَرَ وَقَالَ اِنَّمَا سُنَّةُ الصَّلوٰةِ اَنْ تَنْصِبَ رِجْلَكَ الْيُمْنٰى وَتَثْنِيَ الْيُسْرٰى فَقُلْتُ

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[1]. The invocation of Divine blessings on the Prophet.

إِنَّكَ تَفْعَلُ ذَالِكَ فَقَالَ إِنَّ رِجْلَاىَ لَا تَحْمِلَانِى . (رواه البخارى)

(634/162) It is related by Abdullah, son of Abdullah bin Umar ﷺ, "I saw my father (i.e., Abdullah bin Umar ﷺ) that he sat cross-legged in prayer, (and), I, too, began to sit cross-legged though I was quite young at that time. On seeing it, my father told me not to sit like that and explained that, from the point of view of *Shari'ah*, the correct way of sitting was to keep the right foot erect (on the toes) and the left one in a reclining position (under the rumps). I, thereupon, remarked, 'But you sit cross-legged'. My father replied: '(It is because of feebleness and infrimity). My legs, now, do not support my wieght'."

(Bukhari)

Commentary: Abdullah was, also, the name of one of Abdulah bin Umar's sons and this incident was in respect of him. Abdullah bin Umar ﷺ lived up to the ripe old age of 84, and, according to a report, of 86 years. Towards the end of his life he had grown so weak that he could not sit on his feet in prayer, according to the prescribed method. It has, also, been reported that there was some defect in his feet which rendered him unable to sit in *Q'adah* as the sacred Prophet ﷺ did. Anyhow, simply to follow his father's example, Abdullah ﷺ, too, had begun to sit cross-legged. When Abdullah bin Umar ﷺ saw that, he checked him and said that the correct way of sitting was that one should seat oneself on the left foot, keeping the right foot erect, with the heel pointing upwards and the toes of the feet bent outward. About himself he explaimed that he sat cross-legged owing to an ailment or debility.

The fact that he said that his legs did not support his weight any more showed that this sitting posture is assumed in a manner that bears the weight of the body.

Brevity and Haste in *Q'adah-i-Oola*

(١٦٣/٦٣٥)عَنْ عَبْدِاللهِ بْنِ مَسْعُوْدٍقَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَاجَلَسَ فِى الرَّكْعَتَيْنِ كَأَنَّهُ عَلَى الرَّضَفِ حَتّٰى يَقُوْمَ. (رواه الترمذى و النسائى)

(635/163) It is related by Abdullah bin Mas'ud ﷺ that when the Messenger of Allah ﷺ sat down after the first two *rak'ats* (i.e., performed *Q'adah-i-Oola*, he did it so hurriedly) as if he was

sitting on hot bricks until he stood up for the third *rak'at*.
(Tirmizi and Nassai)

Commentary: Authorities have concluded from it that the devotee should stand up quickly after reciting only the *Tashahhud* in *Q'adah-i-Oola*.

Tashahhud

(٦٣٦/١٦٤) عَنْ اِبْنِ مَسْعُوْدٍ قَالَ عَلَّمَنِىْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ التَّشَهُّدَ كَفِّي بَيْنَ كَفَّيْهِ كَمَا يُعَلِّمُنِى السُّوْرَةَ مِنَ الْقُرْاٰنِ اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِاللهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ (رواه البخاری ومسلم)

(636/164) It is related by Abdullah bin Mas'ud ﷺ "The Messenger of Allah ﷺ taught me *Tashahhud* in such a state that my hand was in his hands, i.e., in the way (in which) he used to teach the Surah of the Qur'an (he taught): *At-tahiyyatu lillaahi was-salawaatu wat-taiyyabatu as-salaamu 'alaika ayyuhan nabeyu wa rahmatul laahi wa bara-kaatuh, as-salaamu 'alainaa wa-alaa ibaadil laahis saaliheen, ash-hudu al laa ilaaha il-lal-laah, wa ash-hudu an-na mohammadan 'abduhu wa rasuluhu* (All reverence, all worship, all sanctity unto Allah. Peace be on You, O Prophet, as well as the Mercy of Allah, and His blessings. Peace be on us as well as on the pious bondsmen of Allah. I attest that there is no god save Allah, and I attest that Muhammad ﷺ is His slave and Messenger)." (Bukhari and Muslim)

Commentary: Of all the things the Prophet taught to the Companions, the teachingof the Qur'an received his greatest attention. Yet he taught *Tashahhud* (or *At-tahiyyat*) with the same care and solicitude as marked by his teaching of a surah of the Qur'an. The holding of the hand of Abdullah bin Mas'ud ﷺ in his own hands by the Prophet ﷺ was, also, a part of it, and according to a report quoted by Tahawi, the Prophet ﷺ had taught it phrase by phrase to Abdullah bin Mas'ud ﷺ in the same way as it is done when anyone wants to make a child or an illiterate person

remember something. In another Tradition, reproduced in *Musnad Ahmad*, it is, further, stated that the Prophet ﷺ taught *Tashahhud* to Abdullah bin Mas'ud and bade him to teach it to others. Besides Abdullah bin Mas'ud ﷺ, *Tashahhud* has been realted on the authority of Sayyidina Umar ﷺ, Sayyidina Abdullah bin Abbas ﷺ, Sayyidah Ayshah رضی الله عنها and some other Companions as well and there is merely a variation of a word or two in all the reports. Commentators, however, are agreed that judged from the chain of narrators, the *Tashahud* of Abdullah bin Mas'ud ﷺ commands preference though the other narartives, too, are correct and the *Tashahud* mentioned inthem, can, also, be recited.

Some scholars suggest that the *tashahhud* represents the exchange of dialogue in the *mi'raj*. When the Prophet ﷺ reached there he submitted:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ

All revenence, all worship all sanctity unto Allah.

Allah said:

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

(Peace be on you, O Prophet, the mercy of Allah and His blessings).

The Prophet ﷺ remarked:

اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِاللهِ الصَّالِحِيْنَ

(Peace be on us and on the pious slaves of Allah).

Then, he added to renew his declaration of Faith:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُه

(I bear witness that there is no god but Allah and I bear witness that Muhammad is His slave and Messenger ﷺ).

In *Sahih Bukhari* it is, also, quoted on the authority of Abdullah bin Mas'ud ﷺ that "In *Tashahhud* we used to recite, *As-salaamu 'alaika ayyuhan nabeeyu* during the lifetime of the Prophet, but after his passing away, we began to recite, *As-salaamu 'ala-n-nabeeyu* instead of it. But from the general practice of the Ummah it is clear that the words taught by the Prophet ﷺ, i.e., *As-salaamu 'alaika ayyuhan nabeeyu* were retained in their original form even after his death, and, there is, indeed, a unique joy in them for people of discernment. Now, those who strive to propound the cult

about the Prophet ﷺ that he is present and seeing from the mood and form of the words of his salutaion are the victims of polytheistic mentality and betray a lamentable lack of appreciation of the Arabic idiom.

INVOCATING BLESSINGS ON THE PROPHET ﷺ

After Allah, the greatest obligation on mankind, specially on the bondsmen who have attained Faith through the guidance of a Prophet ﷺ, is of the Prophet ﷺ through whose endeavours the Divine Message reached them. As far as the Muslims are concerned, the wealth of Faith has, doubtlessly, been gainded by them by the merciful agency of the Last of the Prophets عليهم السلام, Prophet Muhammad ﷺ (Peace and Blessings of Allah be upon him). He is their greatest benefactor, next, of course, to Allah. Hence, as it is the claim of Allah that He should be worshiped, in the same way it is the claim of the Prophets that blessings and salutation be sent to them with all sincerity and deference, i.e., an invocation be made to Allah to magnify them further and bestow upon them His choicest favours. This is what *Salah* on the Prophet and *Salaam* mean[1]. These are the offerings of love, loylaty and gratitude to these benefactors, otherwise it is obvious that they do not stand in need of our invocations.

All the same, Allah causes our blessings to be carried to them and there does take place an increase in the Divine favours on them as a result of our entreaties. But the real gain is our own. Our spiritual ties grows stronger and we become deserving of, at least, ten blessings of Allah in return for one invocation made with a sincere heart. Herein lies the main secret and advantage of *Durood* and *Salaam*.

A distinctive wisdom behind *Durood* and *Salaam*, also, is that they strike sharply at the roots of polytheism. The most reverable beings, after the almighty, are the Prophets عليهم السلام and when the

❶. The Urdu word is durood but the words Salatu a'lan Nabi are used for invocating blessings on the Prophet. The word is Salah which also means the regular prayer. The word durood is used to distinguish it from prayer.

command is given that *durood* and *salaam* be sent to them, i.e., supplications made to Allah to magnify them it idstinctly shows that they, too, are dependent on Alah for peace and blessings, and, by virtue of the loftiness of their rank and position, they are entitled only to this much that Divine favours were invoked on them. Peace and blessings do not lie in their hands, and, this being so, it logically follows that these things do not lie in the hands of any created being for the Prophets عليهم السلام are superior to all of them and the essential element of polytheism is that gain and benediction were imagined to be in the control of anyone aside of Allah.

The Command in the Qur'an to invoke blessings on The Prophet ﷺ

Allah has commanded us in the folowing verse that we should invocate blessings on the Prophet ﷺ.

"Surely Allah and His angels send blessings on the Prophet. O you who believe! Send your blessings on him and salute him with a becoming salutation. (al-Ahzab, 33:56)

إِنَّ اللهَ وَ مَلٰٓئِكَتَهُ يُصَلُّوْنَ عَلَى النَّبِيِّ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا (احزاب ٣٣:٥٦)

This verse does not qualify the command with prayer just as the Qur'an frequently commands us to praise and glorify Allah but does not restrict that command to prayer alone or outside prayer. But, the Holy Prophet ﷺ understood prayer to be the particular occasion to praise and glorify Allah (as we have seen in the hadith the origin of the *tasbeeh* of *ruku'* and *sajdah* in the verses:

سبح اسم ربک الاعلی and فسبح باسم ربک العظیم

Consequently, it is my humble opinion that when this was revealed the Prophet ﷺ instructed his Companions ﷺ that this command should best be obeyed in prayer in the final qa'dah (sitting posture). I base my opinion on a point raised in the next hadith where I well elucidate it.

Text

(٦٣٧/١٦٥) عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ سَأَلْنَا رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ فَقُلْنَا يَا رَسُوْلَ اللهِ كَيْفَ الصَّلٰوةُ عَلَيْكُمْ اَهْلَ الْبَيْتِ فَاِنَّ اللهَ قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ فَقَالَ قُوْلُوْا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ .اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ . (رواه البخاری و مسلم)

(637/165) It is related by Ka'b bin 'Ujrah ﷺ "We said to the Messenger of Allah ﷺ: 'Allah has told us how to sent salutation to you (i.e., you have informed us on behalf of Allah that we should sent the salutation to you by saying, *As-salaamu 'alaika ayyuhan nabeeyu wa rahmatul-laahi wa bara-kaatuh* in Tashahhud); now tell us how are we to send blessings on you'. The Prophet replied: 'Do so by saying, *Allaahumma sal-li-alaa Muhammadin kamaa sal-laita 'alaa Ibrahima wa-'alaa aal-i-Ibrahim in-naka hameedum majeed. Allaahumma baarik 'alaa Muhammadin wa 'alaa aal-i-Muhammadin kamaa baarakta 'alaa Ibrahima wa 'alaa aal-i-Ibrahim in-naka hameedum majeed.* (O Allah, bless Muhamad and his family as You did bless Ibrahim and his family: Verily, You are the Praiseworthy, the Majestic. O Allah! Favour Muhammad ﷺ and his family as You have favoured Ibrahim and his family; Verily You are the Praiseworthy. the Majestic)

(Bukhari and Muslim)

Commentary: In this narrative of K'ab ﷺ it is not mentioned whether the above invocation is to be recited during prayer or apart from it. But another Tradition, bearing almost the same subject-matter, is related on the authority of Abu Mas'ud Ansari ﷺ, and, in some versions of it, it is stated that the question was put to the Prophet ﷺ in these words:

"Messenger of Allah! When we send blessings on you during prayer, how it is to be done[1]. "

كَيْفَ نُصَلِّيْ عَلَيْكَ اِذَا نَحْنُ صَلَّيْنَا عَلَيْكَ فِيْ صَلٰوتِنَا

It clearly shows that the enquiry of the Companions ﷺ was about the recitation of durood in prayer. This much they had already learnt from the Prophet ﷺ that the prayer was the special occasion for the recitation of durood.

[1]. *Sahih Muslim* p. 175.

It is, moreover, related by Haakim in *Mustadark*, on the authority of Abdullah bin Mas'ud ﷺ:

"One should recite *Tashahhud* in prayer (i.e., in the last *Qa'adah*). then send blessings on the Prophet, and, then, supplicate for oneself.[1]

يَتَشَهَّدُ الرَّجُلُ ثُمَّ يُصَلِّى عَلَى النَّبِيِّ ثُمَّ يَدْعُوْ لِنَفْسِهٖ

Abdullah bin Mas'ud ﷺ surely, would have said so only on hearing it from the sacred Prophet ﷺ, and not on his own that *Durood* was to be recited after *Tashahhud* in prayer.

It should now be clear that it was from the Prophet ﷺ that the Companions ﷺ had come to know that the special occasion for the compliance of the Commandment contained in *Sura Al-Ahzab*[2] concerning the sending of blessings on and salutation to the Prophet ﷺ was prayer, and, that too, is the last *Q'udah*. After that, they enquired from him how and in what words were they to do it and he taught them *Durood Ibrahim* which we recite in our prayers.

Meaning of *'Aal'* in *Durood Sharif*

We have translated the word *Aal*, occuring four times in the aforementioned *Druood Ibrahim* as 'family'. In fact, in the Arabic language, particularly in the idiom of the Qur'an and the Traditions, all those who are connected to a person in a special way are called his *Aal*, whether this connection be of lineage and relationship or of association, companionship, allegiance and affection. Thus, in the literal sense, it can here, convey both the meaninngs. But, as the narrative of Abu Humayd Sa'idi we are now going to discuss, shows *Aal*, in the present context, denotes only the Prophet's عليهم السلام family, i.e., his wives and descendants.

(٦٣٨/١٦٦) عَنْ اَبِىْ حُمَيْدِ السَّاعِدِيِّ قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ كَيْفَ نُصَلِّى عَلَيْكَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُوْلُوْا . اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا صَلَّيْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّاَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا بَارَكْتَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ. (رواه البخارى ومسلم)

1. Fathe-el-Baari p. 305.
2. Chapter XXXIII of the Qur'an.

(638/166) It is related on the authority of Abu Humayd Sa'idi ﷺ that (once) it was enquired from the Messenger of Allah ﷺ how were they to send blessings on him. He, thereupon, replied: "Pray to Allah thus: *Allaahumma sal-li-'alaa Mohammadin wa azwajihi wa Zurriyatihi kamaa sal-laita 'alaa all-i-Ibrabima wa baark 'alaa Mohammadin wa azwajihi wa zurriyatihi Kamaa barakta 'alaa all-i-Ibrahima, in-naka hameedum majeed* (O God! bless Muhammad and his wives and descendant as you did bless the family of Ibrahim, and favour Muhammad and his wives and descendants as You did favour the family of Ibrahim. Verily You are the Praiseworthy, the Majestic)."

(Bukhari and Muslim)

Commentary: The words of this *Durood* are slightly different from those of the preceding one, but their import, basically, is the same. According to the authorities, both of these *Durood* can be recited in prayer, but the common practice is to recite the former one.

In the latter, saying the words, *azwajihi wa zuriyatihi* have been used in the place of *Aal* which, apparently, settles it that the word *Aal* occuring in the former Tradition denotes the Prophet's ﷺ family, i.e., his pious wives and descendants, and just as they enjoyed the nobility and eminence of relationship with him which others do not, though they may be superior to them, Allah has, also, bestowed upon them the distinction of partnership in *Durood* and *Salaam,* but it does not, at all, mean that they are better than everyone else in the *Ummah.* It is like this when he admirers of a holy man or anyother venerable person send a gift to him their natural wish is that he and the members of his family may use it in spite of the fact that in their own judgement, some of his frineds or attendants might be worthier than his dependants. *Durood* and Salaam, too, are an offering of love and gratitude and these should be seen in the light of the general and instinctive impulsions of a strong emotional attachment. To raise a polemical or legalistic controversy over superiority or otherwise will be uncalled for and not in good taste.

Place And Wisdom of *Durood* in Prayer

As we have seen, *Durood* is recited at the end of prayer i.e., in the last *Q'adah*, after *Tashahhud*. The bondsman attained the blessings of Faith thanks to the teachings and endeavours of the Prophet ﷺ; he obtained the knowledge of Allah and was favoured with presence in His court and with the good fortune to exalt His name and to glorify Him which reached the culminating point at *Tashahhud* in the last *Q'adah*. Now, he is commanded that before taking his leave and supplicating for himself he make the choicest invocations for the Prophet ﷺ and his pious wives and descendants in acknowledgement of the enormous debt of gratitude he owned to him. There can be no more suitable way to express his loyalty and thankfulness, nor a better offering of love, and the slave has nothing else with him.

This discussion pertains to prayer, so we have limited ourselves to only two *hadith* on forms of *durood*. There are many other *ahadith* and forms of durood. You can see them, *Insha Allah*, in the Book of Supplications.

Supplication After *Durood* and Before *Salaam*

We have just quoted Sayyidina Abdullah bin Mas'ud ؓ that the devotee should recite *durood* after *tashahhud*, and, then, make a supplication. In fact the instructions to make the suplications were there even before the *durood* was prescribed. For it, the holy Prophet ﷺ has taught some special formulas. Below we will reproduce only three Traditions with regard to it.

(٦٣٩/١٦٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا فَرَغَ اَحَدُكُمْ مِنَ التَّشَهُّدِ الْاٰخِرِ فَلْيَتَعَوَّذْ بِاللهِ مِنْ اَرْبَعٍ مِّن عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيْحِ الدَّجَّالِ . (رواه مسلم)

(639/167) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "When anyone of you completes the last *Tashahhud*, he should seek the protection of Allah from four things: (i) the punishment of Hell; (ii) the punishment of the grave; (iii) the trial and temptations of life and death and (iv) the evil of Dajjal." (Muslim)

(٦٤٠/١٦٨) عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ هٰذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّوْرَةَ مِنَ الْقُرْاٰنِ يَقُوْلُ قُوْلُوْا " اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِکَ مِنْ عَذَابِ جَهَنَّمَ وَاَعُوْذُبِکَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُ بِکَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَاَعُوْذُ بِکَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ . (رواه مسلم)

(640/168) It is related by Abdullah bin Abbas ﷺ that the Prophet ﷺ used to teach this prayer to the Companions ﷺ in the same way as he taught a *Surah* of the Qur'an: *Allaahumma in-ni a-'oozu-bika min 'azaab-i-jahannuma, wa a-'oozu-bika min 'azaab-il-qabr-i, wa a-'oozu-bika min fitna'til maseeh-i-dajjal, wa a-'oozubika min fitnatil mahyaa wal mamaat* (O Allah! I seek refuge in You from the punishment of Hell, and from the punishment of grave, and from the calamity of Dajjal, and I seek refuge in You from the trials and temptations of life and death)." (Muslim)

Commentary: The above supplication is remarkable by all-embracing for seeking protection from the calamities of both the worlds. Protection is, first sought from the punishment of the grave and hell which is the most terrible of all the punishments, and, then, from the calamity of Dajjal which is the severest of all the calamities that are going to overtake the world and at the time of which it will be most difficult for the faith of anyone to survive. After it, an entreaty is made, in general terms, for refuge against the various trials and mischiefs of life and death which includes all major and minor sins, adversities, corruption and profilgacy.

Though, in this Tradition, it is not stated for what occasion the Prophet ﷺ had taught the above supplication to be recited, from Abu Hurayrah's ﷺ narrative, quoted, earlier, it is clear that the special time for it is after Tashahhud and before *Salaam* in the last *Q'adah*. It is about the same supplication that *Bukhari* and *Msulim* have tranmitted a hadith by Sayyidah Ayshah رضی الله عنها that the Prophet ﷺ used to make it in prayer and add these words in the end:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِکَ مِنَ الْمَاثَمِ وَمِنَ الْمَغْرَمِ .

"O Allah! I seek refuge in You from everything sinful and from the burdan of debt."

(٦٤١/١٦٩) عَنْ اَبِىْ بَكْرِ الصِّدِّيْقِ رَضِىَ اللهُ عَنْهُ قَالَ قُلْتُ يَا رَسُوْلَ اللهِ ...... عَلِّمْنِىْ دُعَاءً اَدْعُوْبِهٖ فِى صَلوٰتِىْ قَالَ قُلْ اَللّٰهُمَّ اِنِّىْ ظَلَمْتُ نَفْسِىْ ظُلْمًا كَثِيْرًا وَّلَا يَغْفِرُالذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْلِىْ مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِىْ اِنَّكَ اَنْتَ الْغَفُوْرُالرَّحِيْمُ. (رواه البخارى و مسلم)

(641/169) It is related by Abu Bakr ﷺ, "I said to the Prophet ﷺ: O Messenger of Allah! Teach me a supplication which I may make in my prayer.' He replied: "Say: *Allaahumma in-ni Zalamtu nafsi zulman katheeran, wa laa yaghfiruz-zunooba il-laa anta, faghfir-lee maghfiratam min indika warhamni in-nika antal ghafoorur-rahim* (Oh Allah! I have done my soul a great harm and no one can forgive sins except You; so grant me forgiveness with Your pleasure, and have pity on me. You are the Most Forgiving, the Most Merciful.)' (Bukhari and Muslim)

Commentary: It shows that the Prophet ﷺ had taught this supplication, at his request, to Sayyidina Abu Bakr ﷺ for recitation in prayer. Though it is not stated in so many words that it was meant for recitation before *salaam*, commentators have observed that since it was the most proper time for supplication in prayer and the Prophet ﷺ had exhorted the Companions ﷺ to choose a good supplication for beseeching Allah after *Tashahhud* and before *Salaam*, and beseech Him through it, as we learnt from Abdullah bin Mas'ud's ﷺ narrative given earlier, one can safely conclude that Abu Bakr ﷺ had requested him to teach him a supplication for that very occasion and it was thus that the Prophet ﷺ had taught this prayer.

What is particualraly whorthy of note, here, is that Sayyidina Abu Bakr ﷺ had repeatedly been favoured with the happy tidings of Paradise, and was, definitely, the most superior bondsman of Allah in the whole of the *Ummah*; his prayer was the best and most perfect among all the followers of the Prophet ﷺ so much so that the Prophet ﷺ, himself, had made him the Imam during his last illness and offered prayers behind him. He asked the Prophet ﷺ to teach him a supplication which he could supplicate to the Lord in prayer and the Prophet ﷺ taught him this supplication in response to his request. The Prophet ﷺ, as if one would say, told him, "O

Abu Bakr! Never, never imagine, even after offering prayer, that you have worshipped Allah as He should be worshipped, and have done your bit, but even after an act of worship like prayer, consider yourself to be at fault and blameworthy, and, confessing your dereliction and guiltiness before Him, beseech His pardon and mercy in these words: "O God! I have nothing to my credit, no good deed, no virtuous act, which may give me a claim to Your mercy. Forgive me my sins solely out of Your benevolence."

These suplications must be made after *Tashahhud* and *Durood* and before *Salaam*. It should not be difficult to learn them by heart and to know their meaning.

It is very unfortunate if we deprive ourselves of the precious teachings of the Prophet ﷺ which are wortheir than the world and every thing in it.

Salaam Marking the End of Prayer

As the Prophet ﷺ has taught the *Kalima* of *Allah-u-Akbar* for the commencement of the prayer than which there can be no better *kalima* to mark its beginning, so, also, has he instructed that prayer should be brought to an end with:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

As-Salaamu alaikum wa rahmatullah (Peace be upon you and the mercy of God).

There can, of course, be no more appropriate words for the conclusion of the prayer. Salutation, as everyone knows, is made when people meet for the first time after being away from each-other for some time. The teaching of *As-salaamu alaikum wa rahmatullah* denotes, or, rather, directs that the bodnsman should cut himself aloof from the world, even from those who pray with him, sitting to his left and right, and no one besides God should be present before his mind's eye when he enters into prayer by pronouncing Allah-u-Akbar and begins his submission to Allah. Throughout the prayer, it should be like that. When he has completed his prayer, after reciting *Tahsahhud* and *Durood*, and making his last supplication in the presence of Almighty in the final qadah, his inner state should be as if he had returned to this

world, and to his own environment from some other planet and was meeting, again, the men or angels on both the sides of him and wishing them peace and blessings of Allah. This, in our humble opinion, is the real signigicance of *As-salaamu alaikum wa rahmatullah.*

(٦٤٢/١٧٠) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الصَّلٰوةِ الطُّهُوْرُ وَ تَحْرِيْمُهَا التَّكْبِيْرُ و تَحْلِيْلُهَا التَّسْلِيْمُ .

(رواه ابو داؤد والترمذى والدارمى و ابن ماجه)

(642/170) It is related on the authority of Sayyidina Alī ﷺ that the Messenger of Allah ﷺ said: "Cleanliness (i.e., wudu) is the key of prayer and the utterance of *Alla-u-Akbar* is its *Tahrim*[1], and the way to loosen its restrictions is to say *As-salaamu alaikum wa rahmatullah.*" (Abu Dawood, Tirmizi, Daarami, and Ibn Majah)

Commentary: Three things have been stressed in the above saying:

(i) The key, i.e., the first pre-requisite of prayer is cleanliness and *wudu.* Without it, the door of the divine court does not open.

(ii) The opening *Kalima* of prayer is *Allah-u-Akbar* and all the restrictions that are peculiar to prayer (for instance, even legitimate acts like eating, drinking and conversation are forbidden till prayer lasts) come into force.

(iii) The conclusive kalima of prayer, with which the restrictions come to an end, is *As-salaamu alaikum wa rahmatullah.*

(٦٤٣/١٧١) عَنْ سَعْدِ بْنِ اَبِىْ وَقَّاصٍ قَالَ كُنْتُ اَرَى رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ عَنْ يَمِيْنِهِ وَعَنْ يَسَارِهِ حَتّٰى اَرَى بَيَاضَ خَدِّهِ . (رواه مسلم)

(643/171) Sa'ad bin Abi Waqqas ﷺ related to us, "I saw the Messenger of Allah ﷺ that he turned his face to the right and (then) to the left at the time of *Salaam,* and turned the face so much to the right and to the left that we could see the fair colouring of his cheeks." (Muslim)

Commentary: this very message with a slight difference of words is also relatd by Abdullah bin Hab'id ﷺ in the four books and by Aamar bin Yasar in *Ibn Majah.*

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[1]. The commencement of prayer when all the worldly thoughts are forbidden.

Supplicaion After *Salaam*

We have just seen the supplication the Prophet ﷺ used to make at the end of prayer, before *salaam,* or the prayers he taught for that occasion. Now, we shall take up the sayings showing the guidance he gave to his followers regarding the supplications and *zikr* (God-remembrance) after final salutation and his own usual practice.

(٦٤٤/١٧٢) عَنْ اَبِیْ اُمَامَةَ قَالَ قِیْلَ یَارَسُوْلَ اللّٰهِ اَیُّ الدُّعَاءِ اَسْمَعُ قَالَ جَوْفُ اللَّیْلِ الْاٰخِرِ وَدُبُرُ الصَّلَوَاتِ الْمَکْتُوْبَاتِ . (رواہ الترمذی)

(644/172) Abu Umama ﷺ narrated (once) it was enquired from the Messenger of Allah ﷺ: Messenger of Allah! Which supplication is heard most (i.e., a supplication made at what time has the greatest likelihood of being granted). "During the latter part of the night and at the end of an obligatory prayer,' replied the Prophet ﷺ. (Tirmizi)

(٦٤٥/١٧٣) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ اَخَذَ بِیَدِیْ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَقَالَ اِنِّیْ لَاُحِبُّکَ یَا مَعَاذُ فَقُلْتُ وَاَنَا اُحِبُّکَ یَا رَسُوْلَ اللّٰهِ قَالَ فَلَاتَدَعْ اَنْ تَقُوْلَ فِیْ دُبُرِکُلِّ صَلٰوةٍ "رَبِّ اَعِنِّیْ عَلٰی ذِکْرِکَ وَشُکْرِکَ وَحُسْنِ عِبَادَتِکَ" . (رواہ احمد و ابو داؤد و النسائی)

(645/173) Mu'az bin Jabal ﷺ said that the Messenger of Allah ﷺ held him by his hand and said, ' O Mu'az, I love you! Mu'az ﷺ said to him "Messenger of Allah! I too love you!" he said, "So (because of that I say to you) be sure to make this supplication to Allah after every prayer:

رَبِّ اَعِنِّیْ عَلٰی ذِکْرِکَ وَشُکْرِکَ وَحُسْنِ عِبَادَتِکَ

"O Allah! help me in remembring You, in being grateful to You and in the worshipping You well." (Ahmad, Abu Dawood, Nasa'i)

(٦٤٦/١٧٤) عَنْ ثَوْبَانَ رَضِیَ اللّٰهُ عَنْهُ قَالَ کَانَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا انْصَرَفَ مِنْ صَلٰوتِهٖ اِسْتَغْفَرَ ثَلٰثًا وَقَالَ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْکَ السَّلَامُ تَبَارَکْتَ یَا ذَاالْجَلَالِ وَالْاِکْرَامِ . (رواہ مسلم)

(646/174) It is stated by Thauban ﷺ that when the Messenger of Allah ﷺ finished offering his prayers he sought forgiveness of Allah three times and then made this supplication:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَالْجَلَالِ وَالْإِكْرَامِ

"O Allah ! You are Peace, and peace comes from You. Blessed are You, O Possessor of glory and honour. (Muslim)

Commentary: This hadith tells us that after he had offered prayers the Prophet ﷺ would say استغفرالله three times. In fact, it is a sign of prefection of worship that a man having offered prayers considers his effort imperfect and regards himself responsible for that. So, he seeks the forgiveness of Allah.

The short supplication that Sayyidina Thauban ﷺ has spoken of is exactly that much. The additional words commonly used after ومنک السلام are later addtions and not taught by the Pophet ﷺ, these additional words are:

وإليک يرجع السلام محينا ربنا بالسلام وادخلنا الجنة دار السلام

The only words taught by the Prophet ﷺ are repeated here:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَالْجَلَالِ وَالْإِكْرَامِ

But Allah knows best.

(٦٤٧/١٧٥) عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِيْ دُبُرِ كُلِّ صَلٰوةٍ مَكْتُوْبَةٍ لَا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ . اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَاالْجَدِّ مِنْكَ الْجَدُّ . (رواه البخاری و مسلم)

(647/175) Mughirah bin Shu'bah ﷺ narrated that after every fard payer the Messenger of Allah ﷺ used to say: *La ilaaha ill-allaah wahduhu laa sharika-lahu, lahul mulku wa lahul hamdu, wa hua 'alaa kulli shai'in qadeer, Allahumma lau maani'a lima ataita wa laa mu'ti lima mana'ta wa laa yanfa'uzal-jaddi minkal jadd* (There is no one worthy of worship save Allah. He is One and without a partner. Unto Him belongs Sovereignty and unto Him belongs all praise. In His Hand is all good and He has power over all things. O Allah! No one can withhold what You bestow, and no one can bestow what You decide to withhold, and the prosperity of no

prosperous one can make him independent of You i.e., even the wealthiest and most powerful person is a beggar at the door of Your mercy." (Bukhari and Muslim)

(٦٤٨/١٧٦) عَنْ اَبِيْ الزُّبَيْرِ قَالَ سَمِعْتُ عَبْدَاللهِ بْنِ الزُّبَيْرِ يَخْطُبُ عَلٰى هٰذَا الْمِنبَرِ وَهُوَ يَقُوْلُ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِذَا سَلَّمَ فِيْ دُبُرِالصَّلٰوةِ وَالصَّلَوَاتِ لَا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ لَاحَوْلَ وَلَاقُوَّةَ اَلَّا بِاللهِ لَا اِلٰـهَ اِلَّا اللهُ وَلَا نَعْبُدُ اِلَّا اِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا اِلٰـهَ اِلَّا اللهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكَافِرُوْنَ . (رواه مسلم)

(648/176) Abu Az-Zubayr the Taba'ee has said that Abdullah bin Zubayr said while delivering the sermon on this pulpit that after the Messenger of Allah ﷺ turned in salutation and ended prayers, he would recite:

لَا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ لَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللهِ لَا اِلٰـهَ اِلَّا اللهُ وَلَا نَعْبُدُ اِلَّا اِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا اِلٰـهَ اِلَّا اللهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكَافِرُوْنَ

"There is no God but Allah alone Who has no partner. To Him belongs the kingdom, to Him praise is due, and He is omnipotent. There is no might or power except in Allah. There is no god but Allah. And we do not worship any except Him. To Him belongs wealth, to Him belongs grace, and to Him is worthy praise accorded. There is no god but *Allah* to Whom we are sincere in devotion even though the disbelievers have it.
(Muslim)

(٦٤٩/١٧٧) عَنْ سَعْدٍ اَنَّهُ كَانَ يُعَلِّمُ بَنِيْهِ هٰؤُلَاءِ الْكَلِمَاتِ وَيَقُوْلُ اِنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ بِهِنَّ دُبُرِالصَّلٰوةِ . اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْجُبْنِ وَاَعُوْذُبِكَ مِنَ الْبُخْلِ وَاَعُوْذُبِكَ مِنْ اَرْذَلِ الْعُمْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ . (رواه البخارى)

(649/177) Sa'ad bin Abi Waqqas ﷺ related to us that he used to teach the *Kalimas* of "refuge" to his children and tell them that

he had heard the Messenger of Allah ﷺ seek the refuge of Allah after prayer in these words: *Allahumma in-ni- a'uzubika minal jubni, wa a'uzthubika minal bukhli wa authubika min arzail-'umri' wa a'uthubika min fitnatid-duniya wa' athaabil qabr* (Oh Allah! I seek refuge in You from stinginess, and I seek refuge in You from worthless age (when he organs and senses lose their function through old age and a man becomes unwanted and a bruden on others), and I seek refuge in You from the ills and evils of life and the punisment of death).

(Bukhari)

(٦٥٠/١٧٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ سَبَّحَ اللهَ فِىْ دُبُرِ كُلِّ صَلوٰةٍ ثَلٰثًا وَّثَلٰثِيْنَ وَحَمِدَ اللهَ ثَلٰثًا وَّثَلٰثِيْنَ وَكَبَّرَاللهَ ثَلٰثًا وَّثَلٰثِيْنَ فَتِلْكَ تِسْعَةٌ وَّ تِسْعُوْنَ وَقَالَ تَمَامَ الْمِائَةِ لَا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ غُفِرَتْ خَطَايَاهُ وَاِنْ كَانَتْ مِثْلَ زَبَدِالْبَحْرِ . (رواه مسلم)

(650/178) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Whoever, afterevery prayer, recites *Subhan Allah* (Glory to Allah) 33 times, and, in the same way, *Al-hamdu lillaah* (Praise to Allah) 33 times, and *Allah-u-Akbar* (Allah is Great) 33 times, — these make 99 Kalimas, and, then, in order to complete the figure of 100, says

لَا اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

La ilaaha illallahu wahduhu laa sharika-lahu, lahul mulku wa lahul hamdu, wahuwa 'ala kulli shai'in qadeer (No one is worthy of worship save Allah. He is One and without a partner. Unto Him belongs Sovereignty and unto Him belongs all praise. In His Hand is all good and He has power over all things) all his sins will be forgiven even if they be as profuse as the foam of the sea." (Muslim)

Commentary: It is necessary to bear in mind, that, what has been said earlier about glad tidings on the remission of sins owing to a virtuous deed.

In this Tradition we are exhorted to recite 33 times each the 3 *Kalimas* of *Subhan Allah*, *Al-hamdu lillah* and *Allah-u-Akbar*, and, then once the *Kalima* of *La ilaaha ill-allaahu wahaduhu laa*

sharika lahu — in order to attain the round figure of 100. But in the narrative of some other Companions like Ka'b bin 'Ujrah ﷺ it is stated that *Subhan Allah* and *Al-hamdu lillah* should be recited 33 times and *Allah-u-Akbar*, 34 times, arriving, thus at the total of 100.

In fact, the Prophet ﷺ has, sometimes, spoken of the one, and sometimes, of the other method of reciting it. Both of these are correct and based on unquestionable evidence, and one can adopt either of them according to one's inclination. The Prophet ﷺ has, also, advised the recitation of the three *Kalimas* at the time of retiring to bed. In common parlance, it is known as *Tasbih* Fatimah.

(٦٥١/١٧٩) عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ لَمْ يَقْعُدْ إِلَّا مِقْدَارَ مَايَقُوْلُ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَالْجَلَالِ وَالْاِكْرَامِ . (رواه مسلم)

(651/179) It is related by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ did not sit, after making the finishing salutation (Salaam), but for so long as to say: *Allaahumma antas-salaamu wa minkas-salaamu, tabarrakta yaa zal-jalaal-i-wal ikraam* (Oh God! You are Peace, and peace comes from You, Blessed are You, O Owner of Majesty and Glory.) (Muslim)

Commentary: Apparently, the above Tradition tells that, after salaam, the Prophet sat only for such a little time as it took to recite *Allaahumma antas-salaam* —, and, then, he stood up. But from the Traditions quoted earlier it seems that he, also, recited some other prayers and *Kalimas* of *zikr* after the finishing salutation and exhorted others, as well, to do the same.

Some authorities have tried to explain the divergence by suggesting that the Prophet did not recite the other formulas of *zikr* and prayer immediatel after *Salaam* but when he had completed *sunnah* and *nafl rak'ats*, and his exhortation to the *Ummah* to recite them, too, was for that occasion.

From the words of most of the sayings discussed above as well as of numerous other reports bearing upon the same subject,

however, it is evident that the Prophet ﷺ recited these prayers and *Kalimas* of *zikr* soon after *Salaam.* We, on our part, believe that the correct position, in this regard is what has been stated by Shah Waliullah رحمة الله عليه. He Writes:

> "It is better that these supplications and formulas of *Zikr* are recited before the sunnahs that are to be offered up immediately after *salaam* for some of the Traditions belonging to that category denote it explicity while the words of the others seem to convey the same impression. As for Sayyidah Ayshah's رضى الله عنها narrative the Prophet ﷺ did not sit after salaam but for so long as to say *Alaahumma antas-Salaam* —, it can be interpreted in various wasy. It is possible that what she meant was that the Prophet ﷺ sat in the posture of prayer only for that little while after *salaam*, and, then, changed the manner of sitting and turned to the left or the right or towards the *Muqtadis,* as some other reports, also, indicate, as well as that it was not his regular practice but, occasionally, it, too, happened that the Prophet ﷺ got up only after reciting *Allaahumma antas-Salaam* — when he had completed the finishing salute, and it was done with the object of impressing upon the followers that the recitataion of these formulas of prayer and *zikr* was not obligatory or Wajib but supererogatory and commendable."[1]

Note: We concluede that the recitation of these supplications after *salaam* is confirmed by the teachings as well as the practice of the sacred Prophet ﷺ and there can be no two opinions about it. But the habit of the *Muqtadis* to consider themselves bound to follows the *Imam* in supplication after *salaam* and or regard it unbecoming to get up before him though they may have the need to leave earlier is without foundation and calls for correction. The band between *Imamat* and *Iqtida*[2] ends with salaam, and it is not necessary to follow the Imam after it. One can get up before the Imam after making a short supplication, or go on praying as long as one likes.

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❶. Hujjat, Vol. II, p. 12.

❷. Meaning follwoing or taking after.

SUNNAH AND *NAWAFIL* PRAYER

The five daily prayers are obligatory in Islam. Apart from them. the Prophet ﷺ has exhorted us to offer some other *Rak'at* as well before or after the *Fard* prayer or at some other time. Of these, the prayers he strongly advised or took pains to observe himself are, commonly, known as *Sunnah* while the rest as *Nawafil*[1].

The apparent wisdom behind the *Sunnah* and *Nawafil* that are to be offered before the *Fard* is that. *Fard* prayer is a very special kind of presence in the Court of the Almighty, and, that is why, it is observed congregationally in the mosque. Therefore, before engaging in it one should get attened inwardly to the solemn event and develop an affinity with the celestial world by offering two or four *Rak'at* individually. As for the *Sunnah* and *Nafl Ra'kat* that are required to be offered after the obligatory prayer the wisdom seems to be that amends be made through them for the deficiency that might have remained in the *Fard.*

There are some obligatory prayers before or after which we are not called upon, or positively forbidden, to offer *Sunnah* or *Nafl Rak'ats*. The significance of it will be discussed later, at the appropriate place.

Besides the *Sunnah* and *Nafl* prayers which are offered before or after an obligatory prayer, there are a few like *Chasht* in the day and *Tahajjud* in the night that occupy a unique place in the Islamic design of worship. For the seekers of the countenance of Allah and His propinquity these prayers are an exceptional means to advancement and distinction.

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❶. plural of Nafl, meaning supererogatory. In the Traditions all the prayers, aside of the Fard are called Nawafil.

Sunnat-i-Muakkadah

(٦٥٢/١٨٠) عَنْ أُمِّ حَبِيْبَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى فِي يَوْمٍ وَّلَيْلَةٍ ثِنْتَي عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ اَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَالْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ صَلوٰةِ الْفَجْرِ (رواه الترمذى)

(652/180) Umm Habibah رضى الله عنها related to us that the Messenger of Allah ﷺ said: "Whoever will offer 12 *Rak'at* during the the day and the night (apart from the Fard prayers), for him a mansion will be built in Heaven. (The 12 *Rak'ats* are): 4 before and 2 after *Zuhr*, 2 after *Maghrib,* 2 after *Isha*, and 2 before *Fajr*." (Tirmizi)

This Tradition is also mentioned in *Muslim* but the number of rak'at are not mentioned there.

Commentary: This *hadith* mentions four *raka'at* to be offered before the *Fard* of *Zuhr*. A *hadith* of the same import narated Sayyidah Ayshah رضى الله عنها is transmitted by *Sunan Nasa'i* and others. Besides, the *hadith* transmitted by *Muslim* and narrated by Sayyidah Ayshah رضى الله عنها tells us of the practice of the Prophet ﷺ.

"He offered four *raka'at* at home before the *Zuhr* prayer which he offered in the mosque and then came home and offered two *rak'at*. Similarly, after he had led the *Maghrib* in the mosque, he came home and offered two *raka'at* and after having led the *Isha* prayer, he came home and offered two *raka'at*."

Finally she said that before the *Fajr*, he offered two *raka'at* at home after *Subh Sadiq* (dawn). However, in some *ahadith* the prayers before *Zuhr* are mentioned as comprising two *raka'at* not four. We will see those *ahadith*.

(٦٥٣/١٨١) عَنْ اِبْنِ عُمَرَ قَالَ صَلَّيْتُ مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ قَبْلَ الظُّهْرِ وَ رَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَالْمَغْرِبِ فِيْ بَيْتِهٖ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِيْ بَيْتِهٖ قَالَ وَحَدَّثَتْنِيْ حَفْصَةُ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّيْ رَكْعَتَيْنِ خَفِيْفَتَيْنِ حِيْنَ يَطْلُعَ الْفَجْرُ . (رواه البخارى ومسلم)

(653/181) Ibn Umar ﷺ said, "I prayed along with the Messengr of Allah ﷺ two raka'at before and two *raka'at* after *Zuhr* prayer, two after *Maghrib* in his house, and two after *Isha* in his house." He said that (his sister, the mother of the Believers) Sayyidah Hafsah رضی الله عنها told him that the Messenger of Allah ﷺ used to pray two short *raka'at* after subh *Sadiq* (dawn).

(Bukhari and Muslim)

Commentary: Taking into account all the reports in this connection it would appear that the Prophet ﷺ usually offered 4 *raka'ts* before *Zuhr*, and, occasionally, only 2. Both of these courses were adopted by the Prophet ﷺ and whichever of the two is followed, the *Sunnah* will be fulfilled. Our own experience is that some theologists, generally offer 4 *rak'at* before *Zuhr* but when the time for the congregation is short, they rest content with 2 *rak'at*.

Since the sacred Prophet was very particular about the 10 or 12 *rak'ats* of *Sunnah* mentioned in these Trditions and laid a great stress on them, these are known as *Sunnat Mukkadah*[1]. Among them he attached the greatest importance to the Sunnah of Fajr.

Special Significance of *Sunnats* of *Fajr*

(٦٥٤/١٨٢) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَافِيْهَا . (رواه مسلم)

(654/182) It is narratedby Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ said, "The two *raka'at* (sunnah) of *Fajr* are better than this world and what it contains." (Muslim)

Commentary: It means that the reward awaiting anyone in the hereafter against the two *raka'at sunnah* of *Fajr* is more valuable than the world and what it contains. These things are all perishable while the reward is lasting. We will come to know of this in the next world. *Insha Allah*.

(٦٥٥/١٨٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تَدْعُوْ هُمَا وَاِنْ طَرَدَتْكُمُ الْخَيْلُ (رواه ابوداؤد)

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1. Denoting the class of prayers which the Prophet used to offer regularly and has ordered his followers to do the same. One must not omit them without a cogent reason.

(655/183) it is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Do not omit the 2 rak'ats of the *Sunnats* of *Fajr* even though the circumstances be that horseswere chasing you (i.e., you were being carried along in a journey on galloping horses)." (Abu Dawood)

(٦٥٦/١٨٤) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى شَيْئٍ مِنَ النَّوَافِلِ اَشَدَّ تَعَاهُدًا مِنْهُ عَلٰى رَكْعَتَيِ الْفَجْرِ.

(رواه البخارى و مسلم)

(656/184) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ did not show more anxiety for any other Sunnah or Nafl prayers than the 2 *rak'at* before *Fajr*.

(Bukhari and Muslim)

(٦٥٧/١٨٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يُصَلِّ رَكْعَتَيِ الْفَجْرِ فَلْيُصَلِّهِمَا بَعْدَ مَا تَطْلُعُ الشَّمْسُ. (رواه الترمذى)

(657/185) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whoever may not have offered the *sunnah* of *Fajr* should do so after sunrise." (Tirmizi)

Superiority of *Sunnah* and *Nawafil* at Other Times

(٦٥٨/١٨٦) عَنْ اَبِىْ اَيُّوْبَ الْاَنْصَارِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرْبَعٌ قَبْلَ الظُّهْرِ لَيْسَ فِيْهِنَّ تَسْلِيْمٌ تُفْتَحُ لَهُنَّ اَبْوَابُ السَّمَاءِ.

(رواه ابو داؤد وابن ماجه)

(658/186) It is related by Abu Ayub Ansari ﷺ that the Messengr of Allah ﷺ said: "The gates of Paradise open for the for *Rak'at* before *Zuhr* during which *Salaam* is not carried out (i.e., which are offered together)." (Abu Dawood and Ibn Majah)

(٦٥٩/١٨٧) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا لَمْ يُصَلِّ اَرْبَعًا قَبْلَ الظُّهْرِ صَلَّاهُنَّ بَعْدَهَا. (رواه الترمذى)

(659/187) Sayyidah Ayshah رضى الله عنها relates that the practice of the Prophet ﷺ was that if he had not offered the four *rak'at* before *Zuhr* he did so after he had completed the *Zuhr*. (Tirmizi)

Commentary: In the report quoted in *Ibn Majah* it is made clear

that in such a case the Prophet ﷺ offered the four pre-*Zuhr rak'at* after he had offered the two *rak'at* of *Sunnah* after *Zuhr.*

(٦٦٠/١٨٨) عَنْ اُمِّ حَبِيْبَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ حَافَظَ عَلٰى اَرْبَعِ رَكْعَاتٍ قَبْلَ الظُّهْرِ وَاَرْبَعٍ بَعْدَهَا حَرَّمَهُ اللّٰهُ عَلَى النَّارِ .
(رواه احمد و الترمذی و ابوداؤد و النسائی و ابن ماجه)

(660/188) It is related on the authority of Umm Habiba رضی الله عنها that the Messenger of Allah ﷺ said: "Whoever regularly offers 4 *rak'at* before and 4 after *Zuhr*, Allah will forbid the Fire of Hell for him." (Musnad Ahmad, Abu Dawood, Nasai and Ibn Majah)

Commentary: Some commentators have observed that since it is established by authentic hadith that the Prophet ﷺ, generally, offered 2 rak'at of *Sunnah* after *Zuhr*, as is, also, borne out by the aforementioned narratives of Sayyidah Ayshah رضی الله عنها, Sayyidina Abdullah bin Umar ﷺ and Sayyidah Umm Habiba رضی الله عنها, the *Muakkadah Sunnat* after *Zuhr* are only 2 *rak'at*. The manner of offering 4 rak'ats will, therefore, be to say 2 *Nafl rak'at* in addition to the 2 *Muakkadah rak'at.*

Note: In our country it is quite common to offer an additional 2 *Rak'at* of *Nafl* after the *Sunnah* of *Zuhr,* but people, generally, offer these *Nafl,* as all other *Nafl rak'at,* in the sitting posture and believe that *Nafl rak'at* should always be offered sitting, though it is altogether wrong. A Tradition clearly has it that a prayer offered in the sitting position fetches half the reward of the one offered standing.

(٦٨١/١٨٩) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللّٰهُ اِمْرَأً صَلّٰى قَبْلَ الْعَصْرِ اَرْبَعًا . (رواه احمد والترمذی و ابوداؤد)

(681/189) It is related on the authority of Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "Blessings of the Lord be on the bondsman who offers 4 *rak'at* before *Asr*."
(Musnad Ahmad, Tirmizi and Abu Dawood)

Commentary: It cotnains the Prophet's ﷺ exhortation about the 4 *rak'at* of *Nafl* before the *Asr* prayer and his usual practice is reported to have been the same, though it, too, is related that, sometimes, he said only 2 *rak'at* before *Asr*.

(٦٦٢/١٩٠) عَنْ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ قَالَ رَأَيْتُ عَمَّارَ بْنَ يَاسِرٍ يُصَلِّيْ بَعْدَالْمَغْرِبِ سِتَّ رَكْعَاتٍ وَقَالَ رَأَيْتُ حَبِيْبِيْ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ بَعْدَالْمَغْرِبِ سِتَّ رَكْعَاتٍ وَقَالَ مَنْ صَلّٰى بَعْدَ الْمَغْرِبِ سِتَّ رَكْعَاتٍ غُفِرَتْ لَهُ ذُنُوْبُهُ وَاِنْ كَانَتْ مِثْلَ زَبَدِالْبَحْرِ. (رواه الطبرانی)

(662/190) It is related by Muhammad bin Ammar bin Yasir "I saw my father, Ammar bin Yasir, that he used to offer 6 *rak'ats* after *Maghrib*. He said, 'I have seen my beloved, the Prophet, offering 6 rak'at after Maghrib and saying that whoever offers 6 rak'at after Mahgrib, his sins will be forgiven even if they are as profuse as the foam of the sea." (Tabarani)

Commentary: Two *Rak'at* after *Maghrib* are *Sunnat Muakkadah*, as we have already seen in the Traditions related by Sayyidah Ayshah رضی الله عنها, Sayyidina Abdulah bin Umar ﷺ and Sayyidah Umm Habibah رضی الله عنها. If, besides, 4 *rak'at* of *Nafl* are also offered, it will make 6 *rak'at* and the bondsman will become worthy of the glad tidings given in the above Tradition.

(٦٦٣/١٩١) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ مَا صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ قَطُّ فَدَخَلَ عَلَيَّ اِلَّا صَلّٰى اَرْبَعَ رَكْعَاتٍ اَوْسِتَّ رَكْعَاتٍ. (رواه ابوداؤد)

(663/191) It is related by Sayyidah Ayshah رضی الله عنها "It never happened that the Messenger of Allah ﷺ came to my house (to rests) after offering Isha prayer and he did not offered four or six raka'at." (Abu Dawood)

Commentary: Two rak'at after Isha are *Sunnat Muwakkadah* as shown in the previously mentioned narratives of Umm-i-Habiba, Abdullah bin Umar ﷺ and Sayyidah Ayshah رضی الله عنها but from the above report it appears that the Prophet, also, offered 2, and, sometimes, 4 rak'at in addition to the 2 rak'at of *Sunnat Muwakkadah*.

Witr

(٦٦٤/١٩٢) عَنْ خَارِجَةَ بْنِ حُذَافَةَ قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَ اِنَّ اللّٰهَ اَمَدَّكُمْ بِصَلٰوةٍ هِيَ خَيْرٌلَّكُمْ مِنْ حُمُرِالنَّعَمِ الْوِتْرُ

جَعَلَهُ اللّٰهُ لَكُمْ فِيْمَا بَيْنَ صَلٰوةِ الْعِشَاءِ إِلَى اَنْ يَطْلُعَ الْفَجْرُ.

(رواه الترمذی و ابو داؤد)

(664/192) Kharijah bin Huzafa ﷺ relates "One day the Messenger of Allah ﷺ came out (of his apartment) and, addressing us, said: 'God has bestowed upon you the gift of another prayer which is better for you than the red camels (on which you place the highest value). It is *Witr*. God has placed it for you after the *Isha*, till day-break (i.e., it can be offered at any time during it)." (Tirmizi and Abu Dawood)

(٦٦٥/١٩٣) عَنْ بُرَيْدَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوْتِرْ فَلَيْسَ مِنَّا الْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوْتِرْ فَلَيْسَ مِنَّا الْوِتْرُ حَقٌّ فَمَنْ لَمْ يُوْتِرْ فَلَيْسَ مِنَّا (رواه ابو داؤد)

(665/193) It is related by Buraidah ﷺ "I myself heard the Messenger of Allah ﷺ say, '*Witr* is truth: whoever does not offer *witr* is not one of us. Witr is truth; whoever does not offer witr is not one of us. Witr is truth; whoever does not offer *witr* is not one of us'. (He said it thrice)." (Abu Dawood)

Commentary: These, obviously, are the last words by way of warning and exhortation as regards Witr. It is from Traditions like it that Imam Abu Hanifah has concluded that *Witr* is not merely a *Sunnah* but *Wajib* and its place is between an obligatory prayer and *Sunnat Muakkadah*.

(٦٦٦/١٩٤) عَنْ اَبِيْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ عَنِ الْوِتْرِ اَوْنَسِيَهُ فَلْيُصَلِّ اِذَا ذَكَرَ اَوِاسْتَيْقَظَ. (رواه الترمذی و ابو داؤد و ابن ماجه)

(666/194) It is related by Abu Sa'eed Khudri ﷺ that the Messenger of Allah ﷺ said: "Whoever remains asleep at the time of *Witr* or forgets it should offer it when he wakes up or remembers." (Tirmizi, Abu Dawood and Ibn Majah)

(٦٦٧/١٩٥) عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِجْعَلُوْا اٰخِرَ صَلٰوتِكُمْ بِاللَّيْلِ وِتْرًا. (رواه مسلم)

(667/195) It is related by Ibn Umar ﷺ that the Messenger of Allah ﷺ said: "Make *witr* your last prayer of the night (i.e.,

among the prayers of the night it should be the last to be offered)." (Muslim)

(٦٦٨/١٩٦) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَافَ اَنْ لَّا يَقُوْمَ مِنْ اٰخِرِ اللَّيْلِ فَلْيُوْتِرْ اَوَّلَهٗ وَمَنْ طَمَعَ اَنْ يَّقُوْمَ اٰخِرَهٗ فَلْيُوْتِرْ اٰخِرَ اللَّيْلِ فَاِنَّ صَلٰوةَ اٰخِرِ اللَّيْلِ مَشْهُوْدَةٌ وَذَالِكَ اَفْضَلُ ۔ (رواه مسلم)

(668/196) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "Whoever is unsure that he would wake up during the last part of the night should offer *witr* at the beginning of it (i.e., with *Isha*), and whoever is confident that he will get up (for *Tahajjud*) during the last part of the night should offer *witr* then (i.e., after Tahajjud) for the Angels of Mercy are present at that time and it is a time of great superiority." (Muslim)

Commentary: The general command about *witr* is what is contained in the two aforementioned Traditions, i.e., it ought to be offered after and at the end of all the nightly prayers including *Tahajjud,* and, further, that whoever may be sure of waking up in the last hours of the night, should offer it not at the beginning of the night but towards the end of it, with *Tahajjud*, and whoever is not so sure, should do so after *Isha.* The Prophet ﷺ, however, had advised some Companions ﷺ to offer *witr* at the beginning of the night owing to their special circumstances. Sayyidina Abu Hurayrah ﷺ being one of them. It is related, on his authority, in *Sahih Bukhari* and *Sahih Muslim* "among the few exceptional exhortations of the Prophet ﷺ to me one was that I offer *witr* at the beginning of the night."

(٦٦٩/١٩٧) عَنْ عَبْدِاللّٰهِ بْنِ اَبِیْ قُبَيْسٍ قَالَ سَاَلْتُ عَائِشَةَ بِكَمْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوْتِرُ؟ قَالَتْ كَانَ يُوْتِرُ بِاَرْبَعٍ وَثَلٰثٍ وَّسِتٍّ وَّثَلٰثٍ وَّثَمَانٍ وَثَلٰثٍ وَعَشْرٍ وَّثَلٰثٍ وَلَمْ يَكُنْ يُوْتِرُ بِاَنْقَصَ مِنْ سَبْعٍ وَّلَا بِاَكْثَرَ مِنْ ثَلٰثَ عَشْرَةَ (رواه ابو داؤد)

(669/197) Abdullah bin Abi Qubays narrates "I enquired from Sayyidah Ayshah رضی الله عنها how many rak'at did the Messenger of Allah ﷺ offer in *witr*, and she replied: "Four and three, and six and three, and eight and three, and ten and three, but never

less than seven or more than thirteen rak'at in *witr*."(Abu Dawood)

Commentary: Some Companions ﷺ used to describe the joint prayers of Tahajjud and *Witrs*, as *Witr*, and such was, also, th case with Sayyidah Ayshah رضی الله عنها. In the above Tradition she has given the reply to Abdullah bin Abu Qays enquiry on the same principle. What she, actually, means is that before the three *rak'at* of Witr the sacred Prophet ﷺ sometimes offered only four rak'at of Tahajjud, sometimes six, sometimes eight, and sometimes ten. But he never offered less than four nor more than ten rak'at in *Tahajjud* and, after these rak'at of *Tahajjud*, he offered the three *rak'at* of *witr*.

Recital of Qur'an in *Witr*

(٦٧٠/١٩٨) عَنْ عَبْدِالْعَزِيْزِ بْنِ جُرَيْجٍ قَالَ سَأَلْنَا عَائِشَةَ بِاَیِّ شَیْئٍ كَانَ يُوْتِرُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ كَانَ يَقْرَءُ فِی الْاُوْلیٰ بِسَبِّحِ اسْمَ رَبِّکَ الْاَعْلٰی وَفِی الثَّانِيَةِ بِقُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ وَفِی الثَّالِثَةِ بِقُلْ هُوَاللّٰهُ اَحَدٌ وَالْمُعَوِّذَتَيْنِ . (رواه الترمذی و ابوداؤد)

(670/198) Abul Aziz bin Jurayj (Taba'ee) has narrated that (once) they asked Sayyidah Ayshah رضی الله عنها what surahs the Messenger of Allah ﷺ recited in Witr. She replied: 'He recited Sabbihisma rabbikal a'alaa in the first *Rak'at, Qul-yaa aiyyuhal kafiroon in thesecond and Qul huwallaahu ahad and Mu'awwazateyn* (i.e., *Qul a'oozu birabbil falaq*, and *Qul a'oozu birabbin-naas*) in the third." (Tirmizi and Abu Dawood)

Commentary: Ubayy bin Ka'b and Abdullah bin Abbas ﷺ have, also, related that the Prophet ﷺ used to recite *Sabbihisma rabbikal a'alaa* in the first, *Qul ya aiyyuhal kafiroon* in the second, and *Qul huwallaahu ahad* in the third *rak'ats* of *witr*, but they have not mentioned the recial of *Mu'awwazateyn* in the third rak'at. It appears from the above narrative that, occasionally, he, also, recited *Mu'awwazateyn*, along with *surah Ikhals*[1], in the third *rak'at*.

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❶. Meaning Qul huwallahu ahad

Qunoot of Witr

(٦٧١/١٩٩) عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ عَلَّمَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ اَقُوْلُهُنَّ فِيْ قُنُوْتِ الْوِتْرِ اَللّٰهُمَّ اهْدِنِيْ فِيْ مَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْ مَنْ تَوَلَّيْتَ وَبَارِكْ لِيْ فِيْمَا اَعْطَيْتَ وَقِنِيْ شَرَّ مَاقَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يَذِلُّ مَنْ وَّالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ (رواه الترمذی و ابوداؤد و النسائی و ابن ماجة والدارمی)

(671/199) It is related by Hasan bin Ali ﷺ "The Messenger of Allah ﷺ taught me a few supplications which I make in the *Qunoot* of *witr*, (these are):

اَللّٰهُمَّ اهْدِنِيْ فِيْ مَنْ هَدَيْتَ وَعَافِنِيْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِيْ فِيْ مَنْ تَوَلَّيْتَ وَبَارِكْ لِيْ فِيْمَا اَعْطَيْتَ وَقِنِيْ شَرَّ مَاقَضَيْتَ فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يَذِلُّ مَنْ وَّالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

Allaahum-mahdini feeman hadaita, wa 'aafini feeman 'aafaita, wa tawal-lani feeman tawal-laita, wa baarik li feemaa a'taita, wa qini shar-rama qadaita, fa-in-naka taqdhee walaa yuqdhaa 'alaika, in-nahoo laa yazil-luman waalaita, tabarakta rabbana wa ta'aalait

(O Allah! Guide us to the right path from among those whom You have guided, and accord us security from among those whom You have accorded security, and be our Patron from among those whom You have been Patron, and give us plentitude in what You have bestowed upon us of the good, and protect us from the evil which You have decreed, since it is You who decides and nothing can be decided against You. Our Lord! Blessed and Exalted are you)."

(Tirmizi, Abu Dawood, Nasai, Ibn Majah and Daarami)

Commentary: In some report *Walaa Ya'izzu man 'aadait* (And no honour can be had by whom you are an enemy) is, also, mentioned after *In-nahoo 'la yazil-ul-man waalait*, and in others *Nastaghfiruka wa natoobu ilaik* (We ask pardon of You and repent before You) has been added after *Tabarakta rabbana wa ta'aalait*, and yet in others the *Durood, Wa sal-lal-laahu 'alan-nabeeyi* (And may Allah bless the Prophet) too, occurs after these words of

repentance. Many legists and theologians have adopted this *Qunoot* for recital in *witr.* The *Qunoot* which is current among the Hanafis. i.e., *Allaahumma inna nast'eenuka wa nastaghfurika*····· has been related by Imam Ibn Abu Shaybah and Imam Tahawi, on the authority of Sayyidina Umar ﷺ and Abdullah bin Mas'ud ﷺ while Allama Shami holds, on the authority of some leading Hanafi autorities, that with the *Qunoot, Allaahumma inna nasta'eenuka wa nastghfurika* — should be also recite along with *Allahumma-mahdinaa feeman* hadait··········

(٦٧٢/٢٠٠) عَنْ عَلِيٍّ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُوْلُ فِي اٰخِرِ وِتْرِهٖ . اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَاَعُوْذُ بِكَ مِنْكَ لَا اُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ .

(رواه ابوداؤد و الترمذی و النسائی و ابن ماجه)

(672/200) It is related by Sayyidina Ali ﷺ that the Messenger of Allah ﷺ used to make this supplication after *witr: Allaahumma in-ni a'oozu bi-ridhaaka min Sakhatika wa bi-ma'afaatina min 'uqubatika wa a'oodhubika minka laa uh'see thana-an alaika an-ta kamaa athnaita 'alaa nafsika* (O Allah! I seek refuge in Your good pleasure from Your displeasure, and in Your forgiveness from Your retribution; and I seek refuge in You from You. Unable am I to reckon Your Praise which is Your. You are, indeed, as you have described Yourself)."

(Abu Dawood, Tirmizi, Nasai and Ibn Majah)

Commentary: What the above supplication means is that there is no refuge from the repraisal, punishment or anger of Allah. One can find shelter only in His mercy and benevolence. In Sayyidina Ali's ﷺ narrative it is simply stated that the Messenger of Allah ﷺ used to make it at the conclusion of *witr* which can mean that he made it as *Qunoot* in the third rak'at, as some authorities have suggested, or before or after *Salaam* in the last *q'adah* of *witr* or in the last *sajdah* of it. It is quoted in *Sahih Muslim*, on the authority of Sayyidah Ayshah رضی الله عنها that once she heard the Prophet ﷺ making this supplication in the *sajdah* of the prayer of the night. Any of the three courses may, however, be followed.

(٦٧٣/٢٠١) عَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا سَلَّمَ فِى الْوِتْرِ قَالَ سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ .

(رواه ابوداؤد و النسائي وزاد "ثلث مرات يطيل")

(673/201) Ubayy bin Ka'b ﷺ has related that the Messenger of Allah ﷺ used to say *Subhaan-al malikul quddoos* (Glory to the King, the Blessed) after the Salaam of *Witr*.

(Abu Dawood and Nasai)

Commentary: In the report quoted in *Nasai* it is added that the Prophet ﷺ used to recite the formula thrice in a long-drawn-out tone. Some other narratives have it that at the third time he pronounced it in a loud voice.

Two *Rak'at Nafl* After *Witr*

(٦٧٤/٢٠٢) عَنْ اُمِّ سَلَمَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّىْ بَعْدَالْوِتْرِ رَكْعَتَيْنِ . (رواه الترمذى وزادابن ماجه "خفيفتين وهو جالس)

(674/202) Umm Salmah رضى الله عنها narrated that the Prophet ﷺ offered another two *Rak'at* after *Witr*. (Tirmizi)

This Tradition has, also, been quoted by *Ibn Majah* with the addition that the Prophet ﷺ used to make the two post-Witr rak'at brief and offer them in the sitting posture.

Commentary: Apart from Sayyidah Umm Salmah رضى الله عنها, Sayyidah Ayshah رضى الله عنها and Abu Umama ﷺ, too, have narrated that the Prophet ﷺ used to offer the two *Rak'at* after *Witr* in the sitting posture, and some theologists have, therefore, concluded that it is better to offer them while sitting. But others hold that it would not be proper, in this regard, to draw conclusions about the general body of Muslims from what the Prophet ﷺ did. In *Sahih Muslim* it is mentioned, on the authority of Abdullah bin Umar ﷺ, that once on seeing the Prophet offering prayer in the sitting posture he remarked that he had heard from someone that he i.e., the Prophet, said that whoever offers it sitting gets half the reward accuring to him who does it in the standing position. The Prophet ﷺ, thereupon, replied, "Yes. It is the rule, but in this matter, I am not like you. My case is exceptional with God, i.e., I get the full reward even on offering it in the sitting posture." On

the strength of it, a majority of the authorities have expressed the view that there is no special rule for the two *rak'at* after *Witr* and the general rule that the reward on offering prayer in the sitting posture is half of that on offering it standing applies to them as well.

We have seen that *Witr* should be the last prayer of the night. To offer two *ra'kat* after it will not be at variance with the command for these, in fact, are a part of *Witr* and not a separate prayer in themselves.

Qiyam al-Layl or *Tahajjud*

There is no obligatory prayer between *Isha* and *Fajr*. If *Isha* is offered at the beginning of the stipulated time, plenty of time is left vacant though it is extremely precious in the sense that inner peace and tranquillity which is felt in the silent hours of the night is not, generally, experienced at any other time and in case a man goes to sleep for sometime after *Isha*, and gets up after midnight, which is the real time for *Tahajjud*, the atmosphere of serenity and devotion in which he offers it does not fall to his lot in any other prayer. Moreover, to leave the bed at that time and offer prayer is, also, highly efficacious for disciplining of the self. Says the Qur'an:

"إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَّ أَقْوَمُ قِيْلًا (المزمل ٧٣:٦)

"Truly, the rising by night is most potent for governing (the should), and most suitable for framing the word (of Prayer and Praise). (Al-Muzammil 73:6)

At anohter place, the bondsmen have been praised:

"تَتَجَافَى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّ طَمَعًا" (السجده ٣٢:١٦)

"Who forsake their beds to cry unto their Lord in fear and hope (at the time when people sleep comfortably). (Al-Sajdah 32:16)

The Qur'an, further tells that the reward these bondsmen are going to recieve in the Hereafter, which will be utterly pleasing, is known only to God.

"No soul knoweth what is kept hid for them of joy, as a reward for what they used to do). (Al-Sajdah 32:17)

The Prophet ﷺ is commanded one occasion in the Qur'an to observe the *Tahajjud* and prosmised the praiseworthy station:

"وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ عَسٰى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا"
(الاسراء ۱۷:۷۹)

We learn from authentic Traditions that, during the last part of the night, Allah turns toward His bondsmen with full mercy and benevolence, and those of us who have been blessed, is some measure, with the capability to know or feel such things, also, perceive the heavenly felicity that is associated with that hour.

(٦٧٥/٢٠٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ رَبُّنَا تَبَارَكَ وَ تَعَالٰى كُلَّ لَيْلَةٍ اِلَى السَّمَآءِ الدُّنْيَا حِيْنَ يَبْقٰى ثُلُثُ اللَّيْلِ الْاٰخِرِ يَقُوْلُ مَنْ يَدْعُوْنِىْ فَاسْتَجِيْبَ لَهٗ مَنْ يَسْأَلُنِىْ فَاُعْطِيَهٗ مَنْ يَسْتَغْفِرُنِىْ فَاَغْفِرَلَهٗ .
(رواه البخارى و مسلم)

(675/203) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When the last one-third of the night remains, our Lord, the Glorious One, descends towards the heavens of the world, and proclaims: "Who is there who supplicates Me, and I grant his supplication? Who is there who begs Me for (anything), and I grant it to him? Who is there who seeks My forgiveness, and I forgive him?"' (Bukhari and Muslim)

Commentary: The "descent" of Allah towards the "heavens of the world" spoken of in the above Tradition, is an Attribute and Function of the Lord which is beyond our comprehension in the same way as the reality and significance of expression like the "Hand of Allah", "the Face of Allah" and "He sat on the Throne" is not known to us. In fact, the acknowledgement of the ignorance of and inability to understand the truth, nature and state of the Attributes and Functions of God is the height of knowledge. The pious precursors have constantly upheld the view that ignorance and helplessness in respect of these things should be openly admitted and their knowledge, like that of all other metaphorical and allegorical expressions, be left to Allah and it ought to be believed that whatever they may signify is correct. But this much is clear from this saying that during the last one-third of the night Allah turns towards His bondsmen with special grace and benevolence and calls them personally to prayer, supplication and repentance. Those who believe in it find it harder to keep on

sleeping than to rise from the bed at that time.

(٦٧٦/٢٠٤) عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَقْرَبُ مَايَكُوْنُ الرَّبُّ مِنَ الْعَبْدِ فِيْ جَوْفِ اللَّيْلِ الْاٰخِرِ فَاِنِ اسْتَطَعْتَ اَنْ تَكُوْنَ مِمَّنْ يَذْكُرُ اللّٰهَ فِيْ تِلْكَ السَّاعَةِ فَكُنْ . (رواه الترمذى)

(676/204) It is related by 'Amr bin 'Abasa that the Messenger of Allah ﷺ said: "God is nearest to the bondsmen in the later half of the night. So, if it is possible for you to be of the bondsmen who mention Allah at that hour then be of them." (Tirmizi)

Commentary: In this Tradition we are exhorted to occupy ourselves with *Zikr* (God-remembrance) during the later part of the night and though God-remembrance has been mentioned in general terms, prayer undoudtedly, is the highest form of it for it combines the *Zikr* of the heart, the tongue and the limbs.

(٦٧٧/٢٠٥) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الصَّلٰوةِ بَعْدَ الصَّلٰوةِ الْمَكْتُوْبَةِ الصَّلٰوةُ فِيْ جَوْفِ اللَّيْلِ. (رواه مسلم)

(677/205) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "After the obligatory prayers the most superior prayar is that of the middle of the night (i.e., *Tahajjud*)."(Muslim)

(٦٧٨/٢٠٦) عَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَاِنَّهٗ دَاْبُ الصَّالِحِيْنَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَّكُمْ اِلٰى رَبِّكُمْ وَمَكْفَرَةٌ لِّلسَّيِّاٰتِ وَمَنْهَاةٌ عَنِ الْاِثْمِ . (رواه الترمذى)

(678/206) It is related on the authority of Abu Umamah ؓ that the Messenger of Allah ﷺ said: "You should offer *Tahajjud* for it has been the way of the pious souls before you and it is a spcial means of seking the countenance of Allah and it removes the evil effects of sins and protects from the transgression of divine laws." (Tirmizi)

Commentary: In this Tradition four characteristics of *Tahajjud* have been described: (i) it has been the practice of virtuous bondsmen of Allah from the days of old; (ii) it is a special source of seeking the propinquity of the Lord; (iii) it possesses the quality of obliterating the harmful effects of sinful deeds by acting as an

atonement for them; and (iv) it restrains a man from evil-doing.

Doubtlessly, prayer of *Tahajjud* is a great boon. It is said about Junayd Bahgdadi that, after his death, some people saw him in their dreams and asked him how it turned out for him up there, the high-souled man repled, "The discourses on higher truths I used to give availed nothing. If anything served me it were the *rak'at* I used to offer in the night.

(٦٧٩/٢٠٧) عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ قَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتّٰى تَوَرَّمَتْ قَدَمَاهُ فَقِيْلَ لَهُ لِمَ تَصْنَعُ هٰذَا وَقَدْ غُفِرَلَکَ مَاتَقَدَّمَ مِنْ ذَنْبِکَ وَمَاتَاَخَّرَ قَالَ اَفَلَا اَکُوْنَ عَبْدًا شَکُوْرًا . (رواہ البخاری ومسلم)

(679/207) Mughirah bin Shu'bah ﷺ narrated that the Messenger of Allah ﷺ remained standing for such a long time in the prayer of *Tahajjud* that his feet swelled. It was said to him: "Why do you exert yourself so excessively in prayer when all your sins, of the past as well as of the future, have been forgiven (and Allah has allayed your fears in that regard by making a proclamtion of it in the Qur'an)?' "Should I, then, not be His most grateful bondsman (on this extraordinary favour)?" replied the Prophet ﷺ. (Bukhari and Muslim)

Commentary: Not withstanding the fact that the Prophet ﷺ needed not to pray much and to make other spiritual exertions like us and that every act of his, even walking and sleeping, was a virtuous act deserving of Divine reward, he offered such long prayers during the night that his feet become swollen.

There is a significant lesson in it for those who merely profess belief for instance; people like us.

Note: In this Tradition the forgiving of the *zunub* of the Prophet has been mentioned, and *zunub*, in common parlance, denotes a sin. It may, therefore, be asked when the guiltilessness of the Divine Prophets علیهم السلام and their freedom from evil infulences was an article of faith with the Muslims, what could the forgiving of the sins of the Prophet mean? Of all the explanations that have been furnished, the most satisfying, in our view, is that freedom of the Prophet ﷺ from sins signifies that he is protected against evils which belong to the category of worng doing or

iniquity and are regarded as sinful for the whole of the *Ummah* as well. But every Prophet, including the Prophet Muhammad ﷺ, can do things which, though not sinful, may not be in keeping with the highest ideal or his lofty position, as for instance, the incident of the Prophet ﷺ forbidding the use of honey to himself or of his being impolite to Abdullah bin Umm maktoom ؓ upon which he was affectionately upbraided by Allah in the surah *al-Tahrim* and *Abasa* respectively.

Anyhow, even the Prophet ﷺ may do such things over which they feel grieved to such an extent that we do grieve over a major transgression. Thus, when the forgiving of the *zunub* of the holy Prophet ﷺ is mentioned in the Qur'an and the Traditions it simply means the forgiving of such things as mentioned above.

(٦٨٠/٢٠٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللّٰهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلّٰى وَاَيْقَظَ اِمْرَاَتَهُ فَصَلَّتْ فَاِنْ اَبَتْ نَضَحَ فِىْ وَجْهِهَا الْمَاءَ رَحِمَ اللّٰهُ اِمْرَاَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَاَيْقَظَتْ زَوْجَهَا فَصَلّٰى فَاِنْ اَبٰى نَضَحَتْ فِىْ وَجْهِهِ الْمَاءَ ۔ (رواه ابو داؤد و النسائى)

(680/208) It is related by Abu Hurayrah ؓ that the Messenger o Allah ﷺ said: "Blessings of Allah be on the bondsmen who got up in the night and offered *Tahajjud* prayers, and, also woke up his wife, and she, too, prayed, and if she did not wake up (owing to the overpowering influene of sleep), he administered a mild dash of water on her face. In the same way, blessings of God be on the bondswoman who got up in the night for *Tahajjud* prayers and prayed, and, also, woke up her hsband, and he, too, got up and prayed, and, if he did not wake up, she awakened him by administering a mild dash of water on his face."

Commentary: It needs be remembered that the holy Companions ؓ to whom these words were spoken had become sure in their minds, by listening to the exhortations of the Prophet ﷺ and observing his own conduct in respect of *Tahajjud*, about what the bondsmen stood to gain by offering it up and how painful was the loss in neglecting it. Generally speaking, the same was the state of all the Companions ؓ, both male and female. Everyone of them

was eager to partake of this marvellous gift of the Prophet ﷺ to the Ummah. In spite of it, it could and did happen, occasionally, that the husband woke up on time but the wife remained asleep or the wife woke up in time and the husband remained asleep, and, then, the one who had got up wanted to awaken the other who was sleeping and if the latter did not feel inclined to get up due to the preponderance of sleep, he or she woke him or her up by gently sprinkling water over the face of the oher out of love and thoughtful attention. In such a case, an act like that was not likely to lead to bitterness or an angry dispute. On the other hand, their fondness and tender affection for each other became stronger. The above Tradition, anyhow, appertains to circumstances like it and the Prophet's exhortation is for the couples who are worthy of it and appreciative of the unique value and significance of prayers of *Tahajjud.*

In The Event of Missing *Tahajjud*

(٦٨١/٢٠٩) عَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ عَنْ حِزْبِهِ اَوْعَنْ شَيْئٍ مِنْهُ فَقَرَاَهُ فِيْمَا بَيْنَ صَلٰوةِ الْفَجْرِ وَصَلٰوةِ الظُّهْرِ كُتِبَ لَهُ كَاَنَّمَا قَرَاَهُ مِنَ اللَّيْلِ . (رواه مسلم)

(681/209) It is related by Sayyidina Umar ؓ that the Messenger of Allah ﷺ said: "Whoever remained asleep in the night and (missed) his appointed *Wird*[1] or a part thereof, and, then, made it up between *Fajr* and *Zuhr*, for him it will be written down as having been offered in the night.' (Muslim)

Commentary: It shows that if a person has fixed some daily task of worship for himself for the night, as for instance, resolved that he will offer so many *rak'at* or recite so much of the Qur'an, and, on some night, he oversleeps and fails to carry out the whole or part of it, and, then, makes amends for it the same day before the time of *Zuhr*, God will requite him in the same measure as on performing it at appointed time.

(٦٨٢/٢١٠) عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا فَاتَتْهُ الصَّلٰوةُ

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❶. Meaning a daily task of devotion or worship.

مِنَ اللَّيْلِ مِنْ وَجْعٍ اَوْغَيْرِهِ صَلّٰى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً. (رواه مسلم)

(682/210) It is related on the authority of Sayyidah Ayshah رضی الله عنها that when due to illness or some other reason the Prophet ﷺ missed the *Tahajjud* prayer, he offered 12 *rak'at* during the day in the place of that." (Muslim)

Rak'at of *Tahajjud*

(٦٨٣/٢١١) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ مِنَ اللَّيْلِ ثَلاثَ عَشْرَةَ رَكْعَةً مِنْهَا الْوِتْرُ وَرَكْعَتَا الْفَجْرِ . (رواه مسلم)

(683/211) It is related on the authority of Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ offered 13 *rak'at* at night which, also, included *witr* and the 2 *rak'at Sunnah* of Fajr. (Muslim)

Commentary: What Sayyidah Ayshah رضی الله عنها has stated in it about the practice of the holy Prophet ﷺ concerning the rak'at of Tahajjud denotes what he did so usually otherwise from her own other narratives we find that, occasionally, he offered up fewer *Rak'at* as well.

(٦٨٤/٢١٢) عَنْ مَسْرُوْقٍ قَالَ سَأَلْتُ عَائِشَةَ عَنْ صَلٰوةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ فَقَالَتْ سَبْعٌ وَتِسْعٌ وَاِحْدٰى عَشْرَةَ رَكْعَةً سِوٰى رَكْعَتَي الْفَجْرِ . (رواه البخاری)

(684/212) It is related by Masrooq that he enquired from Sayyidah Ayshah رضی الله عنها about the *Tahajjud* of the Prophet ﷺ (i.e., how many *rak'at* he offered in it) and she replied: "Seven and nine and eleven besides the two *rak'at* (Sunnat) of *Fajr*." (Bukhari)

Commentary: It shows that, sometimes, the Prophet ﷺ offered only 7 *rak'at* in *Tahajjud* (4 *rak'at* of *Tahajjud* and 3 of *witr*), and sometimes, 11 (8 *rak'at* of *Tahajjud* and 3 of *witr*).

Some Other Details

(٦٨٥/٢١٣) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ اِفْتَتَحَ صَلٰوتَهُ بِرَكْعَتَيْنِ خَفِيْفَتَيْنِ . (رواه مسلم)

(685/213) It is related by Sayyidah Ayshah رضی الله عنها that when the Prophet ﷺ stood up in the night for *Tahajjud*, he first offered two light *rak'at*. (Muslim)

Commentary: Some commentators say that the Prophet ﷺ did so, probably, because he wanted to produce the feeling of alacrity and cheerfulness within himself before offering the longer *rak'at*.

In *Sahih Muslim*, again, it is reported on the authority of Abu Hurayrah ؓ that the Prophet ﷺ said:

"When anyone of you stands up for prayer in the night, he should begin it with two light *rak'at*.

"إِذَا قَامَ احدكم مِنَ اللَّيْلِ فَلْيَفْتَتِحِ الصَّلٰوةَ بِرَكْعَتَيْنِ خَفِيْفَتَيْنِ"

(٦٨٦/٢١٤) عَنْ عَبْدِاللهِ بْنِ عَبَّاسٍ اَنَّهٗ رَقَدَ عِنْدَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَاسْتَيْقَظَ فَتَسَوَّكَ وَتَوَضَّاَوَهُوَ يَقُوْلُ اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَاٰيَاتٍ لِّاُوْلِي الْاَلْبَابِ فَقَرَاَ هٰؤُلَاءِ الْاٰيَاتِ حَتّٰى خَتَمَ السُّوْرَةَ ثُمَّ قَامَ فَصَلّٰى رَكْعَتَيْنِ فَاَطَالَ فِيْهِمَا الْقِيَامَ وَالرُّكُوْعَ وَالسُّجُوْدَ ثُمَّ انْصَرَفَ فَنَامَ حَتّٰى نَفَخَ ثُمَّ فَعَلَ ذَالِكَ ثَلٰثَ مَرَّاتٍ سِتَّ رَكْعَاتٍ كُلَّ ذَالِكَ يَسْتَاكُ وَيَتَوَضَّاُ وَيَقْرَاُ هٰؤُلَاءِ الْاٰيَاتِ ثُمَّ اَوْتَرَ بِثَلَاثٍ فَاَذَّنَ الْمُؤَذِّنُ فَخَرَجَ اِلَى الصَّلٰوةِ وَهُوَ يَقُوْلُ اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَّ فِيْ لِسَانِيْ نُوْرًا وَّاجْعَلْ فِيْ سَمْعِيْ نُوْرًا وَّاجْعَلْ فِيْ بَصَرِيْ نُوْرًا وَّاجْعَلْ مِنْ خَلْفِيْ نُوْرًا وَّمِنْ اَمَامِيْ نُوْرًا وَّاجْعَلْ مِنْ فَوْقِيْ نُوْرًا وَّمِنْ تَحْتِيْ نُوْرًا اَللّٰهُمَّ اَعْطِنِيْ نُوْرًا . (رواه مسلم)

(686/214) Abdullah bin Abbas ؓ narrated that one night he stayed with the Messenger of Allah ﷺ. So, when the time for *Tahajjud* came, he got up and cleansed his teeth with *miswak* and performed *wudu*, and, during that time, he was reciting these invocatory verses from the surah of *Aal Imran*: Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His sovereignty) for men of understanding.......... (up to the end of *surah*). Then he stood for prayer and offered two rak'at in which he carried out very long *qiyam*, *ruku* and *sajdah*. After that, he returned to bed and slept (for a little while) so much so that he began to breathe loudly. He did so thrice after that, (i.e., three times the Prophet ﷺ got

up after a short sleep, cleansed his teeth and performed *wudu* and offered two *rak'at* with extended *qiyam, ruku* and *sajdah*). He, thus, offered 6 *rak'ats* (in addition to the two he had said at first), and each time he would cleanse his teeth with *miswak*, perform *wudu* and recite those verses of *Aal Imran*. Later, he offered 3 *Rak'ats* of *witr*. Then, as the *Muazzin* gave the *Azan*, he went out for the *Fajr* prayer, and, at that time, he was reciting the prayers:

اَللّٰهُمَّ اجْعَلْ فِیْ قَلْبِیْ نُوْراً وَّ فِیْ لِسَانِیْ نُوْرًاوَّاجْعَلْ فِیْ سَمْعِیْ نُوْرًاوَّاجْعَلْ فِیْ بَصَرِیْ نُوْرًا وَّاجْعَلْ مِنْ خَلْفِیْ نُوْرًاوَّمِنْ اَمَامِیْ نُوْرًا وَّاجْعَلْ مِنْ فَوْقِیْ نُوْرًا وَّمِنْ تَحْتِیْ نُوْرًا اَللّٰهُمَّ اَعْطِنِیْ نُوْرًا .

Allahummaj'al fi qalbi noorun wa fi lisani noorun ....

(O Allah! Produce Light in my heart, and produce light in my tongue, and produce light in my hearing and sight, and produce Light in front of me and behind me and produce Light above me and beneath me. O God! Grant me Light.)" (Muslim)

Commentary: Different versions of this Tradition have been quoted in *Bukhari* and *Muslim* and a few other compilations and some of them are a little more detailed.

The offering of two brief rak'at is not mentioned in the above report. The narrator seems to have forgotten to relate it because in all other versions it is distinctly stated that the Prophet ﷺ offer 13 *rak'at* while, in it, only 11 are mentioned which leads one to conclude that the present narrator did not mention the first two *Rak'at* presumbaly because he felt that those were not a part of *Tahajjud* but *Tahiyyat-ul-wudu*.

The "Prayer of Light" stated in it contains nine phrases but, in som other versions, some more phrases are found. It is a most luminous prayer, indeed. It is a supplication to Allah to grant light in body and spirit and around oneself. The verse of the Qur'an is is recalled:

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ (النور ٢٤:٣٥)

Also the verse:

صِبْغَةَ اللّٰهِ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً (البقرة ٢:١٣٨)

(٦٨٧/٢١٥) عَنْ حُذَيْفَةَ اَنَّهُ رَاٰى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ مِنَ اللَّيْلِ فَكَانَ يَقُوْلُ اللّٰهُ اَكْبَرُ ثَلٰثًا ذُوالْمَلَكُوْتِ وَالْجَبَرُوْتِ وَالْكِبْرِيَاءِ وَالْعَظْمَةِ ثُمَّ اسْتَفْتَحَ فَقَرَاَ الْبَقَرَةَ ثُمَّ رَكَعَ فَكَانَ رُكُوْعَهُ نَحْوًا مِنْ قِيَامِهِ فَكَانَ يَقُوْلُ فِيْ رُكُوْعِهِ سُبْحَانَ رَبِّيَ الْعَظِيْمِ ثُمَّ رَفَعَ رَاْسَهُ مِنَ الرُّكُوْعِ فَكَانَ قِيَامُهُ نَحْوًا مِّنْ رُكُوْعِهِ يَقُوْلُ لِرَبِّي الْحَمْدُ ثُمَّ سَجَدَ فَكَانَ سُجُوْدُهُ نَحْواً مِّنْ قِيَامِهٖ فَكَانَ يَقُوْلُ فِيْ سُجُوْدِهٖ سُبْحَانَ رَبِّيَ الْاَعْلٰى ثُمَّ رَفَعَ رَاسَهُ مِنَ السُّجُوْدِ وَكَانَ يَقْعُدُ فِيْمَا بَيْنَ السَّجْدَ تَيْنِ نَحْوًا مِّنْ سُجُوْدِهٖ وَكَانَ يَقُوْلُ رَبِّ اغْفِرْلِيْ رَبِّ اغْفِرْلِيْ فَصَلّٰى اَرْبَعَ رَكَعَاتٍ قَرَاَ فِيْهِنَّ الْبَقَرَةَ وَاٰلَ عِمْرَانَ وَالنِّسَاءَ وَالْمَائِدَةَ اَوِالْاَنْعَامَ شَكَّ شُعْبَةُ . (رواه ابو داؤد)

(687/215) It is related by Huzayfah ﷺ that, one night, he saw the Prophet ﷺ offer the *Tahajjud* prayer. Commencing it, the Prophet said: "*Allahu Akbar, Allahu Akbar, Allahu Akbar, Zul-malakoot wal-jabroot wal-kibriyai wal-'azmati* (God is Most Great, God is Most Great, God is Most Great, Lord of Sovereignty and Power, Splendour and Greatness). After it, he began the prayer. Then (after *surah Al-Fateha*), the Prophet recited *surah Al-Baqarah*, and then, performed *ruku* and his *ruku* was like *qiyam* (i.e., as he had made a very long *qiyam* and recited the whole of *surah Al-Baarah* in one *rak'at* so, also, did he carry out a porlonged *ruku*), and during it, he went on saying, again and again: *Subhana rabi-biyal azeem* (Glory to Allah, the Most Great). He, then, raised his head from *ruku,* and stood for longtime as he had done in *ruku,* and, during *quama,* the formula *Li-rabbial hamd* (All praise to Allah) was on his lips. After it, as he performed the *sajdah,* his *sajdah,* too, was very long like his *ruku,* and, during it, he said: *Subhaana rab-biyal-a'laa* (Glory to Allah, the Most High). Then, he raised his head from *sajdah* and between the two *sajdas* he sat for as much time as in the *sajdah,* and, during the interveening *Jalsa,* he prayed: *Rabbighfirli, Rabbighfirli* (Forgive me, my Lord! Forgive me, my Lord)! He offered 4 *rak'at* at that time in which he recited surah *Al-Aal Imran, surah An-Nisaa* and *surah Al-Maidah* or *surah Al-An'aam.* (Shu'ba the teacher of the teacher of Imam Abu Dawood, is not sure whether his teacher,

'Amr bin Murrah, had spoken of the recital of *surah Al-Maidah* or *surah al-An'aam* in the foruth *Rak'at*). (Abu Dawood)

Commentary: Many other Companions, besides Sayyidina Huzayfah ﷺ, have, also, narrated events regarding the offering of *Tahajjud* by the Prophet ﷺ with a prolonged recital and greatly extended *ruku* and *sajdah.* Thus, Awf bin Maalik Ashj'aee has described the Prophet's ﷺ *Tahajjud* prayer of a night in which he recited *surah Al-Baqarah* and *surah Al-Imran* in the first two *Rak'at.* and even longer *surahs,* perhaps *surah An-Nisaa* and *surah Al-Maida,* in the next two *rak'at,* and in such a way that when a verse of Mercy occured, he halted and prayed for Mercy during the recital and when a verse of punishment occurred, he sought protection from it in the same manner.

It should be kept in the mind that the authorities are unanimously of the view that it is altogether legitimate to halt and pray during recital in *Tahajjud,* as in all over *Nafl* prayers.

(٦٨٨/٢١٦) عَنْ اَبِىْ ذَرٍّ قَالَ قَامَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتّٰى اَصْبَحَ بِاٰيَةٍ وَّالْاٰيَةُ اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ وَاِنْ تَغْفِرْلَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ. (رواه النسائى و ابن ماجه)

(688/216) It is related by Abu Zarr Ghifari ﷺ that (once) in a nightly prayer (i.e., *Tahajjud*) the Prophet ﷺ went on reciting a single verse till it was morning and the verse (of Al-Ma'dah) was: *In to'azzibhum fa-inna-hum 'ibduka wa in taghfirlahum fa-innaka antal 'azeezul hakeem* (If You do punish them, they are Your slaves, and if You do forgive them, You are the Exalted, the Wise) (V: 121) (Nasai and Ibn Majah)

Commentary: The aforementioned verse is a part of the statement of regret and humble petition made by Sayyidina Isa ﷺ in reply to a question put to him by Allah. It is stated in the last section of *surah Maidah* that, on the Day of Judgement, God will ask him if he had told his followers to deify him and his mother aside of Allah. Prophet Isa ﷺ will, then, plead his innocence and say:

"O Lord! Nothing is concealed from You. You are the Knower of what is hidden and it is Your Knowledge that I had preached to them nothing but Divine Unity and invited them, solely, to it. They

took to polytheism after I had departed from the world.

"اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُکَ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّکَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ"

(مائده ٥:١١٨)

Now, if You do punish them for it, they are Your servants and You have the right to chastise them as it pleases You, and if You do forgive them, that is easy for You. You are the All-Powerful, the All-wise, and Your decision shall not be out of compulsion or constraint but sapience and good judgement."

As for the act of reciting the verse, again and again, till daybreak, some commentators have remarked that, perhaps, on arriving at it, the Prophet ﷺ was reminded of his followers about whom it had been revealed to him that like the earlier communities, they, too, would fall a prey, in quite a large way, to the polythestic beliefs and practices, and, out of the resulting anxiety, he went on repeating the humble request and entreaty of Prophet Isa عليه السلام.

(٦٨٩/٢١٧) عَنْ اَبِیْ هُرَيْرَةَ قَالَ كَانَتْ قِرَأَةُ النَّبِیِّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ يَرْفَعُ طَوْرًا وَّيَخْفِضُ طَوْرًا. (رواه ابوداؤد)

(689/217) Abu Hurayrah رضي الله عنه narrates that in the prayer of the night the Prophet ﷺ, sometimes, did the recitation in a loud voice, and, sometimes in a low voice. (Abu Dawood)

(٦٩٠/٢١٨) عَنْ اَبِیْ قَتَادَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ خَرَجَ لَيْلَةً فَاِذَاهُوَ بِاَبِیْ بَكْرٍ يُّصَلِّیْ يَخْفِضُ مِنْ صَوْتِهٖ وَمَرَّبِعُمَرَوَهُوَ يُصَلِّیْ رَافِعًا صَوْتَهٗ قَالَ فَلَمَّا اجْتَمَعَا عِنْدَالنَّبِیِّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا اَبَابَكْرٍ مَرَرْتُ بِکَ وَاَنْتَ تُصَلِّی تَخْفِضُ صَوْتَکَ قَالَ قَدْ اَسْمَعْتُ مَنْ نَاجَيْتُ يَا رَسُوْلَ اللّٰهِ وَقَالَ لِعُمَرَ مَرَرْتُ بِکَ وَاَنْتَ تُصَلِّیْ رَافِعًا صَوْتَکَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اُوْقِظُ الْوَسْنَانَ وَاَطْرُدُ الشَّيْطَانَ فَقَالَ النَّبِیُّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَابَكْرٍ اِرْفَعْ مِنْ صَوْتِکَ شَيْئًا وَقَالَ لِعُمَرَ اِخْفِضْ مِنْ صَوْتِکَ شَيْئًا. (رواه ابوداؤد)

(690/218) It is related by Abu Qatadah رضي الله عنه that one night, the Messenger of Allah ﷺ went out and saw that Abu Bakr رضي الله عنه was offering prayer in a very subdued voice, and as he passed by Umar رضي الله عنه, he found him offering prayer in a very loud voice. When (at some other time) both of them came to the Prophet ﷺ

together, he said to Abu Bakr, "I passed by you and saw that you were praying in a very low voice." Abu Bakr ﷺ replied, "I made myself heard to Whom I was addressing, and He heard me." Then, in the same way, the Prophet ﷺ said to Umar ﷺ, "I passed by you in the night and saw that you were praying in a very loud voice." "O messenger of Allah," replied Umar ﷺ, "I wanted to wake up the sleepy ones and to drive away the Satan by reciting loudly." The Prophet ﷺ, observed, "Abu Bakr ﷺ, you should pray a little more loudly, and, Umar ﷺ, you should pray a little more quietly." (Abu Dawood)

Commentary: Generally, it is better to offer *Tahajjud* in a moderate voice. It should neither be too loud nor too subdued. But, if at anytime, it was preferable to pray it quietly, it should be done that way, and, similarly, in case it was more appropriate, at a particular time, to offer it in a loud voice, one should do so.

Chasht and *Ishraq*

As no obligatory prayer has been prescribed between *Isha* and *Fajr,* and one is exhorted to only offer a few *rak'ats* of *Tahajjud* during that time, in the same way no obligatory prayer has been enjoined for the long interwal between *Fajr* and *Zuhr*, but we are advised to offer at aleast two and as many as posible rak'at of *Nafl* as *Salat-ud-Duha* during it. If these *rak'at* are offered a short while after sunrise, they are called *Ishraq* and if when the day has advanced considerably, *Chasht.*

Here we shall give the substance of what Shah Waliullah has to say about these *Nafl rak'at.*

"The day (which among the Arabs begins with Fajr and is divided into four parts called Pahr or divisions), it was decided by Allah, in His Infinite Wisdom, that none of the four divisions of it should be withour prayer. Thus, *Fajr* was made obligatory at the beginnig of the first division and *Zuhr* and *Asr* for the third and foruth divisions respectively, and, in the second division, which had been left free from an obligatory service as a concession to the economic activities of the people, as a whole, *Salat-ud-Duha* was enjoined as a *Nafl* prayer and by narrating its virtues, it was suggested, by way of an inducement, that the bondsmen who could find time from their engagements to offer a few *rak'at* during it

should avail themselves of the blessing. *Salat-ud-duha*, is, at least, 2 rak'at, but 4 *rak'at* are more beneficial, and 8, even better."[1]

Let us now read some ahadith on the subject.

(٦٩١/٢١٩) عَنْ اَبِىْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصْبِحُ عَلٰى كُلِّ سُلَامٰى مِنْ اَحَدِ كُمْ صَدَقَةٌ فَكُلُّ تَسْبِيْحَةٍ صَدَقَةٌ وَّكُلُّ تَحْمِيْدَةٍ صَدَقَةٌ وَكُلُّ تَهْلِيْلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيْرَةٍ صَدَقَةٌ وَاَمْرٌ بِالْمَعْرُوْفِ صَدَقَةٌ وَنَهْىٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيُجْزِئُ مِنْ ذَالِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحٰى

(رواه مسلم)

(691/219) It is related by Abu Zarr Ghifari ﷺ that the Prophet ﷺ said: 'There is charity on each joint of everyone of you in the morning (i.e., when anyone rises in sound, he should express his gratitude to Allah by offering charity that is, performing a good and virtuous deed, in the name of every joint, and the list of such deeds is very long). Thus, to say *Subhana Allah* (Glory to God) once is charity, and to say *Al-hamdu lillaah* (Praise to be God), also, is charity, and to say *laa ilaaha illal-Allah* (there is no god save One God), also, is charity, and to sanction what is allowed and forbid what is prohobited, also, is charity, and, for this thanksgiving, two rak'at are enough which one should offer at the time of *Chasht*." (Muslim)

Commentary: It shows that the propitiatory offering a man should make every morning on behalf of his joints get fulfilled with the offering of two *rak'at* of *Chasht*, one of the reasons of which, probably, is that prayer is a form of worship in which each and every limb and joint of a person, and his inner and outward selves, participates.

(٦٩٢/٢٢٠) عَنْ اَبِى الدَّرْدَاءِ وَاَبِى ذرٍّ قَالَا قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنِ اللّٰهِ تَبَارَكَ وَتَعَالٰى اِنَّهُ قَالَ يَا بْنَ اٰدَمَ اِرْكَعْ لِىْ اَرْبَعَ رَكْعَاتٍ مِنْ اَوَّلِ النَّهَارِ اَكْفِكَ اٰخِرَهٗ . (رواه الترمذى)

(692/220) It is related by Abu Darda and Abu Zarr Ghifari ﷺ that the Messenger of Allah ﷺ narrated that Allah has said, "O son of Adam, you take upon yourself only this much of

[1]. Hujjatullah-il-Baligha

responsibility that you will offer 4 *rak'at* for My sake during the early part of the day, and I, in return, shall suffice you till the rest of the day." (Tirmizi)

Commentary: The bondsman who offers 4 *rak'at* at the time of *Isharaq* or *Chasht*, with absolute reliance upon the promise of Allah, will *Insha Allah* see how his whole day's needs are supplied by Him.

(٦٩٣/٢٢١) عَنْ مُعَاذَةَ قَالَتْ سَأَلْتُ عَائِشَةَ كَمْ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ صَلوٰةَ الضُّحٰى ؟ قَالَتْ اَرْبَعَ رَكْعَاتٍ وَيَزِيْدُ مَاشَاءَ اللّٰهُ .

(رواه مسلم)

(693/221) Mu'azah Adawiyah narrated to us that (once) she asked Sayyidah Ayshah رضی الله عنها how many *rak'at* did the Prophet ﷺ offer in the prayer of *Chasht*. She replied: "Four rak'at and as many more as Allah willed." (Muslim)

Commentary: It shows that the Prophet ﷺ usually offered 4 *rak'at* at the time of *Chasht*, and, occsionally, a few more. Sayyidah Ayshah's رضی الله عنها own practice was to offer four *rak'at* and so intense was her fondness for them that she would say, "Even if my parents were sent back to the world I will not miss these *rak'at* in the excitement of meeting them."

(٦٩٤/٢٢٢) عَنْ اُمِّ هَانِئٍ قَالَتْ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ فَاغْتَسَلَ وَصَلّٰى ثَمَانِيَ رَكْعَاتٍ فَلَمْ اَرَصَلوٰةً قَطُّ اَخَفَّ مِنْهَا غَيْرَاَنَّهُ يُتِمُّ الرُّكُوْعَ وَالسُّجُوْدَ وَقَالَتْ فِيْ رِوَايَةٍ اُخْرىٰ وَذَالِكَ ضُحًى.

(رواه البخاری و مسلم)

(694/222) It is related on the authority of Umm Haani bint Abu Talib رضی الله عنها that the Messenger of Allah ﷺ came to her house on the day of the Victory of Makkah where he had a bath, and, then, offered 8 *rak'at* (which were so brief that) she had not seen a prayer as brief as that, but he was carrying out ruku and *sajda* fully." (In another version of the same Tradition it is stated that it was the time of *Chasht*).

(٦٩٥/٢٢٣) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ

حَافَظَ عَلىٰ شُفْعَةِ الضُّحٰى غُفِرَتْ لَهُ ذُنُوْبُهُ وَاِنْ كَانَتْ مِثْلَ زَبَدِالْبَحرِ ۔

(رواہ احمد و الترمذی و ابن ماجه)

(695/223) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whoever took care to offer 2 *rak'at* at *Chasht*, all his sins will be forgiven even though they are as profuse as the foam of the sea."

(Tirmizi, Musnad Ahmad and Ibn Majah)

Commentary: We have explained earlier the meaning of forgiveness of sins against worship and righteousness. That must be remembered here.

(٦٩٦/٢٢٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ اَوْصَانِىْ خَلِيْلِىْ بِثَلَاثٍ بِصِيَامِ ثَلٰثَةِ اَيَّامٍ مِنْ كُلِّ شَهْرٍ وَّ رَكْعَتَيِ الضُّحٰى وَاَنْ اُوْتِرَ قَبْلَ اَنْ اَرْقُدَ ۔ (رواہ مسلم)

(696/224) It is related by Abu Hurayrah ﷺ "My beloved, the Prophet ﷺ, exhorted me specially three things: three days of fasting every month; two rak'at of *Chasht* and offering of *Witr* before retiring to bed. " (Muslim)

(٦٩٧/٢٢٥) عَنْ اَبِىْ سَعِيْدٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّى الضُّحٰى حَتّٰى نَقُوْلَ لَا يَدَعُهَا وَيَدَعُهَا حَتّٰى نَقُوْلَ لَا يُصَلِّيْهَا ۔ (رواہ الترمذی)

(697/225) It is related by Abu Saeed Khudri ﷺ "(Sometimes) the Prophet ﷺ offfered the *Chasht* with (such) heedfulness and constancy that we used to say that he would, now, never omit it (and go on saying it forever), and, (sometimes), he gave it up (in such a manner) that we used to say that he would, now, (perhaps), never offer it." (Tirmizi)

Commentary: Explaining why the Prophet did not offer *Chasht* (regularly), Sayyidah Ayshah رضی اللہ عنہا once remarked "sometimes he even abastained from acts which were very dear to his heart for fear that the common Muslims would observe them in emulation of his example, and these would be (ultimately) prescribed to them as a duty."

Anyhow, the holy Prophet ﷺ, occasionally, used to omit *Nafl* prayers like those of *Chasht* and *Ishraq* for the reason indicated above by her, and it is an accepted principal that anyone who desists from performing a virtuous deed with such an aim and

intention continues to earn the reward that is on it even during the period of abstention. Evidently, a consideration like that was exclusive to the Prophet ﷺ. No one else enjoys that position.

Nafl Prayers on Special Occasions

The *Nafl* prayers which are to be offered before or after Fard *rak'at*, as also *Tahajjud*, *Chasht* and *Ishraq*, have a fixed time at which alone these can be offered. But there are some other prayers like *Tahiy at ul-wudu* (two *rak'at* of ablution), *Tahhiyya-tul Masjid* (two *rak'at* of mosque), *Salatul Haajah* (the prayer of need), *Salah-i-Tawba* (prayer of repentance), *Salah Istikhara* (Prayer of angury). They are related not to a particular hour but to a particular occasion or circumstances. These prayers are not offered at a specified time but whenever the need is felt or the conditions that call for them arise. We have already examined the Traditions regarding *Tahiyyatul Wudu* and *Tahiyyatul Masjid*. Now, we propose to take up the sayings that appertain to the other Nafl prayers of this category.

Salat *Istighfar*

(٦٩٨/٢٢٦) عَنْ عَلِيٍّ قَالَ حَدَّثَنِيْ اَبُوْ بَكْرٍ وَّ صَدَقَ اَبُوْبَكْرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَامِنْ رَجُلٍ يُذْنِبُ ذَنْبًا ثُمَّ يَقُوْمُ فَيَتَطَهَّرُ ثُمَّ يُصَلِّي ثُمَّ يَسْتَغْفِرُ اللّٰهَ اِلَّا غَفَرَاللّٰهُ لَهُ ثُمَّ قَرَءَ وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا الذُّنُوْبِهِمْ . (رواه الترمذى)

(698/226) Sayyidina Ali ﷺ narrated that Abu Bakr ﷺ (who, certainly is truthful and sincere of speech) said to him that he heard the Prophet ﷺ say: "If anyone commits a sin, and, then, gets up, and performs *wudu*, and offers prayer, and seeks the forgiveness of Allah, He, in any-case, forgives him." After it, the Prophet recited the verse of the Qur'an:

"وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْظَلَمُوْآ اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْالِذُّنُوْبِهِمْ وَمَنْ يَّغْفِرُالذُّنُوْبَ اِلَّااللّٰهُ وَلَمْ يُصِرُّوْا عَلٰى مَافَعَلُوْا وَهُمْ يَعْلَمُوْنَ اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خَالِدِيْنَ فِيْهَا وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ . (آل عمران. ٣:١٣٥'١٣٦)

"And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins — who forgiveth sins save Allah only?— and will not, knowingly, repeat the wrong they did.(Aal-e-Imran:135,136)(Tirmizi)

Commentary: The verse mentioned above is from surah *Aal Imran.* At frist, the pious bondsmen of Allah are spoken of for whom Heaven has, specially, been prepared. It is, then, added that:

The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide forever bountiful reward for those who act.

In it, glad tidings of forgiveness and Paradise are given the sinning bondsmen who are not habitual sinners but their state is that they feel sincere regret when they go astray and are guilty of a major or minor transgression and turn to the Lord in earnest repetance.

In this Tradition the Prophet ﷺ has said that the best way to beseech pardon of Allah is to offer two rak'at, after performing ablution, and, then, pray for the remission of one's sins. The sin will, in that case, be forgiven.

Salatul Hajat

(٦٩٩/٢٢٧) عَنْ عَبْدِاللّٰهِ بْنِ اَبِیْ اَوْفٰی قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهٗ حَاجَةٌ اِلَی اللّٰهِ اَوْ اِلٰی اَحَدٍ مِّنْ بَنِیْ اٰدَمَ فَلْيَتَوَضَّأ فَلْيُحْسِنِ الْوُضُوْءَ ثُمَّ لِيُصَلِّ رَكْعَتَيْنِ ثُمَّ لِيُثْنِ عَلَی اللّٰهِ تَعَالٰی وَلْيُصَلِّ عَلَی النَّبِيِّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لِيَقُلْ لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ. سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَآئِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَاتَدَعْ لِیْ ذَنْبًا اِلَّا غَفَرْتَهٗ وَلَا هَمًّا اِلَّا فَرَّجْتَهٗ وَلَا حَاجَةً هِیَ لَكَ رِضًا اِلَّا قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ

(رواه الترمذی و ابن ماجه)

(699/227) It is related on the authority of Abdullah bin Abu Awfa ؓ that the Messenger of Allah ﷺ said: "Whoever has a need, in relation to Allah or man (i.e., no matter whether it is connected directly with Allah and no bondsman comes into the picture or apparently, with a bondsman), he should first perform

Wudu, and perfrom it well, and, then, offer 2 *rak'at* prayer, and, then, recite praises in honour of Allah, and, then, send blessings on the Prophet ﷺ, and, then, beseech the Lord in these words:

لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ . سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَاتَدَعْ لِيْ ذَنْبًا اِلَّا غَفَرْتَهُ وَلَا هَمًّا اِلَّا فَرَّجْتَهُ وَلَاحَاجَةً هِيَ لَكَ رِضًا اِلَّا قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ

Laailaaha il- lallaahu alhaleemul kareem, subhan allahi rabbil 'arshil azeem, wal-hamdu lillaahi rabbil 'aalameen, as-'aluka maojibaat-i-rahmatika wa 'aza'ima maghfaratika wal-ghaneemata min kulli bir-riwas-salaamata min kulli ithmin laa tada'a li zanban illa ghafartahu wa laa hamman illa farrajtahu wa laa hajjatan hiya laka rizan illa qazaitaha yaa ar-ham-urrahimeen.

("There is no deity but Allah, the Most Benevolent, the Most Grecious. Sublime is He who is the Owner of the Great throne. All praise is for Allah who is the Lord of the Worlds. O Allah! I beg of You deeds and virtues and states that are a source of Your Mercy and a sure means to Your Forgiveness, and I beg You a share in all good things, and I seek Your protection from all evils. O Allah! Forgive me all my sins and remove from me every anxiety and distress and fulfil my every need that may be pleasing to You. You are the Most Merciful of those who show mercy." (Tirmizi and Ibn Majah)

Commentary: It is a matter of faith with all truthful Believers that everything lies in the hands of Allah and what may seem to be done through the agency of man, actually, gets accomplished by His command. *Salatul Hajah*, indicated by the sacred Prophet ﷺ in the above Tradition, is the most effective means of getting one's needs granted by Him. It is the everyday experience of the bondsmen who are fortunate enough to place reliance on these spiritual realities. They, indeed, have come to regard *Salatul Hajah* as the key to the treasures of the Lord.

In this Tradition the Prophet ﷺ has advised us to take recourse to *Salatul Hajah* for the fulfilment of such wants also that, apparently, are connected with this or that bondsman. One of its

exceptional advantages is that when we will pray to Allah in this manner, after offering the two rak'at of *Salatul Hajat*, for our needs of a similar kind, our belief that it is not the bondsman but Allah who is the disperser of wants will grow stronger and we will begin to look upon the bondsman only as a tool of Divine will and purpose. After it, when we will see a need of ours being fulfilled, it will not have the effect of weakening or undermining our faith in the Unity of Allah.

(٧٠٠/٢٢٨) عَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا حَزَبَهُ اَمْرٌ صَلّٰى. (رواه ابوداؤد)

(700/228) Huzaifah ﷺ related to us that it was custom of the Prophet ﷺ that whenever he was confronted with a preplexing situation he engaged himself in prayer. (Abu Dawood)

Commentary: In the Qur'an, too, the bondsmen are exhorted:

اِسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ (البقره ٢:١٥٣)

Seek help in steadfastness and prayer (Al-Baqarah 2:153)

The Prophet ﷺ, accordingly, used to occupy himself in prayer of seeking the help of Allah in every difficulty and the detailed manner of it that he taught to his followers is contaned in Abdullah bin Abi Awfa's narrative geven earlier.

Salat Istikhara

The knowledge of man is limited. It is, also, imperfect. Often it happens that he want to do a thing the outcome of which is not good for him. The Prophet ﷺ has advised us to offer *Salatul Istakhara*[1] when we have an important decision to take but connot make up our mind, and, through it, beseech Allah for guidance and good fortune.

(٧٠١/٢٢٩) عَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْاِسْتِخَارَةَ فِي الْاُمُوْرِ كَمَا يُعَلِّمُنَا السُّوْرَةَ مِنَ الْقُرْاٰنِ يَقُوْلُ اِذَا هَمَّ اَحَدُكُمْ بِالْاَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِالْفَرِيْضَةِ ثُمَّ لِيَقُلْ . اَللّٰهُمَّ اِنِّىْ اَسْتَخِيْرُكَ

[1]. Istikhara denotes the act of imploring Allah to guide one to the right course concerning an endeavour.

بِعِلْمِکَ وَاسْتَقْدِرُکَ بِقُدْرَتِکَ وَاَسْئَلُکَ مِنْ فَضْلِکَ الْعَظِیْمِ فَاِنَّکَ تَقْدِرُوَلَا اَقْدِرُوَتَعْلَمُ وَلَااَعْلَمُ وَاَنْتَ عَلَّامُ الْغُیُوْبِ. اَللّٰھُمَّ اِنْ کُنْتَ تَعْلَمُ اَنَّ ھٰذَاالْاَمْرَخَیْرٌلِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَۃِ اَمْرِیْ (اَوْقَالَ فِیْ عَاجِلِ اَمْرِیْ وَاٰجِلِہٖ) فَاقْدِرْہُ لِیْ وَیَسِّرْہُ لِیْ ثُمَّ بَارِکْ لِیْ فِیْہِ وَاِنْ کُنْتَ تَعْلَمُ اَنَّ ھٰذَاالْاَمْرَشَرٌّلِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَۃِ اَمْرِیْ (اَوْقَالَ فِیْ عَاجِلِ اَمْرِیْ وَاٰجِلِہٖ) فَاصْرِفْہُ عَنِّیْ وَاصْرِفْنِیْ عَنْہُ وَاقْدِرْ لِیَ الْخَیْرَ حَیْثُ کَانَ ثُمَّ اَرْضِنِیْ بِہٖ قَالَ وَیُسَمِّیْ حَاجَتَہٗ. (رواہ البخاری)

(701/229) It is related by Jabir ﷺ that the Messenger of Allah ﷺ taught us the method of doing *Istikhara* in our affairs with the same care and solicitude with which he taught us the verses of the Qur'an. He said: "When anyone of you decides to do a thing (and is worried about the outcome, he should do *Istikhara* like this). (He should) first offer 2 *rak'ats* of *Nafl*, and, then, entreat the Lord in these words:

اَللّٰھُمَّ اِنِّیْ اَسْتَخِیْرُکَ بِعِلْمِکَ وَاسْتَقْدِرُکَ بِقُدْرَتِکَ وَاَسْئَلُکَ مِنْ فَضْلِکَ الْعَظِیْمِ فَاِنَّکَ تَقْدِرُوَلَا اَقْدِرُوَتَعْلَمُ وَلَااَعْلَمُ وَاَنْتَ عَلَّامُ الْغُیُوْبِ. اَللّٰھُمَّ اِنْ کُنْتَ تَعْلَمُ اَنَّ ھٰذَاالْاَمْرَخَیْرٌلِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَۃِ اَمْرِیْ (اَوْقَالَ فِیْ عَاجِلِ اَمْرِیْ وَاٰجِلِہٖ) فَاَقْدِرْہُ لِیْ وَیَسِّرْہُ لِیْ ثُمَّ بَارِکْ لِیْ فِیْہِ وَاِنْ کُنْتَ تَعْلَمُ اَنَّ ھٰذَاالْاَمْرَشَرٌّلِّیْ فِیْ دِیْنِیْ وَمَعَاشِیْ وَعَاقِبَۃِ اَمْرِیْ (اَوْقَالَ فِیْ عَاجِلِ اَمْرِیْ وَاٰجِلِہٖ) فَاصْرِفْہُ عَنِّیْ وَاصْرِفْنِیْ عَنْہُ وَاقْدِرْ لِیَ الْخَیْرَ حَیْثُ کَانَ ثُمَّ اَرْضِنِیْ بِہٖ

Allahumma in-ni astakhiruka bi' ilmika wa astaqdiruka bi-qudratika wa as'aluka min fadlikal 'azeem, fa-in-naka taqdiru wa laa aqdiru wa t'alamu wa laa aalamu wa anta 'allamul ghuyoob. Allahumma in kunta t'alamu in-na hazzal amra khairun-li fi deeni wa ma'ashi wa 'aaqibati amri (Awqaala fi 'aajiliamri wa jilihi) faa aqdir-hu li wa yassir-hu li thumma baarika li feehi wa in kunta t'alamu an-na haazal amra sharrun-li fi deeni wa ma'ashi wa 'aaqibati amri (Awqaala fi 'aajiliamri wa ajilihi) faasrifhu 'an-ni wasrifni 'an-hu waqdir liya-al-khaira haithu kaana thum-ma ardhini bihi

(O Allah! I seek good guidance from Your through Your Attribute of Knowledge, and I seek strength from You though Your Attribute of Power, and I beg You for Your Great Favour. You are All-Powerful, and I am helpless; You are All-Knowing and I am ignorant. And You know the Unseen. If in Your knowledge this thing is good for me, for my Faith, and my world, and the Hereafter, ordain it for me, and make it easy for me, and bless me in it. And if in Your Knowledge it is harmful for me, for my Faith, and my world, and the Hereafter, keep me away from it and prevent me from doing it, and ordain for me what is and, then, make me contented with it)."

The narrator added that the Prophet ﷺ, also, said: "The thing for which *Istikhara* is done should be specifically mentioned while making the suplication." (Bukhari)

Commentary: As it is clear from the above supplication, the essence of *Istikhara* lies in the fact that the bondsman, while acknowledging his own ignorance and helplessness. seeks help and guidance from the Omniscient and Omnipotent Lord and master entrusts his affair to His charge and leaves it to Him to do about it what He thinks best. He surrenders aim and interest to the Divine Will and when this supplication is made as it ought to be, with all sincerity and conviciton, it can not be that Allah did not help and guide him. It is not revealed in this Tradition how the guidance of Allah will be made available to the bondsmen, but experience tells that, generaly, it is through a dream or some other indirect suggestion from the Unknown. Sometimes, it, also, happens that, without an apparent reason, the inclination to do the particular thing grows or the heart turns away from it altogether. Both of these states should be believed in as from Allah and the outcome of the supplication. If the feeling of uncertainly persists after *Istikhara*, it should be done again and no steps taken until a distinct inclination is produced, one way or the other.

Salatul Tasbih

(٧٠٢/٢٣٠) عَنْ اِبْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِالْمُطَّلِبِ يَا عَبَّاسُ يَا عَمَّاهُ اَلَا اُعْطِيْكَ اَلَا اَمْنَحُكَ اَلَا اُخْبِرُكَ اَلَا اَفْعَلُ

بِکَ عَشْرَ خِصَالٍ اِذَا اَنْتَ فَعَلْتَ ذَالِکَ غَفَرَاللّٰهُ لَکَ ذَنْبَکَ اَوَّلَهٗ وَاٰخِرَهٗ قَدِيْمَهٗ وَحَدِيْثَهٗ خَطَاَهٗ وَعَمَدَهٗ صَغِيْرَهٗ وَكَبِيْرَهٗ سِرَّهٗ وَعَلَانِيَتَهٗ اَنْ تُصَلِّيَ اَرْبَعَ رَكَعَاتٍ تَقْرَءُ فِيْ كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُوْرَةً فَاِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِيْ اَوَّلِ رَكْعَةٍ وَاَنْتَ قَائِمٌ قُلْتَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّااللّٰهُ وَاللّٰهُ اَكْبَرُ خَمْسَ عَشَرَةَ مَرَّةً ثُمَّ تَرْكَعُ فَتَقُوْلُهَا وَاَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَاسَکَ مِنَ الرُّكُوْعِ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَهْوِی سَاجِدًا فَتَقُوْلُهَا وَاَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَاسَکَ مِنَ السُّجُوْدِ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُوْلُهَا عَشْرًا ثُمَّ تَرْفَعُ

رَاسَکَ فَتَقُوْلُهَا عَشْرًا فَذَالِکَ خَمْسٌ وَّسَبْعُوْنَ فِيْ كُلِّ رَكْعَةٍ تَفْعَلُ ذَالِکَ فِيْ اَرْبَعِ رَكَعَاتٍ اِنِ اسْتَطَعْتَ اَنْ تُصَلِّيَهَا فِيْ كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ فَاِنْ لَّمْ تَفْعَلْ فَفِيْ كُلِّ جُمُعَةٍ مَرَّةً فَاِنْ لَمْ تَفْعَلْ فَفِيْ كُلِّ سَنَةٍ مَرَّةً فَاِنْ لَمْ تَفْعَلْ فَفِيْ عُمُرِکَ مَرَّةً.

(رواه ابوداؤد و ابن ماجة والبيهقى فى الدعوات الكبير . وروى الترمذى عن ابى رافع نحوه)

(702/230) It is related by Abdullah bin Abbas رضي الله عنه that, and day. the Prophet ﷺ said to his uncle, Abbas bin Abdul Muttalib رضي الله عنه: "O Abbas! O my respected uncle! May I offer you a precious gift and a valuable present? May I tell you something special? May I do ten jobs for you and render you ten services (i.e., tell you about an act from which ten benefits may accue)? (It is such an act that if you perform it) Allah will forgive you all your sins, of the past as well as the future, older as well as new, intentional as well as unintentional, major as well as minor, hidden as well as manifest. (It is *Salatut-Tasbih*, and the method of offering it is) that you say 4 *rak'at* of *Nafl* and recite *surah Al-Fateha* and some other *surah* in every *rak'at*. When you have finished the recital in the first *rak'at* say, *Subhaan Allah wa al-hamdu lil-laah wa laa ilaaha il-lallah wa Allahu Akbar* 15 times while still standing, and, then, perform *ruku* and say it 10 times, and, then, say it 10 times, again in the state of *qiyam*, as you arise from *ruku*, and, then, perform *sajdah* and say it 10 times during *sajdah* also, and, then, say it 10 times *jalsa*, as you rise up from *sajdah*, and, then, say it 10 times in the second *sajdah*, and, then, 10 times after it (i.e., before getting up from the second

sajdah). Offer all the 4 *rak'at* like that and utter the *Kalima* of *Subhan Allah wa al-hamdu lil-laah wa laa ilaaha il-lallaah wa Allahu Akbar* 75 times (in all) in the same order in every *rak'at*. (My uncle), if you can manage it, offer this prayer every day, and if you cannot do so every day then every Friday, and if even that not be possible, once in a year, and in case, too, cannot to be done then once in your life."

(Abu Dawood, Ibn Majah and Baihaqi)

Commentary: The exhortation by the Prophet ﷺ to offer *Salatut Tasbih* has been quoted in standard compilations of the Traditions, on the authrity of a number of Companions. Imam Tirmizi, after qouting the narrative of the Prophet's ﷺ attendant and manumitted slave, Abu Rafi', remarks that Abdullah bin Abbas رضي الله عنه, Abdullah bin Amr and Fazl bin Abbas, also, have related it. Hafiz Ibn Hajr has discussed at length the reports concerning *Salatut Tasbih* and the documentary evidence of their transmission, in course of the refutation of *Ibn al-Jawzi*[1], and concluded that this Tradition is, at least, authentic in the second degree. Some *Taba'een* and *Tab'a Taba'een*, including the renowned jurist, Abdullah bin Mubarak, too, are known to have described the virtues of Saltut Tasbih and urged the people to observe it which clearly shows that, in their view, it had been, definitely, taught by the Prophet ﷺ, and, in the subsequent ages, many men of outstanding virtue and holiness have been offering it regularly. Making an original point, Shah Waliullah رحمة الله عليه observes that the Prophet ﷺ has taught a number of supplications and God remembrance for recitation in prayer, particularly the *Nwafil*. Now, the bondsmen who fail to include them fully in their prayer, and, thus, remain deprived of the good fortune to offer a most perfect prayer, inclusive of these formulas, for them *Salatut Tasbih* becomes a substitute since it gives afullest expression to the glorifcation and exaltation of Allah. Moreover, as one and the same formula is to be repeated in it, again and again, even the common people can offer it easily. According to the method and arrangement of *Salatut Tasbih* stated

[1]. Allama Ibn al-Jawzi is famous for his extremist views on the Tradtions. He has declared many reports false and fictious whose authenticity is beyond doubt according to the other authorties. The Tradition regarding Salatut Tasbih, too, has been rejected by him as untrue.

by Imam Tirmizi and others, on the authority of Abdullah bin Mubarak. *Subhanak allahumma wa bihamdika wa tabaraksmuka wa ta'ala jadduka wa laa ilaaha ghairuka* is, also, to be said before recitation, and *Subhana rabbiyal azeem* in ruku and *Subhana rabbiyal a'ala* in sajdah, as in any other prayer, and in every *rak'at, Subhan Allah wa al-hamdu lil-lah wa laa ilaaha il-lallaah wa Allahu Akbar* is repeated 15 times before and 10 times after the recitation in qiyam. The *Kalima* is thus said 25 times in the *qiyam* of each *rak'at* but it is not recited after the second *sajdah* in any *rak'at*. In all, it will be said 75 times in every *rak'at* and 300 times in the whole prayer. Nonetheless, both the methods of *Salatut Tasbih* are in vogue and one can adopt whichever of the two one likes.

That prayer is a source of remission of sins and purification from the unclean effects is set forth, doctrinally, in the Qur'an as well:

اَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ اِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ "

(سوره هود. ۱۱:۱۱۴)

Establish worship at the two ends of the day and in some watches of the night. Lo! good deesds annual ill deeds

(Hud 11:114)

But the unique place Salatut Tasbih occupies in this regard has been distinctly shown in Abdaullah bin Abbas's narrative quoted above, and it is, by its blessedness, that all the earlier and subsequent, old and new, intentional and unitentional, major and minor, and minifest and hidden sins are forgiven by Allah.

It is stated in a Tradition quoted in Abu Dawood that the Prophet ﷺ while exhorting one of his Companions ؓ, Abdullah bin Amr, to offer *Salatut Tasbih* Said:

"فَاِنَّکَ لَوْ کُنْتَ اَعْظَمَ اَهْلِ الْاَرْضِ ذَنْبًا غُفِرَلَکَ بِذَالِکَ "

"Even if you happen to be the greatest sinner in the world, Allah will forgive you owing to its propitiousness."

May Allah save us from depriving ourselves of this blesing and may He join us with those who benefit from it.

A Special Advantage of *Nafl* Prayers

Our discussion on Nafl prayers has concluded. Let us read the following *hadith*:

(٧٠٣/٢٣١) عَنْ حُرَيْثِ بنِ قَبِيْصَةَ قَالَ قَدِمْتُ الْمَدِيْنَةَ فَقُلْتُ اَللّٰهُمَّ يَسِّرْلِیْ جَلِيْسًا صَالِحًا فَجَلَسْتُ اِلٰی اَبِیْ هُرَيْرَةَ فَقُلْتُ اِنِّیْ سَاَلْتُ اللّٰهَ اَنْ يَرْزُقَنِیْ جَلِيْسًا صَالِحًا فَحَدِّثْنِیْ بِحَدِيْثٍ سَمِعْتَهٗ مِنْ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ لَعَلَّ اللّٰهَ اَنْ يَّنْفَعَنِیْ بِهٖ فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيٰمَةِ مِنْ عَمَلِهٖ صَلٰوتُهٗ فَاِنْ صَلُحَتْ فَقَدْ اَفْلَحَ وَاَنْجَحَ وَاِنْ فَسَدَتْ فَقَدْ خَابَ وَ خَسِرَ فَاِنِ انْتَقَصَ مِنْ فَرِيْضَتِهٖ شَيْئًا قَالَ الرَّبُّ تَعَالٰی اُنْظُرُوْ هَلْ لِعَبْدِیْ مِنْ تَطَوُّعٍ؟ لِيُكَمِّلَ بِهٖ مَا انْتَقَصَ مِنَ الْفَرِيْضَةِ ثُمَّ يَكُوْنُ سَائِرِ اَعْمَالِهٖ عَلٰی ذٰلِكَ . (رواه الترمذی و النسائی)

(703/231) Harith bin Qabisah narrated that on coming to Madinah, he prayed to God: O Allah! Grant me the company of a virtuous bondsman of Thine. Later, as he went to see Abu Hurayrah ﷺ, he said to him: 'I had prayed to God to grant me the company of a virtuous bondsman (and now I have come to you). Relate a Tradition to me which you may have, personally heard from the Prophet ﷺ. I hope God will make it beneficial for me." Abu Hurayrah ﷺ, therupon, related this Tradition. He said: "I heard the Prophet say: On the Day of Reckoning the first thing to be brought to account from among the deeds of the bondsman will be prayers, and his prayers will be examined. So, if his prayers turns to be good, the bondsman will be successful, and if it turn out to be bad, the bondsman will be lost. If there is deficiency in his prayers, Allah will, say: Look, if there are any other virtuous acts (i.e., *Sunnat* and *Nawafil*), apart from duties, in My bondsman's stock of deeds so that the deficiency in (the fulfilment of) obligatory tasks can be made up with them. The Reckoning of all other deeds, besides prayers, will, then, be done in the same way." (Tirmizi)

Commentary: This one hadith is by itself sufficient to highlight the significance of Sunnah and *Nawafil*.

SPECIAL CONGREGATIONAL PRAYERS FRIDAY AND THE TWO *EIDS*

In addition to the five obligatory prayers which ought to be offered congregationally and the *Sunnah* and *Nafl* prayers that are offered individually, there are a few prayers which are offered only in congregation and can justly be described as the grand peculiarity of the Muslim Comunity. One of these is the wekly Friday prayer and the others are the prayers of *Eidul Fitr* and *Eid-ul-Adha* that are held once each in a year.

The advantages of offering the five obligatory prayers congregationally are obtained on a larger scale from the prayer, of a Friday and the two *Eids*, but there are some other gains, too. that are related to them exclusively.

We will, frist, make some brief observation about the Friday prayers which will, perhaps, be helpful in understanding the aim and purpose of the Traditions appertaining to them.

As only the Muslims of a limited area or part of a town popularly called locality can gather together for the five daily prayers, a day has been set apart in the week on which the Muslims of the whole town can collect in a large mosque for a special prayer.[1]

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❶. From the extraordianary significance attached to the Friday prayer in the Shari'ah as well as the general conduct of the Ummah during the time of the Prophet ﷺ, the Companions and the Taba'een and even later on, it would appear that it should be held, as far as possible, only at one place in a town or settlement. If, however, there is no such mosque in which all the worshippers can assemble, some other suitable mosques can be marked out for it according to the need. But even then care should be taken that the Fraiday prayer is offered in one mosque alone in a quarter or part of a town. The practice of holding the prayer in all mosques of a locality is against the spirit and intention of *Shari'ah*.

The most appropraite time for such a prayer would, obviously, be that of *Zuhr*, and, out of the 4 *rak'at* of *Zuhr*, only two have been described for the Friday prayer. In order to make the congregation more effective and beneficial from the educational and instructional point of view, the *Khutba*, i.e., sermon has been enjoined in the place of the two omitted rak'at, and Friday has been fixed for it because it is the greatest and most auspicious day of the week. Just as, on all days the Divine Grace and Benevolence is directed, in the greatest degree, towards the bondsmen during the last hours of the night, and one night, i.e., *Laylatul Qadr* — the Night of Power — is most blessed of all the nights of the year, in the same way among the seven days of the week, Friday is the day of special favour of Allah, and, as will be seen from the Traditions given below, it is for this reason that events of utmost importance to mankind have taken place and are going to take place, from the side of Allah, on it.

On account of these peculiarities, Friday was selected for a magnificent weekly congregational prayer and the Muslims were required strictly to participate in it. They are exhorted, or, in a sense, it is demanded of them, to take a bath, put on a good, clean dress and apply perfume, if availabe, before going for the prayers so that, apart from inner and spiritual blessings, the solemn congreagation may, also, present a neat and delightful spectacle and bear the closest possible resemblance to the sacred assembly of the angels.

Superiority of Friday

(٧٠٤/٢٣٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيْهِ خُلِقَ اٰدَمُ وَ فِيْهِ اُدْخِلَ الْجَنَّةَ وَ فِيْهِ اُخْرِجَ مِنْهَا وَلَا تَقُوْمُ السَّاعَةُ اِلَّا فِىْ يَوْمِ الْجُمُعَةِ۔ (رواه مسلم)

(704/232) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Of all the seven days on which the sun rises (i.e., of all the days of week), the best and most superior is Friday. It was on a Friday that Allah created Adam, and a Friday on which he was admitted to Heaven and a Friday on which he was taken out of Heaven sent down to world (where the human

race originated from him), and the Hour (of Doom) will, also, be on a Friday". (Muslim)

Durood Sharif is The Special Prayer Formula of Friday

(٧٠٥/٢٣٣) عَنْ اَوْسِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَفْضَلِ اَيَّامِكُمْ يَوْمُ الْجُمْعَةِ فِيْهِ خُلِقَ اٰدَمُ وَ فِيْهِ قُبِضَ وَفِيْهِ النَّفْخَةُ وَفِيْهِ الصَّعْقَةُ فَاَكْثِرُوْا عَلَيَّ مِنَ الصَّلٰوةِ فِيْهِ فَاِنَّ صَلٰوتَكُمْ مَعْرُوْضَةٌ عَلَيَّ قَالُوْا يَارَسُوْلَ اللّٰهِ وَكَيْفَ تُعْرَضُ صَلٰوتُنَا عَلَيْكَ وَقَدْ اَرِمْتَ ؟ قَالَ يَقُوْلُوْنَ بَلِيْتَ قَالَ اِنَّ اللّٰهَ حَرَّمَ عَلَى الْاَرْضِ اَجْسَادَالْاَنْبِيَاءِ .

(رواه ابو داؤد و النسائی و ابن ماجة والدارمی و اللبیهقی فی الدعوات الکبیر)

(705/233) It is related by Aws bin Aus Thaqafi ﷺ that the Messenger of Allah ﷺ said: "Friday is among the most superior days. It was on it that Adam was created, and it was on it that he died, and it will be on it that the Trumpet of Doom will be sounded, and it will be on it that the slumber of death will descend upon all created beings. You should, therefore. invoke blessings (send *Durood*) much and often on me on a Friday for *Durood* is communicated and will continue to be communicated to me." The Companions , thereupon, asked: "O Messenger of Allah! (after your death) how will our Durood be carried to You? Your body will have been reduced to dust in the grave." The Prophet ﷺ replied: "Allah has forbidden the dead bodies of the Prophets to the earth (i.e., their dead bodies remain untouched in the grave and the earth can bring about no change in them)." (Abu Dawood, Nasai, Ibn Majah, Daarami and Baihaqi)

Commentary: It shows that just as the special prayer of the month of *Ramzan* is the recital of the Qur'an and of the Haj, the slogan of *Labbaik allahumma labbaik*, the sepcial prayer of Friday is Durood. It should, therefore, be offered profusely on it.

In it, the Prophet ﷺ has also revealed that it has been so arranged by Allah that *Durood* of the *Ummah* is presented before him and it shall continue to be so even after his death. (In some other Traditions it is also stated that the angels cary *Durood* to the Prophet ﷺ). Upon it, some Companions ﷺ thought that the

coming of the angels to the Prophet ﷺ and the carrying of *Durood* to him was quite understandable and also known to them, but when after his death the Prophet ﷺ will be buried in the grave, and, according to the law of nautre, his earthly frame will be reduced to dust, how will *Durood* be communicated to him. They, therefore, enquired about it from the Prophet ﷺ who explained to them that by the command of Allah the dead bodies of the Propehts عليهم السلام remain intact in the graves and the earth does not carry out its natural action upon them, i.e., as in the world corpses can be preserved from decay by impregnating them with certain chemicals or some other means, so has the Almighty made the dead bodies of His Messengers safe in the graves and an unusual existence is conferred on them which is quite in keeping with laws of the world that lies on the other side of death. The process of the communication and presentation of *Durood* will, thus, go on without an interruption after death as well.

Hour of Exceptional Propitiousness On a Friday

(٧٠٦/٢٣٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ فِى الْجُمُعَةِ لَسَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْئَالُ اللّٰهَ فِيْهَا خَيْرًا اِلَّا اَعْطَاهُ اِيَّاهُ .

(رواه البخارى و مسلم)

(706/234) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "There comes a time on a Friday when if a Muslim bondsman is fortunate enough to supplicate to God for something worth having, God grants it (to him)."

(Bukhari and Muslim)

Commentary: It shows that in the way a special night of mercy and acceptance (*Laylatu Qadr*) has been set apart in a whole year in which it is most opportune to supplicate to Allah and offer sincere repentance and there is a distinct possibility of its acceptance, there is, also, in the week, a time exceptional propitiousness on Friday in which if anyone beseeches Allah for a good and lawful thing, there is the confident exceptation of its being granted to him. Abu Hurayrah has stated, on the authority of Abdullah bin Salaam and K'ab Ahbaar, that the occurance of the "hour of acceptance" on a Friday has, also, been mentioned in

Torah and both of these Companions were among the foremost scholars of Torah and other ancient scriptures.

Commentators have alluded to various sources in their attempts to determine precisely the Friday's "hour of acceptance." Two portions of time, however, have been indicated in the Traditions as well:

(i) From the time the Imam ascends the pulpit for delivering the sermon till the end of the prayer. In other words, the time of the sermon and of the prayer is most propitious for supplication to the Lord.

(ii) From the time of the conclusion of the *'Asr* prayer till the setting of the sun.

Commenting on the two specifications, Shah Walliullah رحمة الله عليه remarks: "The aim of both of these observations is not to demarcate the hour precisely but only to show that since the time of the sermon and the prayer is, particularly, the time of God-remembrance and supplication, it can be hoped that the 'hour of acceptance' lies in it, and, similarly, as the time for the descent of Fate or the end or termination of the day, it can be hoped that the 'hour of acceptance' was contained in it."[1]

Some authorities have, further, suggested that the special moment of time on a Friday has been kept vague for the same reason for which *Laylatu Qadr* has been left undefined. As some indirect suggestions have been given in the Traditions about *Laylatu Qadr* that it lies in the odd nights of the last ten days of the month of *Ramadan,* particularly on the night of the 27th of that month, so also, have some hints been given in the Traditions to the effect that the 'hour of acceptance' on a Friday occurs at the time of the sermon and the prayer and during the period intervening between *Asr* and *Maghrib* so that the bondsmen may, at least, devote themselves, with earnest care and solicitude, to God-remembrance and supplication during those hours.

We have seen about some of our elders that they do not like to meet or talk to anyone during that part of a Friday and keep themselves occupied with meditation, prayer and supplication.

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❶. Hujjat

Special Significance of Friday Prayer

(٧٠٧/٢٣٥) عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْجُمُعَةُ حَقٌّ وَاجِبٌ عَلٰى كُلِّ مُسْلِمٍ فِيْ جَمَاعَةٍ اِلَّا عَلٰى اَرْبَعَةٍ عَبْدٍ مَمْلُوْكٍ اَوِامْرَاَةٍ اَوْ صَبِيٍّ اَوْمَرِيْضٍ . (رواه ابوداؤد)

(707/235) It is related by Tariq bin Shahab that the Messenger of Allah ﷺ said: "To offer the Friday prayers in congregation is obligatory for a Muslim. Four kinds of men are exemted from it: (i) the slave who is legeally owned by someone: (ii) the women; (iii) the boy who has not attained majority and (iv) the sick." (Abu Dawood)

(٧٠٨/٢٣٦) عَنِ ابْنِ عُمَرَ وَ اَبِيْ هُرَيْرَةَ اَنَّهُمَا قَالَ سَمِعْنَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَعْوَادِ مِنْبَرِه لِيَنْتَهِيَنَّ اَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ اَوْ لَيَخْتِمَنَّ اللّٰهُ عَلٰى قُلُوْبِهِمْ ثُمَّ لَيَكُوْنُنَّ مِنَ الْغٰفِلِيْنَ . (رواه مسلم)

(708/236) Abdullah bin Umar ﷺ and Abu Hurayrah ﷺ, both of them, related to us that they heard it from the Prophet ﷺ; he was saying it from the pulpit that those who omit the Friday prayer should either desist from it or it will so happen that God will set a seal on their hearts in punishment of the sin, and they will, then, be among the heedless (and will not get an opportunity to reform theselves). (Muslim)

(٧٠٩/٢٣٧) عَنْ اَبِي الْجَعْدِ الضَّمْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ ثَلٰثَ جُمَعٍ تَهَاوُنًا بِهَا طَبَعَ اللّٰهُ عَلٰى قَلْبِهٖ. (رواه ابوداؤد و الترمذی و النسائی و ابن ماجه و الدارمی و رواه مالک عن صفوان بن سليم و احمد عن ابی قتاده)

(709/237) It is related by Abu Al-Ja'd Ad Damri that the Prophet ﷺ said: "Whoever will omit three Fridays (i.e., the congreaggational Fridays prayers three times) without a valid reason become of eariness, Allah shall set a seal on his heart (and, then, he will be deprived of the good fortune to reform himself)." (Abu Dawood, Tirmizi, Nasai and Ibn Majah)

(٧١٠/٢٣٨) عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ ضَرُوْرَةٍ كُتِبَ مُنَافِقًا فِيْ كِتَابٍ لَا يُمْحٰى وَلَا يُبَدَّلُ وَفِيْ بَعْضِ

الرِّوَايَاتِ ثَلٰثًا. (رواه الشافعی)

(710/238) Sayyidina Ibn Abbas ﷺ has said that the Prophet ﷺ said, "If anyone neglects the Friday prayers without valid reason then he is recorded as a hypocrite in the Record Book which is never amended or changed." In some versions it is stated that if he neglects three Fridays.

Commentary: The significance attached to Friday in the ahadith and the warning on neglecting it is very clear and needs on explanation.

May Allah keep us away from all sorts of disobedience because of which one deprives oneself of His mercy and has a seal affixed to his heart. O Allah preserve us!

Proprities

(۷۱۱/۲۳۹) عَنْ سَلْمَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ وَيَدَّهِنُ مِنْ دُهْنِهِ اَوْ يَمُسُّ مِنْ طِيْبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَايُفَرِّقُ بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّى مَاكُتِبَ لَهُ ثُمَّ يُنْصِتُ اِذَا تَكَلَّمَ الْاِمَامُ اِلَّا غُفِرَلَهُ مَابَيْنَه وَبَيْنَ الْجُمُعَةِ الْاُخْرٰى. (رواه البخاری)

(711/239) It is related by Salman Farsi ﷺ that the Messenger of Allah ﷺ said: "Whoever takes a bath on a Friday and pays attention to cleanliness. as far as possible, and applies whatever oil and perfume there is in his house, and, then, goes out for the prayer, and. on reaching the mosque, takes care not to sit between two persons which may, already, be sitting next to each other, and, then, offers the prayers, i.e., *Sunnah* and *Nafl* that may be decreed for him, and then, listens attentively when the Imam delivers the sermon, all his sins between that Friday and the next will be forgiven by Allah." (Bukhari)

(۷۱۲/۲٤۰) عَنْ اَبِىْ سَعِيْدٍ وَ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَلَبِسَ مِنْ اَحْسَنِ ثِيَابِهٖ وَمَسَّ مِنْ طِيْبٍ اِنْ كَانَ عِنْدَهٗ ثُمَّ اَتَى الْجُمُعَةَ فَلَمْ يَتَخَطَّ اَعْنَاقَ النَّاسِ ثُمَّ صَلّٰى مَاكَتَبَ اللّٰهُ لَهٗ ثُمَّ اَنْصَتَ اِذَا خَرَجَ اِمَامُه حَتّٰى يَفْرَغَ مِنْ صَلٰوتِهٖ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ

الْجُمُعَةِ الَّتِیْ قَبْلَهَا۔ (رواه ابوداؤد)

(712/240) Abu Sa'eed and Abu Hurayrah رضی الله عنهما reported the Messenger of Allah ﷺ as saying, "If anyone bathes on a Friday, puts on his best clothes, applies a touch of perfume if he has any. then goes to the congregational prayer and takes care not to step over people then prays what Allah has prescribed for him. then keeps silent from the time the Imam comes to deliver the *Khutba* till he finishes the prayer, it will atone for his sins during the previous week." (Abu Dawood)

Commentary: We have already discussed the importance attached by *Shari'ah* to bath on Friday in the chapter on *Ghusl.* These two ahadith also mention some other procedures on Friday: attention to cleanliness, best clothes, perfume, care not o disturb other worshippers in the mosque like squeezing two people already seated, jumping over other people already seated, to offer *sunnah* or optional prayer, listen to the sermon attentively. The hadith tell us that when the Friday prayer is observed carefully then it atones for the sins of the week and becomes a tool of forgiveness for the worshipper. It is common sense that if anyone is attentive to these things then he gets a spiritual awakening and finds the results in his life and invites the mercy and forgiveness of Allah.

(٧١٣/٢٤١) عَنْ عُبَيْدِ بْنِ السَّبَاقِ مُرْسَلًا قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِیْ جُمُعَةٍ مِنَ الْجُمَعِ يَا مَعْشَرَالْمُسْلِمِيْنَ اِنَّ هٰذَا يَوْمٌ جَعَلَهُ اللّٰهُ عِيْدًا فَاغْتَسِلُوْا وَمَنْ كَانَ عِنْدَهٗ طِيْبٌ فَلَايَضُرُّهٗ اَنْ يَمَسَّ مِنْهُ وَعَلَيْكُمْ بِالسِّوَاكِ ۔ (رواه مالک ورواه ابن ماجه وهو عن ابن عباس متصلا)

(713/241) It is related by way of *Mursal*[1], by Ubayd bin As-Sabbaq Taba'ee that the Prophet ﷺ, while delivering the sermon on a Friday said: "O Muslims! Allah has made this day of Friday an *Eid*; so take a bath on it, and whoever has perfume, there is no harm if he applies, it and use the *Miswak,* positively, on that day." (Ibn Majah)

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❶. Sometimes a *Tab'ee* relates a Tradition but does not mention the name of the Companion through whom it had reached him. Such a Tradition is called Mursal.

Clipping The Moustaches And Paring Off The Nails

(٧١٤/٢٤٢) عَنْ اَبِیْ هُرَيْرَةَ اَنَّ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْلِمُ اَظْفَارَهٗ وَيَقُصُّ شَارِبَهٗ يَوْمَ الْجُمْعَةِ قَبْلَ اَنْ يَخْرُجَ اِلَى الصَّلٰوةِ .

(رواه البزار والطبرانی فی الاوسط)

(714/242) Abu Hurayrah ﷺ narrated that the Prophet ﷺ used to pare off his nails and clip moustaches before going out for the Friday prayer.[1]"

Wearing Good Clothes

(٧١٥/٢٤٣) عَنْ عَبْدِاللّٰهِ بْنِ السَّلَامَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا عَلٰی اَحَدِكُمْ اِنْ وَجَدَانْ يَّتَّخِذَ ثَوْبَيْنِ لِيَوْمِ الْجُمْعَةِ سِوٰی ثَوْبِی مَهْنَتِهٖ.

(رواه ابن ماجة و رواه مالک عن یحیی بن سعید)

(715/243) It is related by Abdulah bin Salaam ﷺ that the Messenger of Allah ﷺ said: "There is no harm for anyone of you who can afford it to keep a special dress for a Friday in addition to theclothes he wears everday during working hours."
(Ibn Majah)

Commentary: It could be imagined that to have a special dress, apart from everyday clothes, was opposed to the spirit of asceticism. The above Tradition is intended to remove the misunderstanding. It shows that since to wear a decent dress, according to one's means, for a religious congegation like that of a Friday, which is the weekly *Eid* of the Muslims, is pleasing to Allah, there is no harm in having a separate set of clothes for it. It has been mentioned by Tabarani in *Mu'ojim Sagheer* and *Ausat*, on the authority of Sayyidah Ayshah رضی الله عنها "The Messenger of Allah ﷺ had a special dress which he used to wear on a Friday, and when he returned home after prayers, I folded it and kept it away and it was taken out again only on the next Friday." The evidence of the reliability of this report, however, does not come up to the standard laid down by the authorities.

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❶. It should be noted that doubt has been expressed about the veracity of this report but from the manner in which the Prophet has stressed the need of cleanliness on a Friday in Salman Farsi's narrative we have just quoted from *Sahih Bukhari* it would seem that it includes these things as well.

Going Early For Prayers

(٧١٦/٢٤٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلَائِكَةُ عَلٰى بَابِ الْمَسْجِدِ يَكْتُبُوْنَ الْاَوَّلَ فَالْاَوَّلَ وَمَثَلُ الْمُهَجِّرِ كَمَثَلِ الَّذِىْ يُهْدِىْ بَدَنَةً ثُمَّ كَالَّذِىْ يُهْدِىْ بَقَرَةً ثُمَّ كَبْشًا ثُمَّ دَجَاجَةً ثُمَّ بَيْضَةً فَاِذَاخَرَجَ الْاِمَامُ طَوَوْاصُحُفَهُمْ وَيَسْتَمِعُوْنَ الذِّكْرَ

(رواه البخارى و مسلم)

(716/244) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When a Friday comes, angels stand at the door of the mosque and note down, in order of arrival, the names of those who come early. The parable of he who comes at the beginnig of the speicfied time, at noon, is that of a man who offers the sacrifice of a camel to Allah, and of he who is the second to come, of a man who offers the sacrifice of a cow, and of he who is the third to come, of a man who offers the sacrifice a chicken, and of he who is the fifth to come, of a man who offers the sacrifice of an egg. After it, as the Imam proceeds towards the pulpit for delivering the sermon, the angels roll up their papers and join (the congregation) for listening to the sermon." (Bukhari and Muslim)

Commentary: The real aim of it is to induce men to go early for the Friday congreagation and the Prophet ﷺ has sought to explain the difference in the grades and recompense of those who come at different times by using the examples.

Practice of The Prophet ﷺ

(٧١٧/٢٤٥) عَنْ اَنَسٍ قَالَ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اشْتَدَّ الْبَرْدُ يُبَكِّرُ بِالصَّلٰوةِ وَاِذَا اشْتَدَّ الْحَرُّ اَبْرَدَ بِالصَّلٰوةِ يَعْنِىْ اَلْجُمُعَةَ. (رواه البخارى)

(717/245) Anas ﷺ relates that the general practice of the Prophet ﷺ was that he offered the Friday prayers earlier when it was very cold, and, if it was very hot, he delayed the prayers. (Bukhari)

(٧١٨/٢٤٦) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَتْ لِلنَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا يَقْرَءُ الْقُرْاٰنَ وَيُذَكِّرُالنَّاسَ فَكَانَتْ صَلٰوتُهُ قَصْدًا

وَخُطْبَتُهُ قَصْدًا (رواه مسلم)

(718/246) Jabir bin Samura ﷺ narrates that the Messenger of Allah ﷺ used to deliver two semons, and, between them, he used to sit down (for a while). In these sermons he recited the verses of the Qur'an and gave good counsel to the people. Like his prayer, his sermons, too, were moderate. (Muslim)

Commentary: It shows that both the prayers and the sermons of the Prophet ﷺ were niether too long nor too brief, but of a reasonable length. As for the recital of the Qur'an during the sermons, we have already seen the verses he normally recited in the Friday service.

(٧١٩/٢٤٧) عَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ حَتّٰى كَاَنَّهُ مُنْذِرُ جَيْشٍ يَقُوْلُ صَبَّحَكُمْ وَمَسَّاكُمْ وَيَقُوْلُ بُعِثْتُ اَنَا وَالسَّاعَةُ كَهَاتَيْنِ وَيَقْرِنُ بَيْنَ اِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطٰى. (رواه مسلم)

(719/247) Jabir ﷺ related to us that when the Prophet ﷺ delivered a sermon, his eyes became red and voice got raised and a state of intense anger and excitement was produced so much so that his condition became that of a person who had (just) returned after seeing the enemy's forces with his own eyes and was urging his community to get ready to defend itself by telling it that the enemy was near and the attack was imminent. The Prophet ﷺ, also, used to say "My raising up and the coming of the Last Day are (close to one another) like these two fingers." and, in order to illustrate the point, he would join together his index and middle fingers. (Muslim)

Commentary: What it shows that the sermons of the Prophet ﷺ were forceful and stirring and his outward condition used to reflect his thoughts and feelings. He dwelt, particularly upon the nearness of the Day of Resurrection and its dreadful happenings and tried to bring home the point by joining together the index and middle fingers and saying that his raising up and the Day of Final Judgement were as close to one another as the two fingers, and no other Prophet ﷺ was going to be sent down in the intervening period. The Hour was going to be during his era of mission. So, let

no one be caught unprepared.

Sunnat Before And After Friday Service

(٧٢٠/٢٤٨) عَنْ اِبْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْكَعُ قَبْلَ الْجُمُعَةِ اَرْبَعًا وَبَعْدَهَا اَرْبَعًا . (رواه الطبرانی فی الكبير)

(720/248) It is related by Abdllah bin Abbas ﷺ that the Prophet ﷺ used to offer 4 *rak'at* before the Friday service and 4 after it.[1] (Tabarani)

(٧٢١/٢٤٩) عَنْ جَابِرِ بْنِ عَبْدِاللّٰهِ قَالَ جَاءَ سُلَيْكٌ الْغَطْفَانِيُّ يَوْمَ الْجُمُعَةِ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ عَلَى الْمِنْبَرِ فَقَعَدَ سُلَيْكٌ قَبْلَ اَنْ يُّصَلِّيَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَرَكَعْتَ رَكْعَتَيْنِ قَالَ لَا قَالَ قُمْ فَارْكَعْهُمَا. (رواه مسلم)

(721/249) It is related on the authority of Jabir bin Abdullah ﷺ that (once), on a Friday, Sulayk Ghatofani came to the mosque at a time when the Prophet ﷺ had sat on the pulpit (i.e., he had occupied the pulpit for delivering the sermon but had not yet begun). So, Sulaik came in and 'sat down in the same state before offering prayer (i.e., he did not offer prayer on entering the mosque but sat down n seeing that the Prophet ﷺ had gone to the pulpit for delivering the sermon). The Prophet ﷺ, thereupon, asked him: "Have you offered the two rak'at?" Sulaik replied that he had not. The Prophet ﷺ, then, said: "Get up and say the two rak'at first." (Muslim)

Commentary: On the basis of this Tradition, Imam Shafee, Imam Ahmad and some other legists have held that two rak'at of *Tahayyatul Masjid* are obligatory on that day for anyone who comes to the mosque for the Friday prayer and he should offer them even if the Imam has begun the sermon. But Imam Abu Hanifa, Imam Maalik and Sufiyan Suri and many other legists do

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❶. The above narrative of Abdullah bin Abbas has been quoted in *Jama-ul-Fawayid* from Tabarani, and, with it, it has, also, been indicated that the claim of its narrators is weak and below the standard. But in *A'izaabul Mawarid* it appears in another form and on the authority of Sayyidina Ali رضی الله عنه and its chain of narrators is free from any doubt. On the other hand, Iraqi has held the evidence of its authenticity to be of the highest order.

not permit prayer to be said at the time of the sermon on the strength of the Traditions in which it is urged that the worshippers should keep quiet during it and listen attentively and is consistent in behaviour of a number of Companions ﷺ and *Taba'een.* They offer various interpretations of the above incident concerning Sulaik Ghatfani. The arguments of both the sides being equally weighty, prudence demands that on Firdays one should take care to reach the mosque early enough to offer, at least, the two rak'at before the commencement of the sermon.

(٧٢٢/٢٥٠) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى اَحَدُكُمُ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا اَرْبَعًا . (رواه مسلم)

(722/250) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When anyone of you offers the Friday prayers, he should offer another 4 *ruk'at* after it." (Muslim)

(٧٢٣/٢٥١) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ كَانَ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّیْ بَعْدَ الْجُمُعَةِ حَتّٰى يَنْصَرِفَ فَيُصَلِّیْ رَكْعَتَيْنِ فِیْ بَيْتِهٖ (رواه البخاري و مسلم)

(723/25) Abdullah bin Umar ﷺ relates that the Prophet ﷺ did not offer any prayer after the Friday service till he returned home from the mosque, and, (then), he offered two *rak'at* at home. (Bukhari and Muslim)

Commentary: In the Tradition regarding the *Sunnat* after the Friday prayer two as well as four and even six *rak'at* are mentioned.

It is related by Imam Tirmizi about Abdullah bin Umar ﷺ himself that he used to offer two, and, then, four *rak'at* after Friday prayer (making 6 in all).

The views of the legist-doctors, too, are divergent on it. Some of them prefer 2 while others 4 and even 6 *rak'at*.

EIDUL FITR AND *EIDUL AZHA*

Every community observes some festivals. On such occasions, people, according to their circumstances, put on good clothes, eat nice dishes and express their joy in various other ways. The festivals fulfil a fundamental human need, and, hence, a few days are set aside for rejoicing and entertainment in evey nation and country.

In Islam, also, two such days have been fixed, those of *Eidul Fitr* and *Eidul Adha*. These, alone, are the real religious and communal festivals of Muslims. Whatever festivals they celebrate, aside of them, have no religious basis. From the Islamic point of view, most of them are pure nonsense.

As everyone knows, *Eidul Firt* is celebrated on the 1st of Shawwal, after the month of *Ramadan,* and *Eidul Adha* on the 10th of *Zul Hajjah*. Religiously and spiritually, *Ramadan* is the most blessed month of the year. It was, in it, that the Qur'an was revealed, fasting for the whole of the month was prescirbed, an additional congregational prayer was enjoined for its nights, and an increase in every kind of good-doing was earnestly demanded. In short, the whole *Ramdhan* was declared to be a month of rigrous self-disciplene, of the sacrifice of carnal desires, and of profusion in worship and other acts of fealty and obedience to Allah. Evidently, the day that falls on the close of the month is most deserving, from the viewpoint of religious and spiritual excellence to be made a special day of celebration for the whole of *Ummah*. This very day has, as such, been named *Eidul fitr*.

In the same way, the 10th of *Zul Hajjah* is the historic day on which the founder and progenitor of *Ummat-i-Muslima*[1], Sayyidina Ibrahim ﷺ, had given a glorious proof of submission and self-abnegation by placing the knife on the thorat of his son, Ismail

❶. Signifying the Community of the Faithful.

عليه السلام, and offering him as a sacrifice to Allah on receiving the inspiration, according to his lights, from the Lord. Allah declared Ibrahim عليه السلام successful in the supreme test of love and sacrifice, and keeping Ismail عليه السلام safe and unharmed, accepted the offering of an animal in his place. He had placed the crown of the religious and spiritual leadership of the entire mankind on Sayyidina Ibrahim's عليه السلام head and proclaimed the simulation of this act of his to be the "ritual of love" till the end of time. Thus, if a special day was to be appointed for celebration for the Muslim community, which was the rightful successor to the community of Ibrahim عليه السلام and representative of the way of the Friend of Allah, to honour the memory of the wonderful episode, it could only be the 10the *Zul Hajjah*. This day was, thus, fixed as the second Eid. The annual congregation of the *Hajj* of the whole of the Muslim World with its rituals like he sacrifice of animals in the barren land (*Wadi-i-Ghair zi zar'a*[1]) in which the heroic event of Ibrahim's عليه السلام sacrfice had taken place marks the true and foremost commemoration of it while the ceremonies of *Eidul Adha* like prayer and *Qurbani*[2] that are observed in all the places where the Muslims live constitute its re-enactment and comemoration in the second grade Anyhow, both the 1st of *Shawwal* and the 10th of *Zul Hajjah* have been appointed as the *Eids* or festivals of the Muslims owing to these reasons.

Origin

(٧٢٤/٢٥٢) عَنْ اَنَسٍ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُوْنَ فِيْهِمَا فَقَالَ مَاهٰذَانِ الْيَوْمَانِ؟ قَالُوْا كُنَّا نَلْعَبُ فِيْهِمَا فِي الْجَاهِلِيَّةِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اَبْدَ لَكُمُ اللّٰهُ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْاَضْحٰى وَيَوْمَ الْفِطْرِ . (رواه ابوداؤد)

(724/252) It is related by Anas رضي الله عنه that when the Prophet ﷺ arrived in Madinah, two special days were observed there for feasting and celebration. On enquiry about these festivals, he was told that the people of Madinah had been celebrating them as occasions of social entertainment since the days of Ignorance. The Prophet ﷺ, thereupon, remarked, "God has provided you

❶. Literaly meaning a valley which is devoid of vegetation.
❷. Ritualistic sacrifice of animals.

with better festivals in their place, *Eidul Fitr* and *Eidul Adha*."
(Abu Dawood)

Commentary: Festivals are typically representative of the beliefs, ideals and traditions of the people who celebrate them and reflect their collective character and temperament in an unmistakable manner. The two festivals the people of Madinah observed before the advent of Islam and during the period of Ignorance would, naturally, have been based upon and illustrative of their paganish creeds and customs. The Prophet, or as the above Tradition candidly denotes, the Almighty, put an end to these ancient festivals, and, in their place, appointed the two special days of *Eidul Fitr* and *Eidul Adha* for celebration which are richly indicative of the Monotheistic temperament and way of life of the Muslims and in keeping with their beliefs and practices.

Praye And Sermon of The Two Eids

(٧٢٥/٢٥٣) عَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ قَالَ كَانَ النَّبِیُّ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ یَخْرُجُ یَوْمَ الْفِطْرِ وَالْاَضْحٰى اِلَى الْمُصَلّٰى فَاَوَّلُ شَیْئٍ یَبْدَءُ بِهِ الصَّلٰوةُ ثُمَّ یَنْصَرِفُ مُقَابِلَ النَّاسُ وَالنَّاسِ جُلُوْسٌ عَلٰى صُفُوْفِهِمْ فَیَعِظُهُمْ وَیُوْصِیْهِمْ وَیَاْمُرُهُمْ وَاِنْ كَانَ یُرِیْدُ اَنْ یَّقْطَعَ بَعْثًا قَطَعَهٗ اَوْیَا مُرَبِشَیْيٍ اَمَرَ بِهٖ ثُمَّ یَنْصَرِفُ .

(رواه البخاری و مسلم)

(725/253) Abu Sa'eed Khudri ﷺ narrated that the Prophet ﷺ used to go to the *Eid-gah*[1] on the days of *Eidul Fitr* and *Eidul Adha*. First of all, he led the service, and, after that, stood up facing the people for the sermon while the people kept sitting in their rows. Then he preached to them, advised them and gave orders to them, and if he wished to send out an army or an expedition somewhere, he did so (after the prayers and the sermon), and if he wanted to give an order concerning a particular affair, he, also, did that, and, then he departed.
(Bukhari and Muslim)

Commentary: It shows that the Prophet ﷺ used to offer the *Eid* prayers in an open ground he had selected for Eid prayers outside the populated area of Madinah. At that time, no boundary wall had

1. Meaning an open ground where the Muslims assemble for prayers of Eid day (or mosque).

been built around it. It was just a piece of vacant land lying about a thousand feet away from the Prophet's Mosque. Once the Prophet ﷺ is, also reported to have offered the prayer in the Mosque when it was raining.

We, further, learn that bands of cursaders were, also, organised in the *Eid-gah*, on the *Eid* day, after the sermon and the prayer, and sent out from there for the glory of the World of Allah.

Without *Azan* And *Iqamat*

(٧٢٦/٢٥٤) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ صَلَّيْتُ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْعِيْدَيْنِ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ بِغَيْرِ اَذَانٍ وَلَا اِقَامَةٍ. (رواه مسلم)

(726/254) Jabir bin Samura related that "he offered the prayers of the two *Eids*, not once or twice but several times, with Propeht ﷺ, (and) always without *Azan* and *Iqamat*. (Muslim)

(٧٢٧/٢٥٥) عَنْ جَابِرِ ابْنِ عَبْدِاللّٰهِ قَالَ شَهِدتُّ الصَّلٰوةَ مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ يَوْمِ عِيْدٍ فَبَدَءَ بِالصَّلٰوةِ قَبْلَ الْخُطْبَةِ بِغَيْرِ اَذَانٍ وَّلَااِقَامَةٍ فَلَمَّا قَضَى الصَّلٰوةَ قَامَ مُتَّكِئًا عَلٰى بِلَالٍ فَحَمِدَاللّٰهَ وَاَثْنٰى عَلَيْهِ وَوَعَظَ النَّاسَ وَذَكَّرَهُمْ وَحَثَّهُمْ عَلٰى طَاعَتِهٖ وَمَضٰى اِلَى النِّسَاءِ وَمَعَهٗ بِلَالٌ فَاَمَرَ هُنَّ بِتَقْوَى اللّٰهِ وَوَعَظَهُنَّ وَذَكَرَ هُنَّ. (رواه النسائی)

(727/255) Jabir bin Abdullah رضي الله عنه related that on the day of *Eid* he went to the *Eid-gah* with the Prophet ﷺ for the prayer; he observed prayers before (delivering) the sermon and without *Azan* and *Iqamat*. After gthat, he got up for the sermon, with the support of Bilal رضي الله عنه. At first, he hymned praises of Allah and gave good counsel to the people and exhorted them to be faithful to Allah. Then, he went towards the assembly of women and Bilal, too, was with him. On reaching there, the Prophet ﷺ urged them to lead a life of piety and God-fearing and gave them good advice. (Nasai)

Commentary: It tells that the Prophet ﷺ addressed the women separately after he had delivered the *Eid* sermon to men. In another Tradition, quoted in *Sahih Muslim*, on the authority of Abdullah bin Abbas رضي الله عنه, it is mentioned that the Prophet ﷺ did so because

the ladies had not been able to hear the sermon.

Note: During the days of the Prophet, women, generally, were urged to take part in the Eid prayers. The Prophet ﷺ, in fact had commanded them to do so. But, later on, as corruption spread in the Muslim society, the legists felt that women should no longer go to *Eid-gah*, for the *Eid* prayers' in the same way as they did not like them to go to the mosques for the Friday and the five daily prayers.

No *Nafl Rak'at* Before or After, *Eid* Prayers.

(٧٢٨/٢٥٦) عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلَّى يَوْمَ الْفِطْرِ رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهُمَا وَلَا بَعْدَهُمَا . (رواه البخاری ومسلم)

(728/256) It is related on the authority of Ibn Abbas ﷺ that the Prophet ﷺ offered two Rakats on the day of *Eidul Fitr* and he did no offer any *Nafl* before or after it. (Bukhari and Muslim)

Time

(٧٢٩/٢٥٧) عَنْ يَزِيْدَ بْنِ خُمَيْرِ الرَّحْبِيِّ قَالَ خَرَجَ عَبْدُاللّٰهِ بْنِ بُسْرٍ صَاحِبُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَعَ النَّاسِ فِيْ يَوْمِ عِيْدِ فِطْرٍ اَوْ اَضْحٰى فَاَنْكَرَ اِبْطَاءَ الْاِمَامِ فَقَالَ اِنَّا كُنَّا قَدْفَرَغْنَا سَاعَتَنَا هٰذِهٖ وَذَالِكَ حِيْنَ التَّسْبِيْحِ . (رواه ابوداؤد)

(729/257) Yazid bin Khumair Ar-Rahbi, a *Taba'ee*, said that the Prophet's Companion, Abdullah bin Busr ﷺ (once) came to *Eid-gah*, with (other) people, to offer the Eid prayers on the day of *Eidul Fitr* or *Eidul Adha*. (When the Imam did no turn up at the excepted time), he declared the delay of the Imam to be annoying (i.e., condemned it, and said) that "We used to get done with the prayer by this time." (The narrator adds that) it was the time of *Nafl* prayers. (*Nafl* prayers, here, probably, mean the nafl *rak'at* of Chasht).

Commentary: Abdullah bin Busr ﷺ had migrated to Syria where he died at Hams in 88 A.H. The incident narrated above, perhaps, took place there.

The most explicit Tradition concerning the time at which the Prophet ﷺ offered the prayer of *Eidul Fitr* and *Eidul Adha* is the one reproduced by Hafiz bin Hajr in *Talkhees-ul-Hubayr* from

Ahmad bin Hasan-al-Banna's Kitabul-Adahi and on the authority the Prophet's ﷺ Companion, Jundub ؓ. It reads:

"The Prophet used to offer the prayer of *Eidul Fitr* at such a time that the sun had moved upwards by two lances and the prayer of *Eidul Adha* at such a time that the sun had moved upwards by one lance."

"كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيْ بِنَا يَوْمَ الْفِطْرِ وَالشَّمْسُ عَلٰى قِيْدِ رُمْحَيْنِ وَالْاَضْحٰى عَلٰى قِيْدِرُمْحٍ".

The *Eid* prayers, these days, are, generally, held very late which is contrary to the confirmed practice of the sacred Prophet ﷺ.

(٧٣٠/٢٥٨) عَنْ اَبِيْ عُمَيْرِ بْنِ اَنَسٍ عَنْ عُمُوْمَةٍ لَهٗ مِنْ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّ رَكْبًا جَاؤُا اِلَى النَّبِيِّ ، صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَشْهَدُوْنَ اَنَّهُمْ رَاَوُا الْهِلَالَ بِالْاَمْسِ فَاَمَرَهُمْ اَنْ يُفْطِرُوْا وَاِذَا اَصْبَحُوْا اَنْ يَغْدُوْا اِلٰى مُصَلَّاهُمْ. (رواه ابو داؤد والنسائى)

(730/258) Abu Umayr bin Anas related to us on the authority of severals of his uncles who were the Companions ؓ of the Prophet ﷺ that once a company of travellers came (from somewhere) to the Prophet ﷺ and testified to having sighted the moon on the previous day (while travelling). The Prophet ﷺ, thereupon, ordered the people to break the fast and come to the *Eid-gah* to offer the *Eid* pryaers the next morning.

(Abu Dawood and Nasai)

Commentary: It shows that as once, during the days of the Prophet ﷺ, the moon was not sighted on the 29th of *Ramdan,* and everyone kept fast on the next day, according to the rule, but at some time of the day a caravan arrived in Madinah from some place whose members testified that they had seen the moon last evening. Accepting their evidence, the Prophet ﷺ ordered people to break the fast, but about *Eid* prayer he said that it would be held the next day.

Apparently, the caravan had reached Madinah late in the day when the time for the *Eid* prayer had passed. The legal position, also, is that if the news of sighting the moon is recieved when *Eid* prayers cannot be held at the right time, it should be offered the

next morning.

Recital of the Qur'an

(٧٣١/٢٥٩) عَنْ عُبَيْدِاللّٰهِ اَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ اَبَاوَاقِدِ اللَّيْثِيَّ مَاكَانَ يَقْرَءُ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْاَضْحٰى وَالْفِطْرِ فَقَالَ يَقْرَأُ فِيْهِمَابِقٓ وَالْقُرْاٰنِ الْمَجِيْدِ وَاقْتَرَبَتِ السَّاعَةُ . (رواه مسلم)

(731/259) Ubaidullah bin Abdullah bin Utbah bin Masud, a Taba'ee related that (once) Umar bin al-khattab ﷺ enquired from Abu Waqid al-Laythi which surah of the Qur'an the Prophet ﷺ recited in the prayer of *Eidul Fitr* and *Eidul Adha*. Abu Waqid Al-Laythi replied: "*Qaaf wal Quran-ul-Majeed* and *Iqtarabutis Sa'atah*." (Muslim)

Commentary: I does not stand reason that sayyidina Umar ﷺ had forgotten what surah the Prophet ﷺ used to recite on two Eids. and, therefore, he enquired from Abu Waqid Al-Laith. What is more plausible is that he wanted to test the knowledge of Abu Waqid Al-Laithi or had put the question for further satisfaction.

(٧٣٢/٢٦٠) عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقْرَءُ فِي الْعِيْدَيْنِ وَ فِي الْجُمُعَةِ "بِسَبِّحِ اسْمَ رَبِّكَ الْاَعْلٰى " و "هَلْ اَتَاكَ حَدِيْثُ الْغَاشِيَةِ" قَالَ وَاِذَا اجْتَمَعَ الْعِيْدُ وَالْجُمُعَةُ فِيْ يَوْمٍ وَاحِدٍ قَرَأَبِهِمَا فِي الصَّلٰوتَيْنِ. (رواه مسلم)

(732/260) It is related by Numan bin Basheer ﷺ that in the prayers of the two Eids and Friday the Prophet ﷺ used to recite *Sabbih-isma rabbikal a'ala* and *Hal ataaka hadeethul Ghashiya*, and when, by chance a Friday and Eid coincided even then he recited the two surah in both the prayers. (Muslim)

Commentary: There is no contradiction between the statements of Abu Waqid Al-Laithi and Numan bin Bahseer. Sometimes the sacred Prophet ﷺ recited the surah *Qaaf* and *Al-Qamar* on the two *Eids*, and, sometimes, the *surah Al-A'la* and *Al-Ghashiya*.

Eid Prayer in The Mosque Due to Rain

(٧٣٣/٢٦١) عَنْ اَبِىْ هُرَيْرَةَ اَنَّهُ اَصَابَهُمْ مَطَرٌ فِىْ يَوْمِ عِيْدٍ فَصَلّٰى بِهِمِ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةَ الْعِيْدِ فِى الْمَسْجِدِ . (رواه ابو داؤد وابن ماجة)

(733/261) It is related by Abu Hurayrah ﷺ that once it rained on the *Eid* day upon which the Prophet ﷺ led the Eid prayer in Masjid-i-Nabawi (the Mosque of the Prophet).

(Abu Dawood and Ibn Majah)

Commentary: The Eids being the festivals and religious celebrations of the Muslims, it is in the fitness of the things that the *Eid* congreagational prayer is held in an open ground and such also, was, the practice of the sacred Prophet ﷺ. Hence, it is the *Sunnah* in normal circumstances, but as the above Tradition shows, the *Eid* prayer can be held in the mosque as well if it is raining or there is any other cogent reason.

Eating Before or After The Service?

(٧٣٤/٢٦٢) عَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَخْرُجُ يَوْمَ الْفِطْرِ حَتّٰى يَطْعَمَ وَلَا يَطْعَمُ يَوْمَ الْاَضْحٰى حَتّٰى يُصَلِّىْ .

(رواه الترمذى و ابن ماجه والدارمى)

(734/262) Buraydah ﷺ narrated that the Prophet ﷺ used to eat somehing before proceeding for prayer on the day of *Eidul Fitr* but on the day of *Eidul Adha* he refrained from eating anything until he had offered the prayers. (Tirmizi, Ibn Majah and Daarami)

Commentary: It is stated, further, in *Sahih Bukhari*, on the authority of Sayyidina Anas ﷺ, that the Prophet ﷺ ate a few dates before going out for the prayer of *Eidul Fitr*, and the dates used to be in odd numbers.

The reason for eating nothing no the day *Eidul Adha* before the prayers, perhaps, was the consideration that the meat of the sacrificed animals should be the first thing to be eaten that day which, in a way, was the feast of Allah, and something was eaten on the morning of *Eidul Firt* before the prayer probably, because on that day it was allowed to eat and drink during the day by the same Allah by whose command eating and drinking in the day time had remained forbidden throughout the month of *Ramdan*, and His

good pleasure. at that time, lay in it. The Prophet ﷺ, like a needy and ardent bondsman, started partaking of these blessings at the dawn of the day.

Changing of The Route

(٧٣٥/٢٦٣) عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ عِيْدٍ خَالَفَ الطَّرِيْقَ . (رواه البخارى)

(735/263) It is related by Jabir ﷺ that the Prophet ﷺ used to change the route on the day of Eid. (Bukhari)

Commentary: What it denotes is that on the day of *Eid* the Prophet ﷺ used to return, after offering the *Eid* prayers, through a way different from that by which he went. Of the different explanations furnished by the authorities, the most appealing, in our view, is that the display of the religious practices and solidarity of the Muslims took place on the largest scale. The aspect of celebration and entertainment, also, required that people passed through different routes or parts of the town on the day of Eid.

Sadqat ul-Fitr

(٧٣٦/٢٦٤) عَنْ اِبْنِ عُمَرَ قَالَ فَرَضَ رَسُوْلُ اللّٰهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَكٰوةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ اَوْصَاعًا مِنْ شَعِيْرٍ عَلَى الْعَبْدِ وَالْحُرِّ وَالذَّكَرِ وَالْاُنْثٰى وَالصَّغِيْرِ وَالْكَبِيْرِ مِنَ الْمُسْلِمِيْنَ وَاَمَرَبِهَا اَنْ تُؤَدّٰى قَبْلَ خُرُوْجِ النَّاسِ اِلَى الصَّلٰوةِ . (رواه البخارى ومسلم)

(736/264) Abdullah bin Umar ﷺ related that the Messenger of Allah ﷺ had enjoined the payment of *Sadaqat ul-Firt* a *sa'a* of dates or a sa'a of barley — on every Muslim slave and freeman, male and female, and old and young, and (ordered) that *Sadaqat tu-Firt* was to be given away before proceeding for the Eid prayer. (Bukhari and Muslim)

Commentary: Like *Zakat, Sadaqat ul-fitr*, also, is enjoined upon the well-to-do members of the community but it has not been clarified in the above Tradition because those for whom it was meant could, themselves, appreciate it very well. As for who are well-to-do and what is the standard of properity in Islam, we will

take it up later, in course of our dicussion on *Zakat*.

In it, the payment of a sa'a of dates or barley, on behalf of every individual, has been prescribed. In those days, dates and barley were, generally, used for food in Madinah and its suburbs, and, hence, only these have been mentioned in this saying. According to some commentators, a sa'a of dates or barley was considered sufficent for a da'ys needs of an average family at that time. Thus, it was made compulsory for every member of a well off family to give as much in charity on *Eidul Fitr* as could be adequate for the food requirements of an ordinary home. A *Sa'a* is roughly equal to 1-1/3 kilos, or 3½ Seers.

(٧٣٧/٢٦٥) عَنْ اِبْنِ عَبَّاسٍ قَالَ فَرَضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ زَكوٰةَ الْفِطْرِ طُهْرًا لِلصِّيَامِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِيْنِ. (رواه ابوداؤد)

(737/265) Abdullah bin Abbas ﷺ related that the Messenger of Allah ﷺ enjoined *Sadaqatul Fitr* to purify the fasts from the effects of foolish, vain and lustful conversation and to provide for the food of the needy and the indigent. (Abu Dawood)

Commentary: In it, two special benefits of *Sadaqatul Fitr* have been mentioned. Firstly, through it the poor and the needy will be able to eat to their satisfaction on the day of celebration, and, secondly, it will serve as an atonement for the indiscretions of the tongue during the fasts of Ramdan.

Qurbani

(٧٣٨/٢٦٦) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاعَمِلَ ابْنُ اٰدَمَ مِنْ عَمَلٍ يَوْمَ النَّحْرِ اَحَبَّ اِلَى اللّٰهِ مِنْ اِهْرَاقِ الدَّمِ وَاِنَّهُ لَيَاتِي يَوْمَ الْقِيٰمَةِ بِقُرُوْنِهَا وَاَشْعَارِهَا وَاَظْلَافِهَا وَاِنَّ الدَّمَ لَيَقَعُ مِنَ اللّٰهِ بِمَكَانٍ قَبْلَ اَنْ يَّقَعَ بِالْاَرْضِ فَطِيْبُوْبِهَا نَفْسًا. (رواه الترمذی و ابن ماجه)

(738/266) It is related by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ said: "On the 10th of *Zul Hajjah*, i.e., the day of *Eidul Adha*, no act of son of Aadam is more pleasing to the Allah than qurbani[1]. On the Day of Judgement, the animal of qurabani, will come with its horns and hooves. And before the blood of *qurbani* touches the ground it gains the propitiation

and good pleasure of Allah. So, O bondsmen of God! perform qurbani with full willingness of the heart." (Tirmizi and Ibn Majah)

(٧٣٩/٢٦٧) عَنْ زَيْدِ بْنِ اَرْقَمَ قَالَ قَالَ اَصْحَابُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاهٰذِهِ الْاَضَاحِي يَا رَسُوْلَ اللّٰهِ؟ قَالَ سُنَّةُ اَبِيْكُم اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ قَالُوْا فَمَا لَنَا فِيْهَا يَا رَسُوْلَ اللّٰه؟ قَالَ بِكُلِّ شَعْرَةٍ حَسَنَةٌ ، قَالُوْا فَالصُّوْفُ يَا رَسُوْلَ اللّٰهِ قَالَ بِكُلِّ شَعْرَةٍ مِنَ الصُّوْفِ حَسَنَةٌ. (رواه احمد وابن ماجة)

(739/267) It is related on the authority of Zayd bin Arqam ﷺ that some Companions asked the Prophet ﷺ what was the history and signifance of qurbani? Upon it, he replied: "It is the Sunnah of your (spiritual and racial) progenitor, Ibrahim, (i.e., first of all, it was enjoined upon him by Allah and he used to perform its. It has been commanded to me and my followers, also, to emulate the example and act of qurbani of Sayyidina Ibrahim). " The Companions ﷺ, then, said: "O Messenger of Allah ! What is the recompense for us on these offerings?" "A virtue in return for every hair of the slaughtered animal", replied Prophet ﷺ. The Companions ﷺ, again asked: "Does it apply to wool also (meaning will the sacrificial offering of animals like sheep and camel which have wool instead of hair fetch the reward in the same proportion)?" "Yes" replied the Prophet ﷺ. "In the same proportion. A virtue in return for every hair."

(Masnad Ahmad and Ibn Majah)

(٧٤٠/٢٦٨) عَنْ اِبْنِ عُمَرَ قَالَ اَقَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِيْنَةِ عَشْرَ سِنِيْنَ يُضَحِّي. (رواه الترمذى)

(740/268) Abdullah bin Umar ﷺ related to us that the Messenger of Allah ﷺ stayed in Madinah for ten years (after migration), and performed qurbani regularly (i.e., every year)."

(Tirmizi)

(٧٤١/٢٦٩) عَنْ حَنَشٍ قَالَ رَاَيْتُ عَلِيًّا يُضَحِّي بِكَبْشَيْنِ فَقُلْتُ لَهُ مَاهٰذَا؟ فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْصَانِيْ اَنْ اُضَحِّي عَنْهُ فَاَنَا اُضَحِّي عَنْه . (رواه ابوداؤد، روى الترمذى نحوه)

❶. Meaning sacrifical offering of animals.

(741/269) Hanash bin Abdullah narrated "I saw Sayyidina Ali ﷺ performing the *qurbani* of two rams (upon which) I asked him about it (i.e., why he was performing the *qurbani* of two rams instead of one). He replied: 'The Prophet ﷺ had exhorted me to make an offering on his behalf, also, and, so, I perform one qurbani in his name'." (Abu Dawood and Tirmizi)

Commentary: We learnt from Sayyidina Abdullah's narrative, quoted earlier, that the Prophet ﷺ used to perform *qurbani* regularly, year after year, since the time he migrated to Madinah and frm the above report we find that the Prophet ﷺ had told Sayyidina Ali ﷺ to make the sacrifical offering on his behalf, after his death. Sayyidina Ali ﷺ, thus, used to perform it regularly in the name of the Prophet ﷺ.

Method

(٧٤٢/٢٧٠) عَنْ اَنَسٍ قَالَ ضَحىّٰ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ اَمْلَحَيْنِ اَقْرَنَيْنِ ذَبَحَهُمَا بِيَدِهٖ وَسَمّٰى وَكَبَّرَ قَالَ رَاَيْتُهٗ وَاضِعًا قَدَمَهٗ عَلٰى صِفَاحِهَا وَيَقُوْلُ بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَر . (رواه البخارى ومسلم)

(742/270) It is related by Anas ﷺ that the Messenger of Allah ﷺ sacrificed two grey, horned rams. He slaughtered them with his won hand, and, at the time of slaughter, recited *Bismillaah wa Allahu Akbar*. I saw that, at that time, he was placing his right foot on their flanks and saying *Bismillaah wa Allahu Akbar*." (Bukhari and Muslim)

(٧٤٣/٢٧١) عَنْ جَابِرٍ قَالَ ذَبَحَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الذَّبِحُ كَبْشَيْنِ اَقْرَنَيْنِ اَمْلَحَيْنِ مَوْجُوْئَيْنِ فَلَمَّاوَجَّهَهُمَا قَالَ " اِنِّىْ وَجَّهْتُ وَجْهِىَ لِلَّذِىْ فَطَرَ السَّمٰوَاتِ وَالْاَرْضَ عَلٰى مِلَّةِ اِبْرَاهِيْمَ حَنِيْفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ اِنَّ صَلوٰتِىْ وَنُسُكِىْ وَمَحْيَاىَ وَمَمَاتِىْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَا شَرِيْكَ لَهٗ وَبِذَالِكَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ اَللّٰهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَاُمَّتِهٖ بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ ثُمَّ ذَبَحَ (رواه احمد وابوداؤد وابن ماجة والدارمى)

(743/271) It is related by Jabir ﷺ that on the day of *qurbani* (i.e., *Eidul Adha*) the Prophet ﷺ sacrificed two grey, horned (and) castrated rams. When he had set their faces in the right

direction (i.e., towards the *qiblah*), he recited the prayer: I have set my face toward Him Who has created the heavens and the earth (and) in the manner of Ibrahim the upright and I am not of those who believe in many gods. My prayer and my worship and my sacrifice and my living and my dying are for Allah alone, the Lord of the Worlds. He is without a partner and to it have I been commanded and I am of those who obey. O Allah! This *qurbani* is from You and by Your favour and for Your sake (and) on behalf of Your servant, Muhammad ﷺ and his followers ﷺ. *Bismillaah wa Allahu Akbar.* After reciting the prayer the Prophet ﷺ set agoing the knife (on the thorat of) the ram and slaughtered it. (In the last part of another report referring to the same incident it is told that after saying for Your sake, he slaughtered the ram with his own hand and recited:

وفي رواية لا حمد و ابى داؤد و الترمذى ذَبَحَ بِيَدِهٖ وَقَالَ بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ اَللّٰهُمَّ هٰذَا عَنِّىْ وَعَمَّنْ لَمْ يُضَحِّ مِنْ اُمَّتِىْ

Bismillaah wa Allahu Akbar! O Allah! It is on my behalf and on behalf of my followers who may not have performed the qurbani. (Musnad Ahmad, Abu Dawood, Ibn Majah and Daarami)

Commentary: That, at the time of *Qurbani*, the Prophet ﷺ said that it was on his own behalf and on behalf of his followers, or such of them, as had not performed it was indicative of his deep affection for the Ummah. But it does not mean that the Prophet ﷺ had carried out the qurbani for the whole of the *Umamh* and the duty had been fulfilled from the side of all of his followers. It, simply, shows that the Prophet ﷺ prayed to Allah to include, with him, his followers, also, in the reward on the observance. Inclusion in the reward in one thing, fulfilment of the duty of *qurbani* is another.

Instructions Regarding Animals of *Qurbani*

(٧٤٤/٢٧٢) عَنِ الْبَرَاءِ بْنِ عَازِبٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ مَاذَا يُتَّقٰى مِنَ الضَّحَا يَا فَاَشَارَبِيَدِهٖ فَقَالَ اَرْبَعًا اَلْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا وَالْعَوْرَاءُ الْبَيِّنُ عَوْرُهَا وَالْمَرِيْضَةُ الْبَيِّنُ مَرْضُهَا وَالْعَجْفَاءُ الَّتِىْ لَاتُنْقِىْ .

(رواه مالک و احمد و الترمذى و ابوداؤد و النسائى و ابن ماجة والدارمى)

(744/272) It is related by Bara' bin 'Aazib ؓ that (once) it was

enquired from the Messenger of Allah ﷺ what kind of animals should be avoided in *Qurbani* (i.e., what are the defects which render an animal unfit for it). The Prophet ﷺ gestured with his hand and said: "Four (i.e., there are four defects, the presence of anyone of which in an animal, makes it unsuitable for *qurbani*). (i) A lame animal whose lameness is very much apparent (i.e., which may be finding it difficult to move about owing to the infirmity); (ii) An animal with a defective eye and the defect is plainly visible; (iii) An animal which is very sick: and (iv) An animal which is so weak and thin that no marrow is left in his bones." (Muwatta Imam Malik, Musnad Ahmad, Tirmizi, Abu Dawood, Nasai, Ibn Majah and Daarami)

(٧٤٥/٢٧٣) عَنْ عَلِيٍّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ نُضَحِّى بِاَعْضَبِ الْقَرْنِ وَالْاُذُنِ . (رواه ابن ماجه)

(745/273) It is related on the authority of Sayyidina Ali ؓ that the Messenger of Allah ﷺ forbade us against (performing) the Qurbani of an animal whose horn is broken or ear cropped." (Ibn Majah)

Commentary: In truth, *qurbani* is an offering to Allah on behalf of the bondsman. It is, therefore, necessary that a good animal is selected for the purpose, within one's means. Sick, weak and crippled animals should not be offered in worship to Him. In the Qur'an the guiding principle is set forth that:

"You will not attain unto piety until you spend of that which you love." (Aal-e-Imran 3:92)

لَنْ تَنَالُو الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ . (ال عمران ٩٢:٣)

This inded is the spirit behind the instruction of the Prophet ﷺ for *qurbani*.

Shares

(٧٤٦/٢٧٤) عَنْ جَابِرٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَقَرَةُ عَنْ سَبْعَةٍ وَالْجَزُوْرُ عَنْ سَبْعَةٍ . (رواه مسلم و ابوداؤد و اللفظ له)

(746/274) It is related by Jabir ؓ that the Prophet ﷺ said: "The sacrifical offering of a bullock or cow be made on behalf of seven persons, and, in the same way of a camel on behalf of

seven persons." (Muslim and Abu Dawood)

Commentary: The buffalo is not found in Arabia, and, so, it has not been mentioned in this saying. But, like a cow, its *Qurbani* can also be performed on behalf of seven persons.

Qurbani After Prayers

(٤٧٤/٢٧٥) عَنِ الْبَرَاءِ قَالَ خَطَبَنَا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ فَقَالَ إِنَّ اَوَّلَ مَانَبْدَءُ بِهٖ فِيْ يَوْمِنَا هٰذَا اَنْ نُّصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ فَمَنْ فَعَلَ ذَالِكَ فَقَدْ اَصَابَ سُنَّتَنَا وَمَنْ ذَبَحَ قَبْلَ اَنْ نُّصَلِّيَ فَإِنَّمَا هُوَ شَاةُ لَحْمٍ عَجَّلَهٗ لِاَهْلِهٖ لَيْسَ مِنَ النُّسُكِ فِيْ شَيْئٍ . (رواه البخاری و مسلم)

(747/275) It is related by Bara' bin 'Aazib ؓ that the Prophet ﷺ delivered a sermon in the day of *Eidul Adha*, and, in it, he said: "The first act among the acts of today is that we offer the Eid prayer, and, then, on returning from it, perform the *Qurbani*. Whoever act like that will be acting correctly, according to our way, (and the *Qurbani* will be carried out in a fitting manner), and whoever will perform *Qurbani* before the prayer, his *Qurbani* will remain unfulfilled (and it will amount to no more than this that) he killed a goat so that his family may eat the meat." (Bukhari and Muslim)

(٧٤٨/٢٧٦) عَنْ جُنْدُبِ بْنِ عَبْدِاللّٰهِ قَالَ شَهِدتُ الْاَضْحٰے يَوْمَ النَّحْرِ مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَعْدُ اَنْ صَلّٰى وَفَرَغَ مِنْ صَلٰوتِهٖ وَسَلَّمَ فَاِذَا هُوَيَرَى لَحُمَ اَضَاحِيْ قَدْ ذُبِحَتْ قَبْلَ اَنْ يَّفْرُغَ مِنْ صَلٰوتِهٖ فَقَالَ مَنْ كَانَ ذَبَحَ قَبْلَ اَنْ يُّصَلِّيَ اَوْ نُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا اُخْرٰى. (رواه البخاری ومسلم)

(748/276) Judub bin Abdullah ؓ related that (once) on the day of *Eidul Adha*, he was in the company of the Prophet ﷺ. As soon as he had finished the prayer, he noticed the meat of the sacrificed animals. These animals had been slaughtered before the conclusion of the *Eid* Prayer. The Prophet ﷺ remarked: "Those who have performed the *Qurbani* before offering prayer should do it again (since it has not been correct, being beforer-time)'." (Bukhari and Muslim)

Superiority of the *'Ashra* of *Zul Hjjah*

As Allah has endowed Friday among the seven days of the week, the month of *Ramdan* among the twelve months of the year and the last *'Ashra*[1] among the three *'Ashras* of Ramdan with superiority. so. aslo. He hes declared the frist *'Ashra* of the month of *Zul Hajjah* to be a period of exceptional benevolence. It is for this reason that the *Hajj* (Pilgrimage) has been enjoined during those days. Anyway. it is a speial period of Allah's grace. A virtuous deed performed in it is outstanding value and most pleasing to Allah.

(٧٤٩/٢٧٧) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَيَّامٍ الْعَمَلُ الصَّالِحُ فِيْهِنَّ اَحَبُّ اِلَى اللّٰهِ مِنْ هٰذِهِ الْاَيَّامِ الْعَشْرَةِ. (رواه البخارى)

(749/277) It is related by Ibn Abbas ﷺ that the Messenger of Allah ﷺ said: "A virtuous act performed during these ten days is more pleasing to Allah than one any other day." (Bukhari)

(٧٥٠/٢٧٨) عَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ الْعَشْرُ وَاَرَادَ بَعْضُكُمْ اَنْ يُّضَحِّيَ فَلَا يَاْخُذَنَّ شَعْرًا وَلَا يُقَلِّمَنَّ ظُفُرًا. (رواه مسلم)

(750/278) It is related by Umm-e-Salmah رضى الله عنها that the Messenger of Allah ﷺ said: "When the first' *Ashra* of *Zul Hajjah* begins (i.e., the moon of *Zul Hajjah* is sighted) and anyone of you intends to perform *Qurban*, he should not cut his hair or nails till the *Qurbani* is done. (Muslim)

Commentary: The first *'Ashra* of *Zul Hajjah* is the *Ahsra* of the *Hajj* which is the most remarkable event of this period. But the *Hajj* can be performed only by going to Makkah and it has been enjoined only once in a lifetime, and, that too, upon those who can afford the journey. The bondsmen who go to Makkah and perform the *Hajj* can, alone, partake of its choicest blessings but the Almighty has mercifully made it possible for all the Believers to forge an identity, during the days of the *Hajj*, with the pilgrims and the pilgrimage. even while staying at home. and participate in some of its rites. Herein lies the real significance of the *Qurbani* of *Eidul Adha*.

[1]. Meaning a period of ten days.

SALAT AL-KUSOOF AND *SALAT AL-ISTISQA*

The prayer of a Friday and the two *Eids* are the congregational prayers that are offered on a particular day or date. Apart from these. there are two other prayers which, also, are observed congregationally, but not on a fixed day. These are *Salat al-Kusoof* which is offered at the time of the eclipse of the sun and *Salat al-Istisqa* which is offered as an invocation for rains during a drought.

Salat al-Kusoof

The eclipse of the sun or the moon is among the signs of the Power and Majesty of Allah which are revealed occasionally and whose clain is that when they occur, the bondsmen should bow down, in all humbleness, before the Absolute, the All Powerful One and beseech Him for mercy and forgiveness. During the lifeticm of the Prophet ﷺ the sun was totally eclipsed about 1½ years[1]. The Arabs, in olden days, believed that the eclipse was caused by death of some great man when the sun covered itself with a black sheet as a mark of mourning. The chance darkening of the sun on the day of the death of the Prophet's ﷺ son could lend encouragement to the belief. In fact, according to some reports, a few persons, openly said so. The sacred Prophet ﷺ, upon it, offered two *ruk'at* prayer with extraordinary feelings of awe and reverence. It was an unusual prayer in which he made very long recitals. During the recitals he would bow, and, then, stand erect again and resume the recital. Similarly, he carried out

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❶. The authorities are agreed that the Prophet's son, Ibrahim, died in 10 AH. Some, also, say that his death occurred in the month of Rabi-ul-Awwal. bu the great astronomer of the 19th Century, Mahmood Pasha, has calculated that the eclipse had taken place about 8.30 a.m. on Monday, the 29th of Shawwal. 10, AH.

prolonged ruku and sajdah and supplicated Allah most humbly and earnestly. After the prayer he delivered a sermon refuting the idea that the sun or moon was ecliped because of the death of a great man. He said that it was mere superstition and had no basis in truth. The sun and the moon were the two signs of Allah which did not suffer an eclipse on account of the birth or death of anyone. When such a thing occurred, one should turn to Allah and beseech Him with fear and deep devotion.

(٧٥١/٢٧٩) عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ قَالَ كَسَفَتِ الشَّمْسُ عَلىٰ عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ مَاتَ اِبْرَاهِيْمُ فَقَالَ النَّاسُ كَسَفَتِ الشَّمْسُ لِمَوْتِ اِبْرَاهِيْمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ اَحَدٍ وَّلَا لِحَيَاتِهٖ فَاِذَا رَاَيْتُمْ فَصَلُّوْا وَادْعُوا اللّٰهَ .

(رواه البخارى و مسلم)

(751/279) It is related on the athority of Mughirah bin Shu'bah ﷺ that in the lifetime of the Messenger of Alah the sun eclipsed on the day on which (his son0 Ibrahim died. So people said that the eclipse had occured because of the death of Ibrahim. The Prophet ﷺ, observed "The solar or lunar eclipse did not take place because of the death or life (i.e., birth) of anyone (but it was the sign of the Power and splendour of Allah). Thus, when you see the eclipse, pray and remember Allah much." (Bukhari and Muslim)

Commentary: The above Tradition is very brief and it does not mention even the offering of prayer by the Prophet ﷺ. In other Traditions, however, the prayer of the Prophet ﷺ and the exceptional manner of offering it have been described in detail.

(٧٥٢/٢٨٠) عَنْ اَبِيْ مُوْسٰى قَالَ خَسَفَتِ الشَّمْسُ فَقَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَزِعًا يَخْشٰى اَنْ تَكُوْنَ السَّاعَةُ فَاَتَى الْمَسْجِدَ فَصَلّٰى بِاَطْوَلِ قِيَامٍ وَّرُكُوْعٍ وَّسُجُوْدٍ مَارَاَيْتُهٗ قَطُّ يَفْعَلُهٗ وَقَالَ هٰذِهِ الْاٰيَاتُ الَّتِيْ يُرْسِلُ اللّٰهُ لَاتَكُوْنُ لِمَوْتِ اَحَدٍ وَّلَا لِحَيٰوتِهٖ وَلٰكِنْ يُّخَوِّفُ اللّٰهُ بِهَا عِبَادَهٗ فَاِذَا رَاَيْتُمْ شَيْئًا مِنْ ذٰلِكَ فَافْزَعُوْا اِلٰى ذِكْرِهٖ وَدُعَائِهٖ وَاسْتِغْفَارِهٖ . (رواه البخارى و مسلم)

(752/280) It is related by Abi Moosa Al-Ash'ari ﷺ "(One day),

as the sun was eclipsed, the Prophet ﷺ rose with such anxiety as if he feared that the Hour (of Doom) was about to strike. He, then, came to the mosque and offered prayer with the longest qiyam, ruku and sajdah I have ever seen him perform. After it, the Prophet ﷺ said: 'These signs (of the Might and Majesty of Allah) which Allah reveals do not occur owing the death or life (i.e., birth) of anyone but are revealed in order to instil His fear into the hearts of bondsmen. (So), when you see a thing like it, turn to Him with awe and anxiety and remember Him and seek His forgiveness." (Bukhari and Muslim)

(٧٥٣/٢٨١) عَنْ قَبِيْصَةَ الْهِلَالِيِّ قَالَ كَسَفَتِ الشَّمْسُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ فَزِعًا يَجُرُّ ثَوْبَهُ وَاَنَا مَعَهُ يَوْمَئِذٍ بِالْمَدِيْنَةِ فَصَلّٰى رَكْعَتَيْنِ فَاَطَالَ فِيْهِمَا الْقِيَامَ ثُمَّ انْصَرَفَ وَانْجَلَّتْ فَقَالَ اِنَّمَا هٰذِهِ الْاٰيَاتُ يُخَوِّفُ اللّٰهُ عَزَّوَ جَلَّ بِهَا فَاِذَارَاَيْتُمُوْهَا فَصَلُّوْا كَاَحْدَثِ صَلٰوةٍ صَلَّيْتُمُوْهَا مِنَ الْمَكْتُوْبَةِ . (رواه ابوداؤد و النسائی)

(753/281) It is narrated by Qabisah al-Hilali ؓ that there was a solar eclipse in th days of the Messenger of Allah ﷺ. He came out deeply worried. (He was so worried that he had not placed his mantle over him properly so) his mantle was being dragged as he walked. (Qabisah said that he was with the Prophet ﷺ in Madinah and his qiyam was very long. Then he finished his prayer and, meanwhile, the sun was (out of the eclipse and) shining brightly in the normal way. He (addressed the people and) said, "These signs are meant to create fear of Allah in the hearts of people (and they keep away from disobedience). So, when you see such signs, then pray as you prayed the Fard a while go (that is, two, raka'at like the *Fajr* prayer at the time of eclipse). (Abu Dawood, Nasa'i)

(٧٥٤/ ٢٨٢) عَنْ عَبْدِالرَّحْمٰنِ بْنِ سَمُرَةَ قَالَتْ كُنْتُ اَرْتَمِیْ بِاَسْهُمٍ لِیْ بِالْمَدِيْنَةِ فِیْ حَيٰوةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذْ كَسَفَتِ الشَّمْسُ فَنَبَذْتُهَا فَقُلْتُ وَاللّٰهِ لَاَ نْظُرَنَّ اِلٰى مَاحَدَثَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِیْ كَسُوْفِ الشَّمْسِ قَالَ فَاَتَيْتُهُ وَهُوَ قَائِمٌ فِی الصَّلٰوةِ رَفَعَ يَدَيْهِ فَجَعَلَ يُسَبِّحُ

وَيُهَلِّلُ وَيُكَبِّرُ وَيَحْمِدُ وَيَدْعُوْ حَتّٰى حُسِرَ عَنْهَا فَلَمَّا حُسِرَ عَنْهَا قَرَأَسُوْرَتَيْنِ
وَصَلّٰى رَكْعَتَيْنِ (رواه مسلم)

(754/282) Abdur Rahman bin Samurah ﷺ narrated that one day, during the lifetime of the Prophet ﷺ, I was practising archery with my (bow and) arrows that, suddenly, the sun eclipsed. I left my arrows where I was and decided to go and see what new thing had happened to the Prophet ﷺ at the time of the eclipse and what new act he had done. When he came to the Prophet ﷺ, he was standing and offering prayer. In the same condition, he raised his hands (as one does in supplication) and entreated Allah for a long time with *Tasbeeh*[1], *Tahleel*[2], *Hamd*[3] and *Takbeer*[4] till the sun came out of the eclipse (i.e., the Prophet kept himself engaged in prayer and supplication as long as the eclipse lasted). In this prayer, the Prophet ﷺ recited two *surah* and offered two *rak'at*. (Muslim)

(٧٥٥/٢٨٣) عَنْ عَائِشَةَ قَالَتْ خَسَفَتِ الشَّمْسُ فِيْ عَهْدِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ فَقَامَ فَاَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَاَطَالَ الرُّكُوْعَ ثُمَّ قَامَ فَاَطَالَ الْقِيَامَ وَهُوَ دُوْنَ الْقِيَامِ الْاَوَّلِ ثُمَّ رَكَعَ فَاَطَالَ الرُّكُوْعَ وَهُوَدُوْنَ الرُّكُوْعِ الْاَوَّلِ ثُمَّ سَجَدَ فَاَطَالَ السُّجُوْدَ ثُمَّ فَعَلَ فِي الرَّكْعَةِ الْاُخْرىٰ مِثْلَ مَافَعَلَ فِي الرَّكْعَةِ الْاُوْلىٰ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَاللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اِنَّ الشَّمْسَ وَالْقَمَرَ اٰيَتَانِ مِنْ اٰيَاتِ اللّٰهِ لَايَنْخَسِفَانِ لِمَوْتِ اَحَدٍ وَّلَا لِحَيَاتِهٖ فَاِذَارَاَيْتُمْ ذٰلِكَ فَادْعُوااللّٰهَ وَكَبِّرُوْا وَصَلُّوْا وَتَصَدَّقُوْا ثُمَّ قَالَ يَا اُمَّةَ مُحَمَّدٍ اِنْ مِنْ اَحَدٍ اَغْيَرُ مِنَ اللّٰهِ اَنْ يَّزْنِيَ عَبْدُهٗ اَوْ تَزْنِيَ اَمَتُهٗ يَا اُمَّةَ مُحَمَّدٍ وَاللّٰهِ لَوْ تَعْلَمُوْنَ مَااَعْلَمُ لَضَحِكْتُمْ قَلِيْلًا وَلَبَكَيْتُمْ كَثِيْرًا اَلَاهَلْ بَلَّغْتُ . (رواه البخارى و مسلم)

(755/283) It is related by Sayyidah Ayshah رضی اللہ عنہا that (when) in the lifetime of the Messenger of Allah ﷺ the sun

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1. The act of praising Allah by repeating the formula of Subhaan Allah.
2. Acknowledging the true God by repeating the formula of Laa ilaha illallaa Muhammmadur rasoo-lullaah.
3. Praise of God
4. The act of repeating the formula of *Allah-u-Akbar*.

eclipsed, he offered prayer with the people, (i.e., led the congregation) in which he made a very long *qiyam*, and, then, bowed low and performed a very long *ruku*. He, then, stood up, and again, made a very long *qiyam* but it was a little shorter than the earlier one, and, then, he bowed low and performed a very long *ruku* but it was a little shorter than the previous *ruku*, and, then, he prostrated himself and performed a very long *sajdah*. The Prophet ﷺ did in the second *rak'at* what he had done in the first *rak'at*, and, then, brought the prayer to an end (after the prescribed *q'adah* and *salaam*), and, by then, the eclipse was over and the sun had become (as) bright (as ever). The Propeht ﷺ, then, delivered a sermon in which, after praising Allah, he said: "The sun and the moon are two signs among the signs of the Power and Majesty of Allah. They do not suffer an eclipse because of the death or life (i.e., birth) of anyone (but like all other created things in the world), the sun and the moon, also, carry out the command of Allah and their light and darkness are in His control. So, when you see the elipse, glorify Allah and offer prayes and give alms (to the poor)." After that, the Prophet ﷺ said: "O followers of Muhammad! No one is more displeased at fornication committed by his male or female slave than God is displeased at fornication committed by His bondsman or bondswoman. (So, fear His Might and Anger and keep away from every kind of sin. O followers of Muhammad! By Allah, if you knew what I know (bout the Might and Anger of Allah), you would laugh less and cry more." After that, he remarked: "Beware! I have conveyed the whole thing to you (and done my duty)."

(Bukhari and Muslim)

Commentary: The event of *Salat al-Kusoof* was an unusual one and the Prophet ﷺ had offered the prayers in a remarkable manner. It has, therefore, been related by a number of Companions ﷺ. Here, we have quoted only five Traditions appertaining to it, but in the standard compilations more than twenty reports are found. In *Sahih Bukhari* the nerratives of nine Companions ﷺ are mentioned from which full details of the incident can be known.

One thing that is common to these Traditions is that the *Salat Al-Kusoof* was a rare event for the Companions ﷺ and none of them had offered it before. It is, further, clear from all the reports

that the eclipse had occured on the day on which the Prophet's ﷺ infant son, Ibrahim ؓ, had died, and the authorities are almost unanimous that his death took place in 10 A.H., i.e., just a few months before the passing away of the Prophet ﷺ himself. It is, thus, apparent that the Prophet ﷺ had offered the *Salat Al-Kusoof* only on the occasion mentioned in the Traditions. The comand to offer prayer at the time of the lunar eclipse is, also, distinctly given in these sayings but none of the authentic Traditions shows that the Prophet ﷺ ever offered it, probably, for the reasons that the order was communicated to him by Allah on the afore-mentioned occasion and since be lived merely for a few months after that. The opportunity to offer prayers at the time of the eclipse of the moon did not arise.

The Prophet ﷺ offered this prayer with a unique state of feeling and was seen doing some extraordinary things during it. Firstly, he offered a very long prayer while his usual practice was not to offer long prayers in congregation and has, actually, forbidden the Muslims against it. It is related by Sayyidah Ayshah رضی اللہ عنہا that "As far as I remember, he recited *surah al-Baqarah* in the first *rak'at* and *surah Aal Imran* in the second". And Sayyidina Jabir رضی اللہ عنہ, said "Some persons could not remain standing in this pryer and they dropped on the ground." In a few other reports, it is stated that some of the participants fainted and water had to be poured over their heads. Secondly, during *qiyam* the Prophet ﷺ praised Allah for a long time with *Tasbeeh, Tahleel, Tahmeed* and *Takbeer*. Thirdly, he bowed low during *qiyam* and stood erect again, after remaining in that posture for a considering length of time, and did the recital, and, then, performed *ruku* and *sajdah*. Some Traditions have it that he did it not once but several times during qiyam. According to some other narratives, in this prayer he, once, moved backwards, and, then, forward, and, also stretched out his hand as one does for taking or grasping something. Later, in the sermon he said that several truths appertaining to the "world of absence" were revealed to him at that time and he saw Hell in front of him and some other things, also, which he had never seen earlier. The unusual behaviour of the Prophet ﷺ was, perhaps, due to it.

Observation: The solar ecplise coincided with the death of the Prophet's ﷺ son. However, he made it clear that it was not linked to the sad event in his family. This speaks highly of his truthfulness and should convince the greatest denier and infidel unless he is lost completely at heart.

Salat al-Istisqa

Rain is an essential need of all living things. It can correctly be said that life is dependent of it. Drought and dryness anywhere is a calamity of the first order and a sort of punishment from Above. For the removal of this great misfortune, which is not limited to any class or section of the population, the Prophet ﷺ has taught a collective *namaz* and prayer, and *Salat-i-Istisqa* is their systemized form, in the same way as he has prescribed *Salat-i-Haajat* for an individual need. Literally, *Istisqa* means asking for water or moisture.

(٧٥٦/٢٨٤) عَنْ عَائِشَةَ قَالَتْ شَكَا النَّاسُ اِلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قُحُوْطَ الْمَطَرِ فَاَمَرَ بِمِنْبَرٍ فَوُضِعَ لَهٗ فِي الْمُصَلّٰى وَوَعَدَالنَّاسَ يَوْمًا يَخْرُجُوْنَ فِيْهِ ، قَالَتْ عَائِشَةُ فَخَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حِيْنَ بَدَاحَا جِبُ الشَّمْسِ فَقَعَدَ عَلَى الْمِنْبَرِ فَكَبَّرَ وَحَمِدَ اللّٰهَ ثُمَّ قَالَ اِنَّكُمْ شَكَوْتُمْ جَدْبَ دِيَارِكُمْ وَ اسْتِئْخَارَالْمَطَرِ عَنْ اِبَّانِ زَمَانِهٖ عَنْكُمْ وَقَدْ اَمَرَاللّٰهُ اَنْ تَدْعُوْهُ وَوَعَدَكُمْ اَنْ يَّسْتَجِيْبَ لَكُمْ ثُمَّ قَالَ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ الرَّحْمٰنِ الرَّحِيْمِ. مَالِكِ يَوْمِ الدِّيْنِ. لَا اِلٰهَ اِلَّا اللّٰهُ يَفْعَلُ مَايُرِيْدُ اَللّٰهُمَّ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ اَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا اَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا اِلٰى حِيْنٍ ، ثُمَّ رَفَعَ يَدَيْهِ فَلَمْ يَتْرُكِ الرَّفْعَ حَتّٰى بَدَا بَيَاضُ اِبْطَيْهِ ثُمَّ حَوَّلَ اِلَى النَّاسِ ظَهْرَهٗ وَقَلَّبَ اَوْحَوَّلَ رِدَاءَهٗ وَهُوَ رَافِعٌ يَدَيْهِ ثُمَّ اَقْبَلَ عَلَى النَّاسِ وَنَزَلَ فَصَلّٰى رَكْعَتَيْنِ فَاَنْشَاَ اللّٰهُ سَحَابَةً فَرَعَدَتْ وَبَرِقَتْ ثُمَّ اَمْطَرَتْ بِاِذْنِ اللّٰهِ فَلَمْ يَاْتِ مَسْجِدَهٗ حَتّٰى سَالَتِ السُّيُوْلُ فَلَمَّا رَاٰى سُرْعَتَهُمْ اِلَى الْكِنِّ ضَحِكَ حَتّٰى بَدَتْ نَوَاجِذُهٗ فَقَالَ اَشْهَدُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ وَاِنِّيْ عَبْدُاللّٰهِ وَرَسُوْلُهٗ .

(رواه ابوداؤد)

(756/284) It is narrated by Sayyidah Ayshah رضى الله عنها that (once) people came to the Prophet ﷺ and described to him the acute suffering caused by drought. The Prophet ﷺ decided to offer up *Salat Al-Istisqa* at the place where the prayer of *Eid* was held (outside the inhabited area of Madinah), and, told the people to go with him on a certain day and offer *Salat Al-Istisqa*, and (also) ordered that his pulpit be taken and placed there (for the occasion). The pulpit, accordingly, was carried to that place.When the day arrived, the Prophet ﷺ went to the appointed place soon after sunrise. He sat on the pulpit and praised Allah, and, then, said: "You have complained about lack of rain and drought in your region and it is the command of Allah that you pray to Him in your need and He has promised to answer your supplications. Then, the Prophet ﷺ beseeched Allah in these words:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ.الرَّحْمٰنِ الرَّحِيْمِ . مَالِكِ يَوْمِ الدِّيْنِ. لَا اِلٰهَ اِلَّا اللّٰهُ يَفْعَلُ مَايُرِيْدُ اَللّٰهُمَّ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ اَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا اَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا اِلٰى حِيْنٍ

Alahumdu lillaahi rabbil 'aalameen, ar-rahmaan-ir-raheem, maaliki yaum-id-deen, laa ilaaha il-Allahu yaf'alu maa yureed, Allahumma antAllahu laa illaha illa ant-al-ghaneeyu wa nahnul fuqarau-ianzila 'alainal ghaitha waj'al maa anzalat lana quowatan wa balaaghan ila heen.

All praise blongs to Allah, the Lord of the Worlds, the Bneficent, the Merciful, the Owner of the Day of Judgement. There is no deity save (one) Allah. His power is that He can do whatever He likes. O God! You are the Lord Sovereign; there is no god aside of You. You are the Wealthy and we are Your poor slaves. Send rain upon us and make the rain that You send a source of strength for us and a means of sustenance for a (long) time (to come)."

The Prophet ﷺ, then, raised his hands (meaning, perhaps, that he raised them higher than they were at the time of supplication) and prayed for a long time with the hands raised in the same way, and raised them so high that (though he was wearing the mantle) the whiteness of the armpits could be seen. Afterwards, he turned his face towards the *Qiblah* and back

towards the people, and altered the mantle he was wearing, and his hands were still raised in prayer. He, again, turned his face towards the people, and getting down from the pulpit, offered two *rak'at* prayer. At that very time, a cloud appeared by the command of Allah in which there, also, was thunder and lightning, and, then, by the command of Allah, it rained heavily (and such was the downpour) that before the Prophet ﷺ could return to his mosque, the paths were filled with water and the drains and rivulets were overflowing. After it, when he saw that the people (who were complaining of drought) were rushing to sheds and thatched roofs for shelter from rain, he broke into a smile so much so that his teeth became visible, and, he said: "I affirm that Allah has power over all things and I am His slave and Messenger." (Abu dawood)

(٧٥٧/٢٨٥) عَنْ عَبْدِاللّٰهِ بْنِ زَيْدٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ اِلَى الْمُصَلّٰى يَسْتَسْقِيْ فَصَلّٰى بِهِمْ رَكْعَتَيْنِ جَهَرَ فِيْهِمَا بِالْقِرَاءَةِ وَاسْتَقْبَلَ الْقِبْلَةَ يَدْعُوْ وَرَفَعَ يَدَيْهِ وَحَوَّلَ رِدَاءَهُ حِيْنَ اسْتَقْبَلَ الْقِبْلَةَ .

(رواه البخاری و مسلم)

(757/285) Abdullah bin Zayd ؓ related that the Messenger of Allah ﷺ went to *Eid-gah* with the people for *Salat Al-Istisqa*. He offered two rak'at in this prayer and recited the Qur'an with a loud voice and invoked Allah with his face towards *Qiblah* and his hands raised, and he wore his mantle inside out while he faced the *Qiblah*." (Bukhari and Muslim)

(٧٥٨/٢٨٦) عَنِ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْنِيْ فِيْ الْاِسْتِسْقَاءِ مُتَبَذِّلًا مُتَوَاضِعًا مُتَخَشِّعًا مُتَضَرِّعًا .

(رواه الترمذی و ابو داؤد و النسائی و ابن ماجه)

(758/286) Abdullah bin Abbas ؓ related to us that when the Messenger of Allah ﷺ went out for *Salat Al-Istisqa*, he was wearing a very ordinary dress and his demeanour was that of meekness and humility. (Tirmizi, Abu Dawood, Nasai and Ibn Majah)

Commentary: As we have seen, *salat Al-Istisqa* is a collective prayer for the dispersal of the general calamity of drought. From the aforementioned Traditions we learn the following details.

(i) It should be observed at a desolate and uncultivated place outside the populated area of the town or village and directly on the ground, i.e., without a mat or carpet.

(ii) One should not take a bath and change into a clean dress for this prayer as is done for the prayers of a Friday or the two *Eids*. Very ordinary clothes should be worn and appearance made before Allah like a beggar.

(iii) The supplication should be made with deep earnestness and humbleness of spirit, and, for it, the hands should be raised unusually higher towards the heavens.

It is, also, stated in the first two narratives that, on facing the *qiblah,* the Prophet ﷺ wore his cloak inside out. It was intended to express the idea "Oh Allah! As I have altered the cloak, in the same way You, too, alter the situation by sending down the rain." Like the raising of the hands, it, too, was a part of the supplication.

In Sayyidah Ayshah's رضی الله عنها report it is stated that a cloud appeared as soon as salat Al Istisqa was offered by the Prophet and it rain heavily. The same has been stated in the Traditions related by some other Companions ﷺ as well.

By the grace of Allah, similar is the experience of the general body of Muslims. The present writer has had the occasion to offer *Salat Al-Istisqa* thrice, once in his childhood at his home-town of Sambhal (District Muradabad, U.P.), then, some fifteen years ago, at Lucknow, and, lastly, in Madinah, probably in 1945, and everytime, God mercifully sent down the rain as soon as the prayer was held.

Sayyidah Ayshah's رضی الله عنها narrative, finally, tells that when the rain fell heavily as a result of *Salat Al-Istisqa,* the holy Prophet ﷺ said:

اَشْهَدُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ وَاِنِّيْ عَبْدُاللّٰهِ وَرَسُوْلُهٗ

"I affirm that Allah has power over all things and I am His slave and Messenger."

It is indeed the peak of devotion and worship and self-denial that although the rain fell in response to the prayers and supplication of the Prophet ﷺ he thought it necessary to acknowledge publicly that it was all due to the Power and Mercy of

Allah and He, alone, was worthy of praise and gratitude while the Prophet ﷺ, himself, was no more than an humble bondsman and Messenger ﷺ.

NAMAZ-I-JANAZA AND OTHER RELATED MATTERS

It is a common practice with the scholars of the Traditions that, at the end of *Kitab as-Salah* i.e., the Book of prayer, they mention sayings regarding death, the last illness, or illness in general, and all the other calamities and misfortunes, and the way one should behave and conduct oneself when confronted with them, as well as in relation to the bathing and shrounding of the dead body and burial, condolence and visiting of the graves, under the title of *Kitab-ul-Janaiz* (the Book of Funerals). Adhering to this practice, we, too, will discuss, here, reports of the sayings and doings of the sacred Prophet ﷺ concerning them. The sum and substance of these Traditions is that since death is certain and no one knows when it will strike, a Muslim should never be heedless of it. He must always keep himself in a state of pre-paredness for the last journey, and, specially, when he is ill, he should take greater care to put right his religious and spiritual condition and mend his affair with Allah. His friends and relatives, on their part, should try to bring good cheer to him through service and sympathy. They should pray for his recovery, and, talk hopefully, in his presence, of Divine reward, mercy and benevolence. In particular, when it appears that the chances of the patient's recovery are remote and his time is near, every thing possible should be done to turn his heart towards Allah and put him in mind of the cardinal principle of Islam, i.e., the *kalimah*. Finally, when death occurs, the kinsmen should show patience and forbearance and believing death to be the Will of Allah, yield themselves to it like dutiful bondsmen and hope and pray for reward on their loss. The dead body should, then, be batched and wrapped in a good, clean shroud and perfume should be applied, and, after it, the funeral prayer should be held consisting of the praise and glorification of

Allah, the affirmation of His Might and Magnificence and the invocation of blessings on the Prophet Muhammad ﷺ through whom Guidance had reached the dead person as well as the participants in the prayer and a fervent supplication for mercy and forgiveness for the deceased brother. The dead body should, thereafter, be buried with due reverence and people should try to relieve the distress of the bereaved family by sharing its sorrow and bringing succour to it by word and deed.

The aim and wisdom of these precepts is self-evident, and, as we all know, much peace and comfort is derived by acting upon them in sickness and in death and in all other forms of sorrow and suffering. Every teaching of the Prophet ﷺ, in that regard, serves as a balm for the heart. And death, as a necessary prelude to meeting Allah, begins to look like an ageeable event.

These are the ready gains and worldly advantages of these insturctions. What has been promised in the Traditions, given below, will Insha Allah be seen and experienced in the fullest measure, in the Hereafter.

Remembrance of Death

(٧٥٩/٢٨٧) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَكْثِرُوْا ذِكْرَهَا ذِمِ اللَّذَّاتِ الْمَوْتِ . (رواه الترمذی والنسائی و ابن ماجه)

(759/287) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Remember death much and often. It is the terminator of worldly pleasures." (Tirmizi, Nasai and Ibn Majah)

(٧٦٠/٢٨٨) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ اَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبَيَّ فَقَالَ كُنْ فِي الدُّنْيَا كَاَنَّکَ غَرِيْبٌ اَوْعَا بِرُسَبِيْلٍ وَكَانَ ابْنُ عُمَرَ يَقُوْلُ اِذَا اَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ وَاِذَا اَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ وَخُذْ مِنْ صِحَّتِکَ لِمَرَضِکَ وَمِنْ حَيٰوتِکَ لِمَوْتِکَ . (رواه البخاری)

(760/288) Sayyidina Abdullah bin Umar ؓ has said that the Messenger of Allah ﷺ took him by the shoulders and said, "Be in the world as though you are a stranger or one who is passing thourgh." Ibn Umar ؓ used to say, "In the evening do not expect to see the morning and in the morning do not expect to

see the evening, but take something when in health to serve you in time of illness and something in your life to serve you in your death." (Bukhari)

(٧٦١/٢٨٩) عَنْ عَبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَحَبَّ لِقَاءَ اللّٰهِ اَحَبَّ اللّٰهُ لِقَاءَهٗ وَمَنْ كَرِهَ لِقَاءَ اللّٰهِ كَرِهَ اللّٰهُ لِقَاءَهٗ .
(رواه البخاری و مسلم)

(761/289) Ubadah bin as-Samit ؓ quoted the Messenger of Allah ﷺ as saying, "If anyone wishes to meet Allah, Allah wishes to meet him; but if anyone does not wish to meet Allah. Allah does not wish to meet him." (Bukhari and Muslim)

Commentary: This very Tradition narrated by Ubadah bin as-Samit ؓ continues that when the Prophet ﷺ said that, the Mother of the believers, Sayyidah Ayshah رضی الله عنها or one of the other of his noble wives submitted to him, "Messenger of Allah ﷺ, our state is that we (fear death and) إِنَّا نَكْرَهُ الْمَوْتَ do not like to die." He said, "That is not what I mean (that one should love death). Disliking death is a natural thing. What I meant that when death comes to a believer, he is given glad tidings of Allah's pleasure and nothing is dearer to him than what lies before him. When a slave's position is like that , Allah loves him and it is dear to Him to meet him. But when a disbeliever approaches death, he is given tidings of Allah's punishment so nothing is more unpleasent to him than meeting Allah and Allah also does not like to meet him and dislikes him. This explanation of the Prophet ﷺ elucidates that the meeting reffered to here is not death in itself but the consequences after death. In a hadith of the same import narrated by Sayyidah Ayshah رضی الله عنها, the Prophet ﷺ is quoted in the concluding words as sayin g (death before meeting Allah), والموت قبل لقاء الله.

Shah Waliullah رحمة الله عليه has explained this hadith. When death is very near the ugly covering of beastly and material character come to be raised. The soul seems to see the angelic world and the unseen world and the hereafter come before the eyes about which the Prophets عليهم السلام have told us. At that time the believer who had always curbed his animals instincts and tried to raise his angelic characteristics sees the blessings of Allah and

craves for them. He wishes to get to them as quickly as he can. On the contrary, the soul of an unbeliever and the one who has been neglecting Allah sees what is in store for him when he is about to die. Therefore, he does not wish to go away from this world. These are the two states represented by wishing to meet Allah and disliking to meet Allah. The words Allah likes to meet him and Allah dislikes meeting him represent the pleasure and displeasure of Allah.

(٧٦٧/٢٩٠) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُحْفَةُ الْمُؤْمِنِ الْمَوْتُ. (رواه البيهقى فى شعب الايمان)

(767/290) It is related by Abdullah bin 'Amr ﷺ that the Messenger of Allah ﷺ said: "The gift of the Believer is death."
(Baihaqi)

Commentary: Death is not pleasant to anyone but the bondsmen who are blessed with Faith remain mentally eager for it owing to the Divine rewards, the special propinquity to Allah and the ecstatic joy of seeing Him that await them in the After-life. It is like this that though no one, by natural inclination, finds it pleasing to have an eye-operation, rationally he prefers it for himself in the hope that vision will be restored by it. The difference, however, is that while the restoration of eyesight is not certain after the operation and, sometimes, it proves unsuccessful, the choicest favours of the Lord, His closeness and the delightful experience of seeing Him are bound to be the lot of a truthful Believer in the Hereafter. Hence, death is a priceless gift for the bondsman with faith and sincerity. Another example of it is that marriage and the resultant separaton from parents, brothers and sisters is most painful for a girl in the sense that she has to leave the loving, parental home and spend the rest of her life in new surroundings but the peculiar expectations that are associated with marriage produce, in her, a fondness for it. The same is the case with earnest and believing bondsmen of the Lord. Death appears attractive to them owing to the heavenly boons and blessings they confidently look forward to in the life to come.

It is Prohibited to Desire or Pray For Death

Somethimes people get disgusted with life and begin to pray for death. But it is the height of foolishness and cowardice and a sign of weakness of Faith. The Prophet ﷺ has forbidden it.

(٧٦٣/٢٩١) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَا یَتَمَنّٰی اَحَدُکُمُ الْمَوْتَ اَمَّا مُحْسِنًا فَلَعَلَّهٗ اَنْ یَزْدَادَ خَیْرًا وَاَمَّا مُسِیْئًا فَلَعَلَّهٗ اَنْ یَسْتَعْتِبَ (رواه البخاری)

(763/291) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "No one of you should wish for death. If he is virtuous, it is hoped that the stock of his good deeds will go on multiplying as long as he lives, and if his deeds are not good, it is possible that he earns the good pleasure of Allah through sincere repentance etc., in later life." (Bukhari)

Commentary: The version in *Muslim* has a slight difference in wording. With wishing for death it also says one must not pray for death.

(٧٦٤/٢٩٢) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَا یَتَمَنَّیَنَّ اَحَدُکُمُ الْمَوْتَ مِنْ ضُرٍّ اَصَابَهٗ فَاِنْ کَانَ لَابُدَّ فَاعِلًا فَلْیَقُلْ اَللّٰهُمَّ اَحْیِنِیْ مَاکَانَتِ الْحَیٰوةُ خَیْرًا لِّیْ وَتَوَفَّنِیْ اِذَا کَانَتِ الْوَفَاةُ خَیْرًا لِّیْ.

(رواه البخاری و مسلم)

(764/292) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "No one of you should desire (or pray for) death owing to a distress or suffering. Should he feel utterly helpless, he might pray: "O Allah! Keep me alive as long as life may be better for me and let me be dead when death may be better for me." (Bukhari and Muslim)

Illness is A Blessing And An Atonement For Sins

Just as the Prophet ﷺ has taught about death that it is not an extinction and utter annihilation but the beginning of a new existence which will be supremely happy and blissful for the faithful bondsmen, and, thus, is a wonderful gift for him, in the same way he has, also, informed us that illness is not out and out

misery and suffering but a blessing as well and a means of purgation from sins, and taking sickness and other forms of loss, pain or grief to be a warning from Above, the truthful bondsmen should devote themselves to correcting and reforming their ways when they are striken whith disease or any other misfortune.

(٧٦٥/٢٩٣) عَنْ اَبِىْ سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَايُصِيْبُ الْمُسْلِمَ مِنْ نَصَبٍ وَّلَا وَصَبٍ وَّلَا هَمٍّ وَّلَاحُزْنٍ وَّلَا اَذًى وَّلَا غَمٍّ حَتّٰى الشَّوْكَةَ يُشَاكُهَا اِلَّا كَفَّرَاللّٰهُ بِهَا مِنْ خَطَايَاهُ . (رواه البخارى و مسلم)

(765/293) It is related by Abu Sa'eed Khudri ﷺ that the Prophet ﷺ said: "Whatever pain, sickness, loss or suffering afflicts a Muslim, so much so that a thorn pricks him, God expiates his sins through it." (Bukhari and Muslim)

(٧٦٦/٢٩٤) عَنْ عَبْدِاللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يُصِيْبُهٗ اَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ اِلَّا حَطَّ اللّٰهُ تَعَالٰى بِهٖ سَيِّاٰتِهٖ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا. (رواه البخارى و مسلم)

(766/294) It is related by Abdullah bin Mas'ud ﷺ that the Messenger of Allah ﷺ said: "Whatever suffering reaches a Believer, in the form of a disease or any other thing, Allah lets fall his sins from him through it in the same way as a tree sheds its leaves in the autmn." (Bukhari and Muslim)

(٧٦٧/٢٩٥) عَن اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ اَوِالْمُؤْمِنَةِ فِيْ نَفْسِهٖ وَمَا لِهٖ وَوَلَدِهٖ حَتّٰى يَلْقَى اللّٰهَ تَعَالٰى وَمَا عَلَيْهِ مِنْ خَطِيْئَةٍ . (رواه الترمذى)

(767/295) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Misfortunes and afflictions come down to some believing men or women from God, sometimes, on their bodies, sometimes, on their goods, and, sometimes, on their progeny, (and, as a result of it), their sins fall away to the extent that, after death, they make their appearance before Allah in such a state that not a single sin is left." (Tirmizi)

(٧٦٨/٢٩٦) عَنْ مُحَمَّدِ ابْنِ خَالِدِ السُّلَمِيِّ عَنْ اَبِيْهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ اِذَا سَبَقَتْ لَهُ مِنَ اللّٰهِ مَنْزِلَةٌ لَمْ يَبْلُغْهَا بِعَمَلِهِ اِبْتَلَاهُ اللّٰهُ فِيْ جَسَدِهِ اَوْفِيْ مَالِهِ اَوْفِيْ وَلَدِهِ ثُمَّ صَبَّرَهُ عَلٰى ذَالِكَ حَتّٰى يُبَلِّغَهُ الْمَنْزِلَةَ الَّتِيْ سَبَقَتْ لَهُ مِنَ اللّٰهِ . (رواه احمد و ابو داؤد)

(768/296) It is related by Muhammad Ibn Khalid Sulami on the authority of his father, and he on the authority of Muhammad Ibn Khalid's grandfather, that the Prophet ﷺ said: "For some Believers Allah ordains a high station which he does not attain by his own efforts, so Allah afflicts him with a physical or material distress or grief from the side of his children, and then, grants him the good fortune to be patient till (in return for these troubles and calamities and his patience and forbearance), He makes him attain the high station decreed for him beforehand."
(Musnad Ahmad and Abu Dawood)

Commentary: Allah is lord Sovereign. If He likes, He can grant the highest place to anyone without anything to show. But His Wisdom and Attribute of Justice demand that bondsmen should be kept at grades and stations they deserve by their deeds and states. Thus, the practice of Allah is that when, on being pleased with an act or manner of a bondsman or in acceptance of prayer of his own or some other person for his sake, He decides to elevate him to a rank or position he does not merit by his conduct. He causes the deficiency to be removed by means of pain and suffering and by granting him the good fortune to be patiently persevering in adversity.

(٧٦٩/٢٩٧) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوَدُّ اَهْلُ الْعَافِيَةِ يَوْمَ الْقِيٰمَةِ حِيْنَ يُعْطٰى اَهْلُ الْبَلَاءِ الثَّوَابَ لَوْ اَنَّ جُلُوْدَهُمْ كَانَتْ قُرِضَتْ فِي الدُّنْيَا بِالْمَقَارِيْضِ . (رواه الترمذى)

(769/297) Sayyidina Jabir ؓ has said that the Messenger of Allah ﷺ said: "On the Day of Resurrection, when people who have suffered affliction are given their reward, those who are healthy will wish their skins had been cut to pieces with scissors when they were in the world." (Tirmizi)

(٧٧٠/٢٩٨) عَنْ عَامِرِ الرَّامِ قَالَ ذَكَرَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْاَسْقَامَ فَقَالَ اِنَّ الْمُؤْمِنَ اِذَا اَصَابَهُ السَّقْمُ ثُمَّ عَافَاهُ اللّٰهُ عَزَّوَ جَلَّ مِنْهُ كَانَ كَفَّارَةً لِمَا مَضٰى مِنْ ذُنُوْبِهٖ وَمَوْعِظَةً لَهُ فِيْمَا يَسْتَقْبِلُ وَاِنَّ الْمُنَافِقَ اِذَا مَرِضَ ثُمَّ اُعْفِيَ كَانَ كَالْبَعِيْرِ عَقَلَهُ اَهْلُهُ ثُمَّ اَرْسِلُوْهُ فَلَمْ يَدْرِلِمَ عَقَلُوْهُ وَلِمَا اَرْسَلُوْهُ .

(رواه ابو داؤد)

(770/298) It is related on the authority of 'Aamir ar-Rami that once the Messenger of Allah ﷺ spoke on diseases (i.e., he described their philosophy and the aspect of goodness in them). In the course of it, he said: "When a truthful Believer falls ill, and, after it, Allah grants him recovery, the illness becomes an atonement for his sins of the past and a warning for the future, and when (heedless) Hypocrite falls ill, and, then, gets well, (he learns nothing from it, and) his similitude is of the camel whose owner tied it up, and, then, untied it, and it had no idea why it was tied or untied." (Abu Dawood)

Commentary: The chief moral teaching these Traditions contain is that illness or any other loss or calamity, which, anyhow, is apart of living, should not be wholly looked upon as a misfortune or manifestation of the displeasure of Allah. There is, in them, a great deal of virtue and cause for gratitude for the devout bondsmen. Through them, sins are expiated, worthiness for the special graces of Allah increases, the shortage of good deeds is made up and the inner diciplining of fortunate and dutiful bondsmen takes place.

Those of Allah's slaves who know the truth of these sayings endure the severest of trials and illnesses and feel stronger for that.

Reward of Deeds of The Days of Good Health During Illness

(٧٧١/٢٩٩) عَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مَرِضَ الْعَبْدُ اَوْسَافَرَ كُتِبَ لَهُ بِمِثْلِ مَاكَانَ يَعْمَلُ مُقِيْمًا صَحِيْحًا .(رواه البخارى)

(771/299) It is related by Abu Musa Al-Ash'ari ﷺ that the Prophet ﷺ said: "When a bondsman is sick or in a journey (and cannot carry out the daliy routine of worship etc.,) his deeds are recorded in the sake way with Allah as when he was healthy or staying at home." (Bukhari)

Commentary: It, again, is a great favour of the Lord that if a person cannot perform his duties of *Zikr* and worship owing to the constraints of illness or travel, he, by His command, causes the duties to be recorded in his balance-sheet of deeds which he used to observe during the days of good-health or staying at home.

Visiting of The Sick

The Prophet ﷺ has declared the visiting of the sick and tending to their needs to be a virtue of the highest order and an act of worship. He used to visit the sick himself and talk to them in a comforting manner. He, also, blew on them after reciting the Names or words of Allah and exhorted others to do the same.

(٧٧٢/٣٠٠) عَنْ اَبِيْ مُوْسٰى قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَطْعِمُو الْجَائِعَ وَعُوْدُ والْمَرِيْضَ وَفُكُّو الْعَانِي . (رواه البخارى)

(772/300) It is related by Abu Musa Al-Ash'ari ﷺ that the Messenger of Allah ﷺ said: "Feed the hungry, visit the sick, and seek the release of those who have been made captives unjustly." (Bukhrai)

(٧٧٣/٣٠١) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْمُسْلِمَ اِذَا عَادَاَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِيْ خُرْفَةِ الْجَنَّةِ حَتّٰى يَرْجِعَ . (رواه مسلم)

(773/301) It is related by Thauban ﷺ that the Messenger of Allah ﷺ said: "When a truthful Believer visits a (sick) believing bondsman, he is, sort to speak, in the Garden of Paradise until he returns. (Muslim)

(٧٧٤/٣٠٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَادىٰ مَرِيْضًا نَادىٰ مُنَادٍ مِنَ السَّمَاءِ طِبْتَ وَطَابَ مَمْشَاکَ وَتَبَوَّ اْتَ مِنَ الْجَنَّةِ مَنْزِلًا (رواه ابن ماجة)

(774/302) Sayyidina Abu Hurayrah ﷺ has quoted the Prophet ﷺ as saying, "If anyone visits a sick person, some one cries out from heaven, "May you be good, may your walk be good, and may you come to an abode in Paradise!" (Ibn Majah)

(٧٧٥/٣٠٣) عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلْتُمْ عَلَى الْمَرِيْضِ فَنَفِّسُوْا لَهٗ فِىْ اَجَلِهٖ فَاِنَّ ذَالِكَ لَا يَرُدُّ شَيْئًا وَيُطِيْبُ بِنَفْسِهٖ . (رواه الترمذى و ابن ماجة)

(775/303) It is related by Abu Sa'eed Khudri ﵁ that the Messenger of Allah ﷺ said: "When you visit a sick person make him happy about his age (i.e., talk to him in a reassuring manner about his life, as for instance, say to him that he was looking better, and, God willing, would soon be well). Such a thing will not prevent what is decreed (i.e., it will happen in any case) but make him cheerful (and this is the main object of visiting the sick.)." (Tirmizi and Ibn Majah)

(٧٧٦/٣٠٤) عَنْ اَنَسٍ قَالَ كَانَ غُلَامٌ يَهُوْدِيٌّ يَخْدِمُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَمَرِضَ فَاَتَاهُ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُهٗ فَقَعَدَ عِنْدَ رَاْسِهٖ فَقَالَ لَهٗ اَسْلِمْ فَنَظَرَ اِلٰى اَبِيْهِ وَهُوَ عِنْدَهٗ فَقَالَ اَطِعْ اَبَاالْقَاسِمِ فَاَسْلَمَ فَخَرَجَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُوْلُ اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَنْقَذَهٗ مِنَ النَّارِ . (رواه البخارى)

(776/304) Anas ﵁ narrated that a Jewish boy use to attend to the Prophet ﷺ. When he feel ill, the Prophet ﷺ went to him and sat at the head of his bed and said: "Accept the Divine faith." The boy looked at his father who, (also), was present. "Do so Abul Qasim (i.e., the Prophet) says," his father told him. The boy, thereupon, embraced Islam. As the Prophet ﷺ came out, he said: "All praise to God who took the boy out of Hell." (Bukhari)

Commentary: It shows, firstly, that some non-Muslims, too, used to serve the Prophet ﷺ; secondly, that he visited the sick among the non-Muslims as well; and, thridly, that the non-Muslims who had the opportunity of coming close to the Prophet ﷺ, were so greatly impressed by him that they preferred Islam as the religion of their children.

Blowing on The Sick Person and Praying For His Recovery

(٧٧٧/٣٠٥) عَنْ عَائِشَةَ رَضِىَ اللّٰهُ عَنْهَا قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ

عَلَيْهِ وَسَلَّمَ إِذَا اشْتَكَى مِنَّا إِنْسَانٌ مَسَحَهُ بِيَمِيْنِهِ ثُمَّ قَالَ اَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيُ لَا شِفَاءَ اِلَّا شِفَاءُ كَ شِفَاءً لَا يُغَادِرُ سَقْمًا۔

(رواه البخاری و مسلم)

(777/305) It is related by Sayyidah Ayshah رضی الله عنها "When anyone of us fell *ill*, the Prophet ﷺ used to move his right hand on his body and recite the prayer: Az-hibil baasa rabban-naasi washfi antash-shaafi laa shifa-a illa shifaa-uka shifaa-an laa yughaadiru saqma. [O Lord of mankind! Remove his suffering and grant him recovery. You are the Healer. Your healing is the healing. Grant him a complete healing that may leave not (a trace of illness)]." (Bukhari and Muslim)

(٧٧٨/٣٠٦) عَنْ عُثْمَانَ ابْنِ اَبِی الْعَاصِ اَنَّهُ شَكٰى اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَجْعًا يَجِدُهُ فِيْ جَسَدِهٖ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ضَعْ يَدَكَ عَلَى الَّذِیْ يَأَلَّمُ مِنْ جَسَدِكَ وَقُلْ بِسْمِ اللّٰهِ ثَلٰثًا وَقُلْ سَبْعَ مَرَّاتٍ اَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَاُحَاذِرُ قَالَ فَفَعَلْتُ فَاَذْهَبَ اللّٰهُ مَا كَانَ بِیْ۔

(رواه مسلم)

(778/306) Sayyidina Uthman bin Abul Aas ﷺ said that he complained to the Messenger of Allah ﷺ of a pain he had in his body. He said to him to put his hand on the part of his body which was sore and say three times "بسم الله" In the name of Allah," and seven times:

اَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَاُحَاذِرُ

"I seek refuge in Allah's might and power from the evil of what I am experiencing and trying to avert."

He said that he did so and Allah removed his trouble. (Muslim)

(٧٧٩/٣٠٧) عَنْ اِبْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ اُعِيْذُ كُمَا بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ وَيَقُوْلُ اِنَّ اَبَاكُمَا كَانَ يُعَوِّذُ بِهَا اِسْمٰعِيْلَ وَاِسْحٰقَ۔ (رواه البخاری)

(779/307) Sayyidina Ibn Abbas ﷺ said that the Messenger of Allah ﷺ used to command Hasan ﷺ and Husain ﷺ to Allah's protection saying:

أُعِيْذُ كُمَا بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَّهَامَّةٍ وَّمِنْ كُلِّ عَيْنٍ لَامَّةٍ

"With the perfect Words of Allah, I command you to Allah's protection from every evil and poisonous creature and from every evil eye."

And he used to say: Your ancestor (Ibrahim) used to commend Isma'il and Ishaq عليهم السلام with these words to Allah's protection. (Bukhari)

Commentary: The perfect words of Allah could be His commands or His Book. He used to suplicate Hasan and Husain in this manner and blow on them or gave them an amulet.

(٧٨٠/٣٠٨) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا شْتَكَى نَفَثَ عَلٰى نَفْسِهِ بَالْمُعَوِّذَاتِ وَمَسَحَ عَنْهُ بِيَدِهٖ فَلَمَّا اشْتَكٰى وَجْعَهُ الَّذِىْ تُوَفِّيَ فِيْهِ كُنْتُ اَنْفُثُ عَلَيْهِ بِالْمُعَوِّذَاتِ الَّتِىْ كَانَ يَنْفُثُ وَاَمْسَحُ بِيَدِالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ . (رواه البخارى و مسلم)

(780/308) Sayyidah Ayshah رضى الله عنها said that when the Prophet ﷺ had a complaint he would blow on himself reciting the *mu'awwizat*[1], and wiped himself with his hand. She said, "When he suffered from the pain of which he died, I would blow on him and recite the *mu'awwizat* as he did and would take his hand to wipe him." (Bukhari and Muslim)

Commentary: The *mu'awwizat* are the last two surah of the Qur'an. It could also mean the supplications in such refuge is sought with Allah. We have already seen some of them and will see more in the *Kitab Ad-Da'wat*.

When Signs of Death Appear

(٧٨١/٣٠٩) عَنْ اَبِىْ سَعِيْدٍ وَّاَبِىْ هُرَيْرَةَ قَالَا قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَقِّنُوْا مَوْتَاكُمْ لَا اِلٰهَ اِلَّا اللّٰهُ . (رواه مسلم)

(781/309) It is related on the authority of Abu Sa'eed Khudri ﷺ and Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Instruct the Kalima of *Laa ilaaha il-lallaah* to the dying men." (Muslim)

Commentary: Here the "dying men" denotes those who are at the point of death and the word Talqeen (i.e., to teach, to instruct, to

inform), occurring in the original, means that the *Kalimah* of *Laa ilaaha il-lallaah* should be reited before them so that at the dying moment the doctrine of the Oneness of God might be upper-most in their minds, and if the tongue was in a position to respond, they could refresh their Faith by uttering the Confessional Formula. and depart from the world in that state.

(٧٨٢/٣١٠) عَنْ مَعَاذِ ابْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ اٰخِرُ كَلَامِهٖ لَا اِلٰهَ اِلَّا اللّٰهُ دَخَلَ الْجَنَّةَ . (رواه ابوداؤد)

(782/310) It is related by Mu'az bin Jabal ﷺ that the Prophet ﷺ said: "He shall go to Heaven whose last words are: *Laa ilaaha il-lallaah*." (Abu Dawood)

(٧٨٣/٣١١) عَنْ مَعْقَلِ ابْنِ يَسَارٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِقْرَءُوْا سُوْرَةَ يٰسٓ عَلٰى مَوْتَاكُمْ . (رواه احمد و ابوداؤد و ابن ماجة)

(783/311) It is related by Ma'qil bin Yasar that the Messenger of Allah ﷺ said: "Recite surah Yaseen to those of you who are dying." (Musnad Ahmad, Abu Dawood and Ibn Majah)

Commentary: Here, too, the dying men denotes those in whom the signs of death may have appeared. Allah alone knows what is the aim and significance of this command but this much is evident that this Chapter of the Qur'an contains some remarkable truths concerning Faith, and what is to follow after death has been described in it most vividly. The last verse of it:

فَسُبْحٰنَ الَّذِىْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّاِلَيْهِ تُرْجَعُوْنَ (يٰس ٨٣:٣٦)

Therefore glory be unto Him in Whose hand is the dominion over all things: Unto him you will be brought back. (Yasin 36:83)

is, particularly, appropriate for recitation when the end is near.

(٧٨٤/٣١٢) عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَبْلَ مَوْتِهٖ بِثَلَاثَةِ اَيَّامٍ يَقُوْلُ لَا يَمُوْتَنَّ اَحَدُكُمْ اِلَّا وَهُوَ يُحْسِنَ الظَّنَّ بِاللّٰهِ (رواه مسلم)

(784/312) It is related by Jabir ﷺ " I heard the Prophet ﷺ say only three days before his death that 'Everyone of you should die in the condition that he has a good assumption about God."

(Muslim)

Commentary: It shows that faith in Allah and the awareness of Him require that while the bondsman feared Him, and, at the same time, was hopeful of His Mercy during the last moments of life, the pleasureable expectation of Divine benevolence and forgiveness should predominate. The sick person should strive to produce this state within himself and his attendants and visitors, too, should talk to him, or within his hearing, at that time in a way that was conducive to it and made him hopefully expectant of Divine mercy.

Things To Be Done After Death

(٧٨٥/٣١٣) عَنْ أُمِّ سَلَمَةَ قَالَتْ دَخَلَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَبِىْ سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ فَاَغْمَضَهُ ثُمَّ قَالَ اِنَّ الرُّوْحَ اِذَا قُبِضَ تَبِعَهُ الْبَصَرُ فَضَجَّ نَاسٌ مِنْ اَهْلِهٖ فَقَالَ لَا تَدْعُوْا عَلٰى اَنْفُسِكُمْ اِلَّا بِخَيْرٍ فَاِنَّ الْمَلَائِكَةَ يُؤَمِّنُوْنَ عَلٰى مَاتَقُوْلُوْنَ ثُمَّ قَالَ اَللّٰهُمَّ اغْفِرْلِاَبِىْ سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِى الْمَهْدِيِّيْنَ وَاخْلُفْهُ فِىْ عَقِبِهٖ فِى الْغَابِرِيْنَ وَاغْفِرْلَنَا وَلَهُ يَارَبَّ الْعَالَمِيْنَ وَافْسَحْ لَهُ فِىْ قَبْرِهٖ وَنَوِّرْلَهُ فِيْهِ (رواه مسلم)

(785/313) Umm Salmah رضى الله عنها related that the Prophet ﷺ came (to her house at the time of the death of her husband, Abu Salmah). His (i.e., Abu Salmah's) eyes had remained open; the Prophet ﷺ closed them and said: "When life departs, vision, also, departs with it. (The eyes should therefore, be closed after death)." One hearing it, the members of Abu Salmah's family began to cry very loudly (and in their grief they uttered words that could have the effect of calling down God's Anger on themselves). The Prophet ﷺ, thereupon, said: "O people! Pray for what is good for you because the Angels say *Aameen* on what you are saying. "He, then himself prayed:"O Allah! Forgive Abu Salmah and raise his rank among Your rightly guided bondsmen and protect and support his survivors in his place, and O Lord of the Worlds, forgive him and us and illuminate his grave, and make it spacious." (Muslim)

(٧٨٦/٣١٤) عَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ تُصِيْبُهُ مُصِيْبَةٌ فَيَقُوْلُ مَاۤاَمَرَهُ اللّٰهُ بِهٖ اِنَّا لِلّٰهِ وَاِنَّاۤ اِلَيْهِ رَاجِعُوْنَ اَللّٰهُمَّ

اَجِرْنِیْ فِیْ مُصِیْبَتِیْ وَاخْلُفْ لِیْ خَیْرًا مِنْهَا اِلَّا اَخْلَفَ اللّٰهُ لَهٗ خَیْرًا مِنْهَا فَلَمَّا مَاتَ اَبُوْ سَلَمَةَ قُلْتُ اَیُّ الْمُسْلِمِیْنَ خَیْرٌ مِنْ اَبِیْ سَلَمَةَ اَوَّلُ بَیْتٍ هَاجَرَ اِلٰی رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ ثُمَّ اِنِّیْ قُلْتُهَا فَاَخْلَفَ اللّٰهُ لِیْ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ . (رواه مسلم)

(786/314) It is related on the authority of Umm Salmah رضی الله عنها that the Prophet ﷺ said: "When a misfortune befalls a believing bondsman (and he suffers a loss), he should say what he is commanded to say: "*In-na lillaahi wa in-na ilaihi raji'oon. Allahumma ajirni fi musibati wakhluf li khairam minha* (To God we belong and to Him do we return. O God! Recompense me in this misfortune and bestow on me a better thing in place of what has been tken away). God will, then, surely grant him a better thing." (Umm Salmah went on to relate "When my first husband, Abu Salmah died I though who could be better than him. He was the first Muslim to migrate towards the Prophet ﷺ with his family and belongings. Bu I prayed as taught by the Prophet ﷺ and Allah gave him to me in place of Abu Salmah (i.e., the Prophet married me)." (Muslim)

(۷۸۷/۳۱۵) عَنْ حُصَیْنِ ابْنِ وَحْوَحٍ اَنَّ طَلْحَةَ ابْنَ الْبَرَاءِ مَرِضَ فَاَتَاهُ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَعُوْدُهٗ فَقَالَ اِنِّیْ لَا اُرٰی طَلْحَةَ اِلَّا قَدْ حَدَثَ بِهِ الْمَوْتُ فَاٰذِنُوْنِیْ بِهٖ وَعَجِّلُوْا فَاِنَّهٗ لَا یَنْبَغِیْ لِجِیْفَةِ مُسْلِمٍ اَنْ تُحْبَسَ بَیْنَ ظَهْرَانَیْ اَهْلِهٖ .
(رواه ابوداؤد)

(787/315) Husayn bin Wahwah narrated that when Talha bin Bara' fell ill, he said to others: "I feel the time of his death is near. (If he dies), I should be informed and (the bathing and shrunding of his dead body) should be done quickly because it is not proper for the dead body of a Muslim to remin for long in the midst of the family members." (Abu Dawood)

Commentary: It shows that after death has taken place shrouding and burial etc. should be done quickly.

Bewailing And Breast-Beating

It is natural to feel grief at the death of a dear one, to shed tears and to show other spontaneous manifestations of mourning. It

shows that one has not ceased to be human. The *Shari'ah,* as such, has imposed no restiction on it. It commends and appreciates it. But loud lamentation and breast-beating and deliberate bewailing and crying are strictly prohibited. First, these practices are opposed to the spirit of submission to the Divine Will. Secondly, ceremonious mourning amounts to ingratitude and unthankfulness at the priceless gift of thinking and reasoning Allah has conferred upon man. Thirdly, it adds to one's own mental suffering as well as that of others and paralyses, at least for the time being, the faculties of thought and action. Crying and breast-beating, further, is hurtful to the dead body.

(٧٨٨/٣١٦) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ اِشْتَكٰى سَعْدُ بْنُ عُبَادَةَ شَكْوىً لَهُ فَاَتَاهُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُهُ مَعَ عَبْدِالرَّحْمٰنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ اَبِىْ وَقَّاصٍ وَعَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِىْ غَاشِيَةٍ فَقَالَ قَدْ قُضِىَ؟ قَالُوْا لَا يَا رَسُوْلَ اللّٰهِ فَبَكَى النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَاَى الْقَوْمُ بُكَاءَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَكَوا فَقَالَ اَلَا تَسْمَعُوْنَ اِنَّ اللّٰهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا بِحُزْنِ الْقَلْبِ وَلٰكِنْ يُعَذِّبُ بِهٰذَا وَاَشَارَ اِلٰى لِسَانِهٖ اَوْيَرْحَمُ وَاِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ اَهْلِهٖ عَلَيْهِ . (رواه البخارى و مسلم)

(788/316) Abdullah bin Umar ﷺ narrated that when Sa'd bin Ubadah ﷺ fell ill, the Prophet ﷺ came to see him with Abdur Rahman bin Awf ﷺ, Sa'd bin Abu Waqqas ﷺ and Abdullah bin Mas'ud ﷺ. When the Prophet ﷺ came in, he found him in a very critical condition (or in such a condition that many people were surrounding him). The Prophet ﷺ, on seeing it, *said:* "(He has) passed away." (He might have guessed it from his condition or wanted to enquire from the people who were arond Sa'd bin Ubadah ﷺ whether he had died). "No, Messenger of Allah ﷺ, replied the people. "He is not dead." The Prophet ﷺ, (then), burst into tears and when people saw it, they also, began to cry. He, thereupon, said: "O people! Listen carefully. Allah does not punish upon the tears of the eyes and the grief of the heart (because one has no control over them, and, then, pointing towards the tongue, he added), but He does punish upon the (misconduct) of this tongue (i.e., upon

lamenting and mourning with it) and blesses (those who say *In-na lillaah* .... and beg His forgiveness), and it, too, is a fact that chastisement is inflicted upon the dead body for the bewailment of the family members." (Bukhari and Muslim)

Commentary: The main purport of the above Tradition is that bewailment and loud lamentation should be avoided on the death of anyone. It is a source of the anger and punishment. On the other hand, *In-na lillaa* and other *Kalimah* of prayer and repentance ought to be uttered which are the means of earning His good pleasure. It, also, tells that the dead body is punished for the crying and breast-beating of relatives.

Besides Abdullah bin Umar ﷺ, his father, Umar bin al-Khattab ﷺ, and some other Companions, also, have related that the Prophet ﷺ said so. But Sayyidah Ayshah رضی الله عنها, and, with her, Abdullah bin Abbas ﷺ reject it. In the source-books of this very Tradition -- *Sahih Buhari* and *Sahih Muslim* — it is stated that when the narrative of Sayyidina Umar ﷺ and his son, Abdullah bin Umar ﷺ, was mentioned to Sayyidah Ayshah رضی الله عنها in this connection she remrked, "Both of these gentlemen, indeed, are truthful, but in this case, either their memory did not serve them well or they failed to hear or understand correctly what the Prophet ﷺ said. The Prophet ﷺ did never say that." Sayyidah Ayshah رضی الله عنها, also referred in her support, to the Qur'anic verse:

لَاتَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى (النجم ۵۳:۳۸)

That no laden one shall bear anohter's load. (Al-Najm 53:38)

And observed "in this verse the rule has been laid down that no one will be punised for the sin of any other person. How, then, can it be that wailing is done by the members of the family and punishment is meted out to the deceased?"

But the manner in which Sayyidina Umar ﷺ and Abdulah bin Umar ﷺ have related the incident leaves no room for believing that they erred or mistook the emaning of the Prophet's words. At the same time, the argument of Sayyidah Ayshah رضی الله عنها, too, cannot be ignored. Commentators in their attempt to reconcile the two viewpoints have advanced various explanations, the most appealing of which is that the narratives of Sayyidina Umar ﷺ and

Abdullah bin Umar ﷺ appertain to the situation in which the fault or negligence of the deceased, too, had something to do with the wailing of his relatives, as for instance, he might have exhorted them to do so, as the custom was among the Arabs in olden days, or, at least, failed to advise them against it. The same view was been taken by Imam Bukhari as well.

It has, again, been suggested that when people wail over the death of a near kinsman and extol his virtues to the skies, the Angels ask him. "Why, were you really like that?" The same thing has been mentioned in some Traditions also.

Those who want to know more should see Lath al-Mulhn. It must be known that Sa'd bin Ubadah ﷺ recovered from the illness. He died after the Prophet ﷺ had died in hands of Sayyidina Abu Bakr ﷺ or Sayyidina Umar ﷺ.

(٧٨٩/٣١٧) عَنْ اَبِىْ بُرْدَةَ قَالَ اُغْمِىَ عَلٰى اَبِىْ مُوْسٰى فَاَقْبَلَتْ اِمْرَاَتُهٗ اُمُّ عَبْدِاللّٰهِ تَصِيْحُ بِرَنَّةٍ ثُمَّ اَفَاقَ فَقَالَ اَلَمْ تَعْلَمِىْ وَكَانَ يُحَدِّثُهَا اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَنَا بَرِئٌ مِمَّنْ حَلَقَ وَصَلَقَ وَخَرَقَ .

(رواه البخارى و مسلم و اللفظ المسلم)

(789/317) It is related on the authority of Abu Burda, son of Abu Musa Al-Ash'ari ﷺ, that once Abu Musa (fell ill and became) unconcious upon which his wife, Umm Abdullah, began to cry loudly. Later, as Abu Musa's ﷺ condition improved and he regrained consciousness, he said to her: "Do you not know that hte Prophet ﷺ has declaed that He will have nothing to do with anyone who shaves his head, raises long, sorrowing cries, tears his clohes and follows ways of the Days of ignorance on the occasion of death or any other misfortune?" (Abu Burdah went on to add that Abu Musa Ash'ari ﷺ used, often to relate this saying to his wife). (Bukhari and Muslim)

(٧٩٠/٣١٨) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُوْدَ وَشَقَّ الْجُيُوْبَ وَدَعٰى بِدَعْوَى الْجَاهِلِيَّةِ .

(رواه البخارى)

(790/318) It is related by Abdullah bin Mas'ud ﷺ that the Prophet ﷺ said: "Whoever slaps his cheeks, beats his face and

tears his clothes and bewails in the manner of the (polytheists of old, in moments of loss or grief), is not one of us." (Bukhari and Muslim)

Tears of Eyes And Grief And Heart

(۷۹۱/۳۱۹) عَنْ اَنَسٍ قَالَ دَخَلْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَبِیْ سَیْفِ الْقَیْنِ وَکَانَ ظِئْرًا لِاِبْرَاهِیْمَ فَاَخَذَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَبَّلَهٗ وَشَمَّهٗ ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَالِکَ وَاِبْرَاهِیْمُ یَجُوْدُ بِنَفْسِهٖ فَجَعَلَتْ عَیْنَا رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَذْرِفَانِ فَقَالَ لَهٗ عَبْدُ الرَّحْمٰنِ ابْنِ عَوْفٍ وَاَنْتَ یَا رَسُوْلَ اللّٰهِ؟ فَقَالَ یَا بْنَ عَوْفٍ اِنَّهَا رَحْمَةٌ ثُمَّ اَتْبَعَهَا بِاُخْرٰی فَقَالَ اِنَّ الْعَیْنَ تَدْمَعُ وَالْقَلْبَ یَحْزَنُ وَلَا نَقُوْلُ اِلَّا مَا یَرْضٰی رَبُّنَا وَاِنَّا بِفِرَاقِکَ یَا اِبْرَاهِیْمُ لَمَحْزُوْنُوْنَ . (رواہ البخاری و مسلم)

(791/319) Anas ؓ narrated "I went with the Messenger of Allah ﷺ to the house of Abu Saif, the ironmonger. Abu Saif was the husband of the wet-nurse of the Prophet's ﷺ son, Ibrahim ؓ, (and, according to the custom of those days, Ibrahim used ot live with her). The Prophet ﷺ lifted Ibrahin (in his arm) and kissed himand placed his nose (on his cheeks as people do when showing affectin to a child). Afterwards, we went there once (during the last illness of Ibrahim). At that time, Ibrahim ؓ was on the point of death. Seeing his condition, tears began to flow from the eyes of the Prophet ﷺ. Abdul Rahman bin Awf ؓ (who believed, owing to ingorance, that the Prophet ﷺ could not be affected by such things) exclaimed: 'You, too, O Messenger of Allah?" The Prophet ﷺ replied: '(There is no harm in it. On the contrary), it is love and sympathy.' Then, as the tears rolled down his cheek, once again, he said: 'The eyes shed tears, and the heart is stricken with grief, but by the tongue I will say only what is pleasing to Allah (i.e., *In-na lillaahi wa in-na liaihi raji'oon*). And O Ibrahim! I am sad at your parting." (Bukhari and Muslim)

Commentary: It shows that the Prophet ﷺ was duly moved by situations of sorrow and suffering, and, he, also, shed tears in such circumstanes. To feel happy at things of joy and sad at events that cause grief and distress is a fundamental characteristic of human beings. If any one behaves differently, it is a failing, not a virtue.

Sheikh Ahmad Farooqi Mujaddid Alf-Thani رحمة الله عليه writes in one o his letter "One the condition of my heart was such that I neither felt happy at things that caused joy nor sad at things that caused grief. During those days I forced myself to look happy or dejected (as the case was)with the intention of complying with the practice of the sacred Prophet ﷺ. Later, the state of indifference disappeared and, now, my condition is that I react in the natural way to sad or joyful events."

Condolence

To grieve in sympathy with any one who is in distress and to try to lessen his grief is a noble quality of the mind. The Prophet ﷺ did so himself, and, also, advised the Companions to share the sorrow of others and express sympathy for them.

(۷۹۲/۳۲۰) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ عَزّٰى مُصَابًا فَلَهٗ مِثْلُ اَجْرِهٖ . (رواه الترمذی و ابن ماجة)

(792/320) It is related by Abdullah bin Mas'ud ؓ that the Messenger of Allah ﷺ said: "whever consoled or comforted a person in distress, for him is the same reward as for the distressed one." (Tirmizi and Ibn Majah)

Sending Food to The Family of The Deceased

On the day of their bereavement, members of the house-hold of the deceased are not in a fit condition to arrange for their meals. Companionship and fellow-feeling, therefore, require that their freinds are relatives send them food.

(۷۹۳/۳۲۱) عَنْ عَبْدِ اللّٰهِ بْنِ جَعْفَرٍ قَالَ لَمَّا جَاءَ نَعْیُ جَعْفَرٍ قَالَ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِصْنَعُوْا لِآلِ جَعْفَرٍ طَعَامًا فَقَدْ اَتَاهُمْ مَا يَشْغَلُهُمْ .

(رواه الترمذی و ابو داؤد و ابن ماجه)

(793/321) It is related on the authority of Abdullah bin J'afar ؓ that when news was recieved of the martyrdom of his father, J'afar bin Abu Talib, the Prophet ﷺ said: "Food should be prepared for J'afar's family. On the receipt of the news they will not be in such a state as to attend to needs like that."

(Tirmizi, Abu Dawood, and Ibn Majah)

Showing Patience at Death

(٧٩٤/٣٢٢) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ مَالِعَبْدِی الْمُؤْمِنِ جَزَاءٌ اِذَا قَبَضْتُ صَفِيَّهُ مِنْ اَهْلِ الدُّنْيَا ثُمَّ اِحْتَسَبَهُ اِلَّا الْجَنَّةَ . (رواه البخاری)

(794/322) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Allah says "When I take away (i.e., send down death upon the dear one of a faithful bondsman (or bondswoman) and he (or she) shows patience (on it) in the hope of recompense, I have no reward for him (or her) save Paradise."
(Bukhari)

(٧٩٥/٣٢٣) عَنْ اَبِیْ مُوْسٰی الْاَشْعَرِیِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مَاتَ وَلَدُالْعَبْدِ قَالَ اللّٰهُ تَعَالٰی لِمَلَائِكَتِهٖ قَبَضْتُمْ وَلَدَ عَبْدِیْ فَيَقُوْلُوْنَ نَعَمْ فَيَقُوْلُ قَبَضْتُمْ ثَمْرَةَ فُؤَادِهٖ فَيَقُوْلُوْنَ نَعَمْ فَيَقُوْلُ مَاذَا قَالَ عَبْدِیْ فَيَقُوْلُوْنَ حَمِدَکَ وَاسْتَرْجَعَ فَيَقُوْلُ اللّٰهُ اِبْنُوْا لِعَبْدِیْ بَيْتًا فِی الْجَنَّةِ وَسَمُّوْهُ بَيْتَ الْحَمْدِ (رواه احمد والترمذی)

(795/323) It is reported by Sayyidina Abu Musa Al-Ash'ari ﷺ that the Messenger of Allah ﷺ said: "When a child of a slave of Allah dies, He says to His angels, 'Have you taken the soul of the child of My slave?' They say, "Yes!" , so. He says. 'You have taken away the fruit of his heart.' They say, 'Yes'. Then He says. 'What did My slave say?' They reply, 'He praised You and said

إنا لله وإنا إليه راجعون (البقر ٢:١٥٦)

"We belong to Allah and to Him will we return."(al-Baqarah 2:156)

Then Allah says. 'Build for My slave a house in Paradise and call it *Bayt Al-Hamd* (the House of Praise)." (Ahmad, Tirmizi)

A Letter of Condolence by The Prophet ﷺ

(٧٩٦/٣٢٤) عَنْ مُعَاذٍ اَنَّهٗ مَاتَ لَهٗ اِبْنٌ فَكَتَبَ اِلَيْهِ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ التَّعْزِيَةَ ...... بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مِنْ مُحَمَّدٍ رَسُوْلِ اللّٰهِ اِلٰی مُعَاذِ بْنِ جَبَلٍ سَلَامٌ عَلَيْکَ فَاِنِّیْ اَحْمِدُ اِلَيْکَ اللّٰهَ

الَّذِیْ لَا اِلٰهَ اِلَّا هُوَ اَمَّا بَعْدُ فَاَعْظَمَ اللّٰهُ لَکَ الْاَجْرَ وَاَلْهَمَکَ الصَّبْرَ وَرَزَقَنَا وَاِیَّاکَ الشُّکْرَ فَاِنَّ اَنْفُسَنَا وَاَمْوَالَنَا وَاَهْلَنَا مِنْ مَوَاهِبِ اللّٰهِ الْهَنِیْئَةِوَعَوَارِیْهِ الْمُسْتَوْدَعَةِ مَتَّعَکَ اللّٰهُ بِهٖ فِیْ غِبْطَةٍ وَسُرُوْرٍ وَقَبَضَهٗ مِنْکَ بِاَجْرٍ کَبِیْرٍ الصَّلٰوةُ وَالرَّحْمَةُ وَالْهُدٰی اِنِ احْتَسَبْتَهٗ فَاصْبِرْ وَلَا یُحْبِطُ جَزَعُکَ اَجْرَکَ فَتَنْدَمَ وَاعْلَمْ اَنَّ الْجَزَعَ لَا یَرُدُّ مَیِّتًا وَلَا یَدْفَعُ حُزْنًا وَمَا هُوَ نَازِلٌ فَکَانَ قَدْ وَالسَّلَام .

(رواه الطبرانی فی الکبیر والاوسط)

(796/324) It is related by Mu'az bin Jabal ﷺ that when his son died, the Prophet ﷺ sent him a letter of condolence:

"In the name of Allah the Most Kind, the Most Merciful!

"From Muhammad, the Messenger of Allah ﷺ, to Mu'az bin Jabal

"*Salaamun 'Alaika,*

"First of all, I relate to you the Praises of Allah save Whom there is no deity. (After it), I pray that Allah may recompense you most bounteously on the loss and endue your heart with patience and grant you and me the good fortune to be thankful (to Him) for His favours. Our lives and our possessions and our wives and our childen are the gifts of Allah and the trusts He has placed in our charge. (Your son, also, was a trust fo Allah, given in your keeping). as long as He wished, He gave you the opportunity to profit from him with joy and to make yourself happy, and when He willed, He took back the charge from you. He is going to recompense you with a plentiful reward. (There are glad tidings of) the special favour of Allah and benevolence and guidance from Him if you show patience in the confident expectation of reward and with the intention of willing surrender to His Will. So, O Mu'az, be patient and let not bewailing and loud lamentation ruin th recompense, lest, you feel sorrow (over suffering the loss, and yet, remain depreived of the reward). And, believe it, no dead person returnst (to the earth) by mourning and lamentation, nor does it lessen the grief. And the Command that comes down from Allah shall be fulfilled. In truth, it has been fulfilled (already). Was-Salaam."

Commentary: In the Qur'an good tidings of three things have been given to those who show patience:

أُولَٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ وَ أُولَٰٓئِكَ هُمُ الْمُهْتَدُوْنَ
(البقره ٢:١٥٧)

Such are they on whom are blessings from their Lord, and mercy. Such are the rightly-guided. (al-Baqarah 2:157)

Alluding to the afore-mentioned verse, the Prophet ﷺ has observed in his letter to Sayyidina Mu'az ؓ that if he remained patient in his bereavement with the propitation of Allah and Divine recompense as the objective, there were for him the glad tidings of the special favour of Allah and mercy and guidance.

Bathing And Shrouding of The Dead Body

The *Shari'ah* has prescribed a precise method of sending off, with proper solemnity and honour, a person who leaves this world for the ultimate abode of the Hereafter through the pathway of death. It is a most cleanly, noble and glady way of doing so. First, the dead body should be washed throughly as a living person takes a bath for making himself clean. Apart from cleansing and pruification, due regard ought to be paid to the proprieties of a bath. The cleansers that are , generally, used in a bath for removing the grime and filthiness should be added to the water used in it. Odorous substances like camphor should, also, be finally mixed with the water so that the dead body becomes fragrant. It should, then, be shrouded in a neat and clean cloth, but wasteful expenditure to be avoided. Afterwards, the funeral prayer has to be offered in which an earnest prayer is made for Divine mercy and forgiveness for the departed soul. People, then, should accompany the corpse to the graveyard to bid it farewell. Lastly, it should aparently, be consinged to the grave reverentially, and, in reality, entrusted to the mercy of Allah.

(٧٩٧/٣٢٥) عَنْ اُمِّ عَطِيَّةَ قَالَتْ دَخَلَ عَلَيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَغْسِلُ اِبْنَتَهٗ فَقَالَ اِغْسِلْنَهَا ثَلاثًا اَوْخَمْسًا اَوْ اَكْثَرَ مِنْ ذَالِكَ اِنْ رَاَيْتُنَّ ذَالِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْاٰخِرَةِ كَافُوْرًا اَوْشَيْئًا مِنْ كَافُوْرٍ فَاِذَافَرَغْتُنَّ فَاٰذِنَّنِيْ فَلَمَّا فَرَغْنَا اٰذَنَّاهُ فَاَلْقٰى اِلَيْنَا حِقْوَهٗ فَقَالَ اَشْعِرْ نَهَا اِيَّاهُ وَفِيْ رِوَايَةٍ

اَغْسِلْنَهَا وِتْرًا ثَلَاثًا اَوْ خَمْسًا اَوْ سَبْعًا وَابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوْءِ مِنْهَا
(رواه البخاری و مسلم)

(797/325) It is related by Um 'Atiya "When we were bathing the Prophet's ﷺ daughter who had died, the Prophet ﷺ came and said to us: 'Bathe her three or five times or even more if you think it proper with water boiled with jujube leaves, and, also, add caphor to it when you bathe the body for the last time, and let me know when you finish.' So, when the bathing was completed, we informed the Prophet ﷺ, then, he threw his *tahbund*[1] towards us and said: 'First of all, dress her in it'." In another version of the same incident, it is stated that the Prophet ﷺ said: "Bathe her odd numbers of times, three, five or seven, and begin with the right side and with parts that are washed in ablution." (Bukhari and Muslim)

Commentary: From the report quoted in *Sahih Muslim*, it appears that it was the Prophet's ﷺ eldest daughter, Sayyidah Zaynab رضی اللہ عنہا, who was married to Abul 'Aas bin Rabi', the bathing and shrouding of whose dead body is described in the above Tradition. She had died in the beginning of 8 A.H., and Umm Atiya Ansariya, who is the narrator of this Tradition and was among those who had given the bath, was a prominent Companion. She always offered herself for such a service and was specially skilled in it. A renowned legist-doctor like Ibn Sireen says that he had learnt the correct way of bathing the dead bodies from her.

The above narrative speaks of bathing the dead body with water boiled with jujube leaves. These have a marked cleansing effect on the body and were used, in olden days, for the same purpose for which we use soap now. What it under lines is that fullest care should be taken to remove dirt from the dead body. For the same reason, it has, also, been stressed that the body should be washed thrice and even more than that, and since odd numbers are more pleasing to Allah, the bathing should be done three or five or even seven times if necessary, and camphor should be added when the body is washed for the last time for it has a very strong, agreeable and long-lasting smell.

The giving by the Prophet ﷺ of his own *Tahbund* for

[1]. A cloth worn round the waist. It is not passed between the legs nor fastned behind.

shrouding the dead body of his daughter --- in some reports it is distinctly stated that when the Prophet ﷺ was informed that the bathing had been completed he removed the Tahbund from his body and gave it for shrouding —, with the instruction that it was to be used as an under-garment has induced some authorities to conclude that it is propitious to use the dress etc., of virtuous bondsmen of Allah for such purpose. But to attach an exaggerated importance to these things and grow negligent of one's duties because of a belief like that is, of course erroneous.

It does not show how many pieces of cloth were used for shrouding the Prophet's ﷺ daughter but in *Fath-Baari*, Imam Ibn Hajr has quoted Jauzqi, as an addition to Umm Atiya's رضى الله عنها narrative.

فَكَفَّنَّاهَا فِيْ خَمْسَةِ اَثْوَابٍ وَخَمَرْنَا هَا كَمَا يُخْمَرَ الْحَيُّ

"We shrouded her in five clothes and, also, covered her with *Khamar*[1] as is worn by living women."

It is on the basis of it that five pieces of cloth are accepted as Musnoon for shrouding the dead body of a woman.

Shrouding

(٧٩٨/٣٢٦) عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُفِّنَ فِيْ ثَلٰثَةِ اَثْوَابٍ يَمَانِيَّةٍ بِيْضٍ سَحُوْلِيَّةٍ لَيْسَ فِيْهَا قَمِيْصٌ وَّلَا عَمَامَةٌ. (رواه البخارى و مسلم)

(798/326) It is related by Sayyidah Ayshah رضى الله عنها that (when the Prophet ﷺ died) he was shrouded in three (pieces of) white Yeminite cloth that were Saholi. In these was included neither the shirt nor the head-gear." (Bukhari and Muslim)

Commentary: A ccording to some commentators, Saholi was the name of a place in Yemen which was famous for cloth-weaving. The Prophet ﷺ used to wear Yemenite sheets and when he died, he was, also, shrouded in them. His shroud did not include the shirt or the turban. For the shrouds of men only three peices are required according to the *Shari'ah*.

(٧٩٩/٣٢٧) عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَفَّنَ

1. A cloth worn by Muslim ladies to cover their head and the upper part of the body.

اَحَدُكُمْ اَخَاهُ فَلْيُحْسِنْ كَفَنَهُ. (رواه مسلم)

(799/327) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "When anyone of you gives the shroud to his deceased brother. he should give a good one." (Muslim)

Commentary: It tells that no one possessing the means should shroud a dead person in old and rotten clothes thinking that now he will, after all, be buried in the grave and turn to dust. He should cover him with a good shroud. Reverence for the dead body requires it.

(٨٠٠/٣٢٨) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلْبَسُوْا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَاِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفِّنُوْا فِيْهَا مَوْتَاكُمْ.

(رواه ابو داؤد و الترمذى و ابن ماجة)

(800/328) It is related on the authority of Abdullah bin Abbas ﷺ that the Prophet ﷺ said: "Wear white clothes: these are good clothes for you: and, also, shroud your dead in them." (Abu Dawood, Tirmizi and Ibn Majah)

(٨٠١/٣٢٩) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتُغَالُوْا فِى الْكَفَنِ فَاِنَّهُ يُسْلَبُ سَرِيْعًا. (رواه ابو داؤد)

(801/329) It is related by Sayyidina Ali ﷺ that the Messenger of Allah ﷺ said: "Do not use a very costly shroud for it is going to perish." (Abu Dawood)

Commentary: It shows that just as it is improper to shroud the body in the cloth of a poor quality, while one can afford a better one, it is, also, unjustifiable to use a very expensive cloth.

It is worth remembering that to shroud men in three and women in five pieces of a good, white cloth is applicable only when the family of the deceased can spare the money for it without difficulty or else an old cloth and only one piece of it can, also, suffice and there is nothing to be ashamed of in it.

The Prophet's ﷺ own uncle, Sayyidina Hamza ﷺ, who had been killed in the Ballte of Badr was shrouded in a single piece of cloth which was so small that it could not cover the whole body. If the head was covered, the feet became bare, and if the feet were covered, the head became bare. At last, at the command of the

Prophet ﷺ, the head was covered with it and the feet with the grass of Izkhar and he was buried in that condition.

Following The Funeral Procession And Offering The Funeral Prayer

(٨٠٢/٣٣٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ اِيْمَانًا وَ اَحْتِسَابًا وَكَانَ مَعَهُ حَتّٰى يُصَلِّىْ عَلَيْهَا وَيُفْرَغُ مِنْ دَفْنِهَا فَاِنَّهُ يَرْجِعُ مِنَ الْاَجْرِ بِقِيْرَا طَيْنِ كُلُّ قِيْرَاطٍ مِثْلُ اُحُدٍ وَمَنْ صَلّٰى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ اَنْ تُدْفَنَ فَاِنَّهُ يَرْجِعُ بِقِيْرَاطٍ . (رواه البخارى و مسلم)

(802/330) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whoever, with the attribute of Faith and the intent to earn the Divine reward, follows the funeral procession of a Muslim and remains with the dead body till the funeral prayer is observed and the burial is completed, he will return home with two Qirats of reward, each of which, so to say, will be equal to the Mount of Uhud, and whoever departs after offering the funeral prayers (and does not stay on for the burial), he will return with only are (such-like) Qirat of reward."

(Bukahri and Muslim)

Commentary: Evidently, the object of this Tradition is to induce people to accompany the bier and take part in the funeral prayer and burial.

Qirat was an Arab coin worth one-twelfth of a dirham or two pice in Indian money. Since, in those days, the labourers were paid in *Qirat*, the Prophet ﷺ has used the same expression. At the same time, he has made it clear that it should not be taken for the *Qirat* of this world. It was the *Qirat* of the reward of the Hereafter which, as compared to it, will be as big as the Mount of Uhud.

The Prophet ﷺ has, further, emphasised that the reward will be obtained only when the wohle thing is carried out as a religious duty and for the sake of earning Divine recompense, that it, is prompted mainly by a firm belief in the word of Allah and what the Prophet ﷺ has said or revealed and inconfident expectation of the reward of the Hereafter. Thus, if anyone follows the fuenral procession and participates in the funeral prayer and the burial simply out of the considerations of relationship or affection or with

the object of pleasing the family of the deceased and is not mindful of the command of Allah and the Prophet ﷺ and the reward on the Day of Final Judgement, he will not be worthy of it.

Walking at a Brisk Pace With The Bier And Need For Dispatch

(٨٠٣/٣٣١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْرَعُوْا بِالْجَنَازَةِ فَاِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُوْنَهَا اِلَيْهِ وَاِنْ تَكُ سِوٰى ذَالِكَ فَشَرٌّ تَضَعُوْنَهُ عَنْ رِقَابِكُمْ . (رواه البخارى و مسلم)

(803/331) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Take the dead body (for burial) at a brisk pace. If he is virtuous, (the grave for him) is (a) good (destination), and you will make him attain it in a short time (by walking briskly), and if he is otherwise (i.e., not a virtuous person) then there is an evil (load on your shoulders). You will remove it (quickly) from you shoulders (by moving with greater speed)." (Bukhari and Muslim)

Commentary: It shows that the burial should be expedited as quick as possible and unnecessary delay avoided in bathing and shrouding the dead body. When the bier is taken to the graveyard, those carrying it should not, needlessly, move slowly but at a reasonably brisk pace.

Funeral Prayer And Solemn Entreaty For The Deceased

(٨٠٤/٣٣٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَاَخْلِصُوْا لَهُ الدُّعَاءَ . (رواه ابوداؤد و ابن ماجه)

(804/332) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whenever you offer funeral prayer of anyone, pray earnestly for him." (Abu Dawood and Ibn Majah)

Commetnary: The chief purpose of a funeral prayer is the making of supplication for the departed soul. The glorification of Allah after the first *Takbir* and *Durood* after the second, in fact, are a prelude to supplication. The supplications the Prophet ﷺ made in

the funeral prayer, which are given in the folowing Traditions, are most suitable for the occasion.

(٨٠٥/٣٣٣) عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ صَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى جَنَازَةٍ فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُوْلُ اَللّٰهُمَّ اغْفِرْلَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَاَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَاَهْلًا خَيْرًا مِنْ اَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَاَدْخِلْهُ الْجَنَّةَ وَاَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ قَالَ حَتّٰى تَمَنَّيْتُ اَنْ اَكُوْنَ اَنَا ذَالِكَ الْمَيِّتَ. (رواه مسلم)

(805/333) Awf bin Maalik ﷺ narrated that "the Messenger of Allah ﷺ offered the funeral prayer of a person who had died and he remembered the words of the supplication (he made in it for the deceased). He beseeched Allah (in these words):

اَللّٰهُمَّ اغْفِرْلَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَاَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ وَاَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَاَهْلًا خَيْرًا مِنْ اَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَاَدْخِلْهُ الْجَنَّةَ وَاَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّار

Allaahummaghfirlahu wa arhamhu wa 'aafihi wa' afu 'anhu wa ikrim nuzulahu wa was-si'a mud-khlalahu waghsilhu bil-ma-i wath-thalji wal-bardi wa naqqihi minal khataya kama naqaitath thaubal-abyadhu minad-danasi wa abdilhu daaran Khairan min daarihi wa ahlan khairan min ahlihi wa zaujan khairan min zaujihi wa adkhil-hul-jan-ata wa 'a-izhu min 'azaabil qabri wa min -azaabin-nar

(O Allah! Forgive this, bondsman, bestow Your blessings on him; favour him with safety; pardon him; extend respectful hospitality to him; widen the grave for him; (instead of the Fire of Hell and its scorching heat) give him a bath of water, ice and hail (and make him cool), and purify him from the filthiness of sin as You have made white cloth clean of dirt; and grant him and good above of the Hereafter in place of the above of this world, and a good household in place of his own household, and a good spouse in place of his own spouse; and save him from the chastisement of Hell and firm the chastisement of the grave).

(The narrator, 'Awf bin Maalik, adds that on hearing this supplication,) he wished that it was his dead body)." (Muslim)

(٨٠٦/٣٣٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى عَلَى الْجَنَازَةِ قَالَ اَللّٰهُمَّ اغْفِرْلِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ اَللّٰهُمَّ لَا تُحْرِمْنَا اَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ .

(رواه احمد و ابو داؤد و الترمذی و ابن ماجه)

(806/334) I is related by Abu Hurayrah ﷺ that when the Messenger of Allah ﷺ offered prayer on a dead body he used to supplicate, in these words: *Allahummaghfir lihiyyina wa maiyyitina wa shaahidina wa gha-ibina wa sagheerina wa kabeeri-na wa zakarina wa onthaana. Allahumma ahyaitahu min-na fa-anyeehi 'alal-islami wa man tawaffaitahu min-na fatawafahu alal-imaan. Allahumma laa tuhrimna ajrahu wa laa taf-tinna b'adahu* (O Allah! Forgive our dead and living, present and absent, old and young, men and women--all and everyone. O Allah! Whoever of us You may keep alive, keep him alive in the state of Islam, and whoever of us You may take away from this world, take him away in the state of Faith. O Allah! Deprive us not of recompense on his death in hereafter nor plunge us in trial and mischief in the world after him).

(Musnad Ahmad Abu Dawood, Tirmizi and Ibn Majah)

(٨٠٧/٣٣٥) عَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى رَجُلٍ مِنَ الْمُسْلِمِيْنَ فَسَمِعْتُهُ يَقُوْلُ اَللّٰهُمَّ اِنَّ فُلَانَ بْنَ فُلَانٍ فِيْ ذِمَّتِكَ وَحَبْلِ جِوَارِكَ فَقِهٖ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَاَنْتَ اَهْلُ الْوَفَاءِ وَالْحَقِّ اَللّٰهُمَّ اغْفِرْلَهُ وَارْحَمْهُ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ. (رواه ابو داؤد و ابن ماجه)

(807/335) It is related by Wathilah bin al-Asqa' "The Messenger of Allah ﷺ led the funeral prayer of a Muslim. I heard that, he suppicated: *Allahumma in-na falaanab na fulaanin fi zimmatika wa habli jaarika faqihi min fitnatul qabri wa 'azaabin-naari wa anta ahlul wafa-i-walhaqqi. Allahummaghfirlihu wa arhamhu in-naka antalghafoorur raheem* (O Allah! This bondsman of Yours, so-and-so, son of so-and-so, is in Your refuge and protection. Keep him safe from the mishceif of the grave and

the punishment of Hell. You are the One Who Keeps His promise in Truth. You are Oft-forgiving, Merciful)."
(Abu Dawood and Ibn Majah)

Commentary: Other supplication, also, are reported to have been made by the Prophet ﷺ during the funeral prayer but the three mentioned above are more popular. One, however, is free to recite any one or several of them.

The narrative of Wathilah bin Asqa' shows that the prophet ﷺ used to make these supplications so loudly that the Companions heard them and preserved them for posterity. The Prophet ﷺ, often, said some supplication in prayers with a loud voice so that others could hear and learn them by heart. The saying aloud of these supplication in the funeral prayer, probably, was for the same reason, otherwise, as a general principle, it is better to make entreaties to Allah quiet. In the Qur'an, too, it is stated:

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً (الاعراف ۷:۲۰۵)

And do thou remember thy Lord within thyself humbly and with awe, below thy breath. (Al-'Araf 7:205)

Propitiousnes of A Large Number of Men Participating in Funeral Prayer

(۸۰۸/۳۳۶) عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مَيِّتٍ تُصَلِّيْ عَلَيْهِ اُمَّةٌ مِنَ الْمُسْلِمِيْنَ يَبْلُغُوْنَ مِائَةً كُلُّهُمْ يَشْفَعُوْنَ لَهٗ اِلَّا شُفِّعُوْا فِيْهِ .
(رواه مسلم)

(808/336) It is related by Sayyidah Ayshah رضی الله عنها that the Prophet ﷺ said: "The dead body on which a large number of Muslims as many as a hundered — offer prayer and plead solemnly with Allah on behalf of the deceased (i.e., pray for mercy and forgiveness for him), their prayer and intercession will, positively, be granted." (Muslim)

(۸۰۹/۳۳۷) عَنْ كُرَيْبٍ مَوْلٰى ابْنِ عَبَّاسٍ عَنْ عَبْدِاللّٰهِ ابْنِ عَبَّاسٍ اَنَّهٗ مَاتَ لَهٗ ابْنٌ بِقُدَيْدٍ اَوْ بِعُسْفَانَ فَقَالَ يَا كُرَيْبُ اُنْظُرْ مَا اجْتَمَعَ لَهٗ مِنَ النَّاسِ قَالَ خَرَجْتُ فَاِذَا نَاسٌ قَدْ اِجْتَمَعُوْا لَهٗ فَاَخْبَرْتُهٗ فَقَالَ تَقُوْلُ هُمْ اَرْبَعُوْنَ قَالَ نَعَمْ قَالَ اَخْرِجُوْهُ

فَإِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوْتُ فَيَقُوْمُ عَلٰى جَنَازَتِهٖ اَرْبَعُوْنَ رَجُلًا لَا يُشْرِكُوْنَ بِاللّٰهِ شَيْئًا اِلَّا شَفَّعَهُمُ اللّٰهُ فِيْهِ۔

(رواه مسلم)

(809/337) The freed slave of Abdullah bin Abbas ﷺ, Khrayb, a Taba'ee, narrated "A son of Abdullah bin Abbas died at Qudayd or Usfa. (When some people had assembled), Abdullah bin Abbas told me to go and have a look at them. So, I went out and saw that a good number of men had collected. When I inoformed him about it, he asked; 'Do you think there are forty of them?' 'Yes (I am sure they are forty)', I replied. Abdullah bin Abbas ﷺ said: Now take out the dead body. I have heard the Prophet ﷺ say that if a Muslim dies and forty persons whose lives are wholly free from polytheism offer his funeral prayer (and, they ask for forgiveness for him), Allah, surely, grants their prayer and inercession on behalf of the deceased." (Muslim)

Commentary: Qudaid was a town lying on the road between Makkah and Madinah, near Rabigh, and Usfan was the name of a settlement between Makkah and Rabigh, some 30 miles from Makkah. The narrator is not sure at which of the two places Abdullah bin Abbas's ﷺ son had died.

(۸۱۰/۲۳۸) عَنْ مَالِكِ بْنِ هُبَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَمُوْتُ فَيُصَلِّيْ عَلَيْهِ ثَلٰثَةُ صُفُوْفٍ مِنَ الْمُسْلِمِيْنَ اِلَّا اَوْجَبَ فَكَانَ مَالِكٌ اِذَا اسْتَقَلَّ اَهْلَ الْجَنَازَةِ جَزَّأَهُمْ ثَلٰثَةَ صُفُوْفٍ لِهٰذَا الْحَدِيْثِ۔

(رواه ابوداؤد)

(810/338) It is related on the authority of Maalik bin Hubayrah ﷺ that he heard the Prophet ﷺ say: "If a Muslim bondsman dies and three rows of Muslims offer his funeral prayer (and beseech Allah, to forgive his sins and grant him Paradise), Allah, surely, makes forgiveness and Paradise his due." Merthad Yazni who related this Tradition on the authority of Maalik bin Hubayrah, adds that) it was the practice of Maalik bin Hubayrah when he felt that the number of participants in a funeral prayer was not much he divided them into three rows in light of this saying. (Abu Dawood)

Commentary: Confident expectation of the acceptance of the

supplication for forgiveness and Paradise has been expressed. in the first saying, on the participation of a hundred Muslims in the funeral prayer, in the second, of forty Muslims, and, in the third, of three rows of them. Apparently, it was inspired to the Prophet by Allah on three different occasions. At first, he was told that if a hundred Muslims offered up the funeral prayer of a Believer, and, supplicated, on his behalf, forgiveness and mercy, Allah will, certainly, grant it, then the number was reduced to forty, and, then again, to three rows.

Nevertheless, the above narrative distinctly shows that it is good and a means of felicity and propitiousness that a large number of Muslims participate in the funeral prayer. Endeavour should, therefore be made, to a reasonable extent, to arrange for it.

Burial

(٨١١/٣٣٩) عَنْ عَامِرِ بْنِ سَعْدِ بْنِ اَبِىْ وَقَّاصٍ اَنَّ سَعْدَ بْنِ اَبِى وَقَّاصٍ قَالَ فِىْ مَرَضِهِ الَّذِىْ هَلَكَ فِيْهِ اَلْحِدُوْلِىْ لَحْدًا وَانْصِبُو عَلَى اللَّبِنَ نَصْبًا كَمَا صُنِعَ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ . (رواه مسلم)

(811/339) 'Aamir bin Sa'd bin Abu Waqqas ﷺ, narrated "My father. (Sa'd bin Abu Waqqas ﷺ) had willed, during his last illness, that a grave with a niche in the side should be prepared for him and unbaked bricks placed in an upright position to seal it, as had been done for the Prophet ﷺ." (Muslim)

Commentary: It shows that the better and more proper way of preparing the grave was that a niche was dug in its side (in which the dead body was deposited), and it was closed with unbreaked bricks. The grave of the Prophet ﷺ was made in the same way. But should the soil be so soft that a grave of this kind cannot be dug, the other type of grave (i.e., the straight one) should be made which is called, Shiqq. From varios accounts it appears that both kinds of graves were dug, as the circumstances required, during the days of the Prophet ﷺ. But a grave with a small recess on one of its side is preferable.

(٨١٢/٣٤٠) عَنْ هِشَّامِ بْنِ عَامِرٍ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ اُحُدٍ

اِحْفِرُوْا وَاَوْسِعُوْا وَاَعْمِقُوْا وَاَحْسِنُوْا وَادْفِنُوا الْاِثْنَيْنِ وَالثَّلٰثَةَ فِىْ قَبْرٍ وَاحِدٍ وَقَدِّمُوْا اَكْثَرَهُمْ قُرْاٰنًا . (رواه احمد و الترمذی و ابوداؤد و النسائی)

(812/340) It is related on the authority of Hisham bin 'Aamir ﷺ that, on the day of Uhud, the Prophet ﷺ said: "Dig graves (for the martyrs) and make them wide and deep and prepare them well and bury two or three in one grave, and, among them, give perference to him who has more of the Qur'an."

(Musnad Ahmad, Tirmizi, Abu Dawood and Nasai)

Commentary: In the Battle of Uhud about 70 Companions were killed and it was not easy to dig a grave for everyone of them. Besides, the Prophet ﷺ, also, had to set a precedent for such a situation. He, therefore, ordered two or three martyrs to be buried together in one grave which was to be deep as well wide. It was, further, indicated by him that when more than one martyr was buried in a single grave, he should be the first to be deposited in it and placed in the direction of the qibla who knew more of the Qur'an. On the strength of this Tradition, the principle has been enunciated that seveal corpses can be buried in one grave in a war or other extra-ordianary circumstances.

(٨١٣/٣٤١) عَنْ اِبْنِ عُمَرَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا اَدْخِلَ الْمَيِّتَ الْقَبْرَ وَقَالَ بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ . وَفِىْ رِوَايَةٍ وَعَلٰى سُنَّةِ رَسُوْلِ اللّٰهِ . (رواه احمد و الترمذی و ابن ماجة و ابوداؤد)

(813/341) Abdullah bin Umar ﷺ related to us that when the Prophet ﷺ lowered a dead body in the grave (or a dead body was lowered into it), he used to say: "*Bismillahi wa billaahi 'ala millati rasulillah* (We bury him in the name of Allah and with His help and in accordance with the way of the followers of His Messenger". (In some other versions of the same Tradition *'Ala Sunnati rasulillah* has been mentioned in place of *'Ala millati rasulillah*). (Musnad Ahmad, Tirmizi, Ibn Majah and Abu Dawood)

(٨١٤/٣٤٢) عَنْ جَعْفَرِبْنِ مُحَمَّدٍعَنْ اَبِيْهِ مُرْسَلًاعَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَثٰى عَلَى الْمَيِّتِ ثَلٰثَ حَثَيَاتٍ بِيَدَيْهِ جَمِيْعًا وَاَنَّهٗ رَشَّ عَلٰى قَبْرِابْنِهٖ اِبْرَاهِيْمَ وَوَضَعَ عَلَيْهِ حَصْبَاءَ. (رواه البغوی فی شرح السنه)

(814/342) It is related, by way of Irsal, by J'afar Sadiq رحمة الله عليه, on the authority of his father, Muhammad Baqar رحمة الله عليه, that the Messenger of Allah ﷺ took dust thrice in both of his hands joind together and threw it on a dead body (i.e., on its grave at the time of burial), and he poured water (or had it poured) on the grave of his son, Ibrahim, and caused gravel to be laid on it." (Sharh-us-Sunnah)

(٨١٥/٣٤٣) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِذَا مَاتَ اَحَدُ كُمْ فَلَا تَحْبِسُوْهُ وَاَسْرِعُوْا بِهِ إِلىٰ قَبْرِهِ وَيُقْرَءُ عِنْدَ رَأْسِهِ فَاتِحَةُ الْبَقَرَةِ وَعِنْدَ رِجْلَيْهِ بِخَاتِمَةِ الْبَقَرَةِ .

(رواه البيهقي في شعب الايمان و قال و الصحيح انه موقوف عليه)

(815/343) Abdullah bin Umar ؓ related "I heard the Prophet ﷺ say: 'When anyone of you dies, do not retain his corpse in the house for a long time, but make haste in taking it to the grave and burying it, and (after the burial) recite the opening verse of surah *Al-Baqarah* (up to Muflihoon) on the side of the head and concluding verses of it (from Aamanar rasul up to the end) on the side of the feet'." (This Tradition has been quoted by Baihaqi in *Sh'ab-el-Imam* with the remark that, in fact, these are the words of Abdullah bin Umar ؓ and there is no documentary evidence on the basis of which they can be attributed to the sacred Prophet ﷺ.

Commentary: The instruction not to delay the burial unnecessarily is contained in a number of Traditions of the Prophet ﷺ. As for the recitation of the opening and concluding verses of *Sura Al-Baqarah* at the grave, Ibn Umar ؓ could, not have prescribed it on his own. He must have learnt it from the Prophet ﷺ. Thus, though the documentary evidence of the transmission of this Tradition may not be available, it falls in the category of *Marfroo*[1] according to the criteria laid down by the scholars of the Traditions and the jurists.

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❶. Meaning a Tradition whose authenticity is established by an unbroken chain of transmission right up to the Prophet ﷺ.

Graves

(٨١٦/٣٤٤) عَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ يُجَصَّصَ الْقَبرُ وَاَنْ يُبْنٰى عَلَيْهِ وَاَنْ يُقْعَدَ عَلَيْهِ . (رواه مسلم)

(816/344) It is related by Jabir ﷺ that "The Messenger of Allah ﷺ has ordered against making a solid grave by plastering it with lime or erecting a building over it or sitting on it." (Muslim)

Commentary: Concerning the grave, the doctrinal point of the *Shari'ah*, on the one hand, is that it should be regarded with respect because of its association with the dead and everything that is desecratory to it is prohibited — that is why, it has been frobidden in the above saying to sit on it — and, on the other, that it should be plain and simple, arousng in the heart of the viewer the realisation of the transitoriness of the world and an earnest anxiety for the Hereafter. It is for this later reason that it has been disallowed to build it at a solid, permanent or imposing sturcture or to erect a monument or any other building over it. Another wisdom of it is that when a grave will be plain, clay-built and unornamented, people with a polytheistic disposition will not be tempted to turn it into a place of worship. We, thus, find that absurd and un-Islamic practices are not carried out where the graves of the Companions ﷺ, spiritual mentors رحمة الله عليهم and other high-souled men have, in compliance with this command, been built of clay and kept strictly unadorned while most undesirable things are witnessed where mausoleums have been erected over the graves of holy men.

(٨١٧/٢٤٥) عَنْ اَبِىْ مَرْثَدٍ الْغَنَوِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَجْلِسُوْا عَلَى الْقُبُوْرِ وَلَا تَصَلُّوْا اِلَيْهَا (رواه البخارى)

(817/345) It is related by Abi Marthad Ghanawi that the Messenger of Allah ﷺ said: "Neither sit on the graves nor offer prayer with your face turned towards them." (Muslim)

Commentary: It is not only an act of irreverence to sit on a grave, but as we shall see in the next Tradition, also hurtful to the occupier. The object of restraining people from offering prayer facing the grave was to guard them even against the semblance of

polytheism.

(٨١٨/٣٤٦) عَنْ عَمْرِو بْنِ حَزْمٍ قَالَ رَاٰنِيَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُتَّكِئًا عَلٰى قَبْرٍ فَقَالَ لَا تُؤْذِ صَاحِبَ هٰذَا الْقَبْرِ اَوْلَا تُؤْذِهِ . (رواه احمد)

(818/346) Amr bin Hazim related "Once on seeing me reclining on a grave, the Prophet ﷺ remarked: 'Do nto hurt its occupier." (Musnad Ahmad)

Visiting The Graves

(٨١٩/٣٤٧) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُوْرِ فَزُوْرُوْهَا فَاِنَّهَا تُزَهِّدُ فِي الدُّنْيَا وَتُذَكِّرُ الْاٰخِرَةَ. (رواه ابن ماجة)

(819/347) It is related by Abdullah bin Mas'ud ﷺ that the Messenger of Allah ﷺ said: "I had forbidden you from visiting the graves. Now, I allow you to visit them for it promotes disinterestedness in the material world and solicitude for the Hereafter." (Ibn Majah)

Commentary: In the beginning when the Muslims had only recently come out of the fold of paganism and the creed of Divine Unity as not firmly entrenched in their hearts, the Prophet ﷺ had prohibited the visiting of the graves to them because there lay the risk of their slipping back into the folly of polytheism and tomb-worship. But as they grew into staunch believers in Monotheism and revulsion to all forms of polytheism became a part of their nature and it was feared no more that by visiting the graves they would lapse back into polytheistic beliefs and observances, it was permitted to them. It was, however, made clear that permission was given because visiting of the graves was helpful in making a man think less of worldly desires and interests and more of afterlife.

The above Tradition, also, underlines a fundamental principle of the Islamic Canonic law that if there is an aspect of goodness in anything but it, also, possesses the possibility of a grave harm, the element of virtue will be ignored and it will be prohibited. But it, at any time the circumstances alter and the fear of injuriousness

disappears, it will be permitted.

Salutation To Occupiers of Graves

(٨٢٠/٣٤٨) عَنْ بُرَيْدَةَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُهُمْ إِذَا خَرَجُوْا إِلَى الْمَقَابِرِ "اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَاِنَّا اِنْشَاءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ نَسْئَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ. (رواه مسلم)

(820/348) It is related on the authority of Buraydah ﷺ that the Messenger of Allah ﷺ used to instruct the Companions ﷺ that when they visited the graves, they should greet their occupiers and pray for them in these words: *As-salaamu alaikum ahl-ad-dayari minal momineena wa muslimeena wa in-na insha Allahu bikum lalaahiqoona nas-alullaahu lama wa lakumul 'aafiyati* (Peace be on you, the dwellers of these abodes, among thruthful Believers and Muslims! Allah willing we are going to join you. We pray to Him and beseech Him for peace and safety for ourselves and for you.) (Muslim)

(٨٢١/٣٤٩) عَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّالنَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِقُبُوْرٍ بِالْمَدِيْنَةِ فَاَقْبَلَ عَلَيْهِمْ بِوَجْهِهٖ فَقَالَ اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُاللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ. (رواه الترمذی)

(821/349) It is related by Abdullah bin Abbas ﷺ that the Prophet ﷺ happend to pass by some graves in Madinah. He turned his face towards them and said: *"As-salaamu alaikum yaa ahlal quboori, yaghfirullaahu lanaa wa lakum antum salafuna wa nahnu bil asari* (Peace be on you, O occupiers of the graves! May Allah forgive us and you. You have preceded us; we are coming after you). (Tirmizi)

Commentary: There is a slight difference in the phraseology of the formulas of prayer and supplication for the occupiers of graves indicated in the two Traditions. But their substance is the same. They simply contain salutation and supplication of mercy for them and the remembrance of one's own death. These two considerations should be the main object of paying a visit to anyone's grave.

Consigning Reward to The dead (*Isaal Sawab*)

A way of doing service to the dead is to pray to Allah to forgive them their sins and to show them mercy. It is, also, the chief aim and purpose of the funeral prayer, and, as we have seen, in the Traditions appertaining to the visiting of the graves, too, the supplication for forgiveness has been made for those buried in them along with salutation. Apart from it, another method taught by the prophet ﷺ is to do an act of charity or any other noble deed on behalf of the dead and make a gift of the Divine recompense thereon to them. This is what is, commonly, meant by consigning reward.

(٨٢٢/٣٥٠) عَنِ ابْنِ عَبَّاسٍ اَنَّ سَعْدَ بْنَ عُبَادَةَ تُوُفِّيَتْ اُمُّهُ وَهُوَ غَائِبٌ عَنْهَا فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ اُمِّيْ تُوُفِّيَتْ وَاَنَا غَائِبٌ عَنْهَا اَيَنْفَعُهَا شَيْءٌ اِنْ تَصَدَّقْتُ بِهٖ عَنْهَا قَالَ نَعَمْ قَالَ فَاِنِّيْ اُشْهِدُكَ اَنَّ حَائِطِي الْمِخْرَافَ صَدَقَةٌ عَلَيْهَا.

(رواه البخاری)

(822/350) It is related on the authority of Abdullah bin Abbas ﷺ that the death of Sa'd bin Ubadah's mother took place at a time when he was not present. (He had gone on a military expedition with the Prophet ﷺ). (On his return), Sa'd bin Ubadah said to the Prophet ﷺ: "O Messenger of Allah ﷺ My mother had died during my absence. Now, if I give away something in charity, will it be of service to her (i.e., will the Divine reward on it reach her)?" "Yes", replied the Prophet ﷺ. "It will reach her". Then, Sa'd bin Ubadah said, "I make you a witness that I have given away my orchard (called, *Mikhzaaf*) in charity on behalf of my mother. (Bukhari)

Commentary: The above Tradition, positively, settles the issue of *Isaal*[1] *Sawaab*. Another Tradition conveying almost the same meaning is quoted in *Bukhari* and *Muslim*, on the authority of Sayyidah Ayshah رضی اللہ عنہا in which though the name of Sa'd bin Ubadah does not appear, the authorities believe that it is related to the aformentioned incident.

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[1]. Isaal, literally, means to convey; to pass forward; to send; to transfer; to make over to another. In Islamic usage, Isaal Sawaab denotes conveying or making over the Divine reward on a good deed to the dead.

(٨٢٣/٣٥١) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّ الْعَاصَ بْنِ وَائِلٍ اَوْصٰی اَنْ يُعْتَقَ عَنْهُ مِائَةُ رَقَبَةٍ فَاَعْتَقَ اِبْنُهُ هِشَامٌ خَمْسِيْنَ رَقَبَةً فَاَرَادَابْنُهُ عَمْرٌو اَنْ يُعْتِقَ عَنْهُ الْخَمْسِيْنَ الْبَاقِيَةَ فَقَالَ حَتّٰی اَسْاَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ اَبِيْ اَوْصٰی بِعِتْقِ مِائَةِ رَقَبَةٍ وَاِنَّ هِشَامًا اَعْتَقَ عَنْهُ خَمْسِيْنَ وَبَقِيَتْ عَلَيْهِ خَمْسُوْنَ رَقَبَةً اَفَاُعْتِقُ عَنْهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّهُ لَوْ كَانَ مُسْلِمًا فَاَعْتَقْتُمْ عَنْهُ اَوْتَصَدَّقْتُمْ عَنْهُ اَوْ حَجَجْتُمْ عَنْهُ بَلَغَهُ ذَالِکَ . (رواه ابو داؤد)

(823/351) It is related by Abdullah bin 'Amr bin al-'Aas that his grandfather, 'Aas bin Waii (who had not embraced Islam) had told his sons to set one hundred slaves at liberty on his behalf (after his death). (So), one of his sons, Hishaam bin al-'Aas, freed fifty slaves (as his share of the obligation), and (the other son), 'Amr bin al-'Aas, also, decided to release the remaining fifty slaves, but he thought that he would, first, seek the Prophet's ﷺ advice. He went to the Prophet ﷺ and said: "Our father had advised (us) to set one hundred slaves free (after his death), and my brother, Hishaam, has freed (his share of) fifty slaves on his own behalf. Now, fifty remain, and I want to know whether I should (also) set them at liberty in the name of my father." The Prophet ﷺ replied: "Had your father died in the state of Faith and Islam then if you freed the slaves or did charity or performed the *Hajj* (on his behalf) the Divine reward on these acts would have reached him." (Bukhari)

Commentary: This Tradition is very clear regarding *Isaal Sawaab* (Consiging reward). In it, besides charity, the *Hajj* is, also, mentioned as a means to convey or make over the Divine reward to the dead and, in another version of the same Tradition related in *Musnad Ahmad*, fasting is stated in place of the *Hajj*.

Anyway, it lays it down as a general principle that Divine recompense can be conveyed or passed forward to the dead through all these virtuous deeds but it is subject to the essential condition of Faith and Islam.

FOREWORD

In the Name of Allah, the Most Gracious, the Dispenser of Grace

The authentic stock of the Traditions is the record of the Apostolic life of the Prophet Muhammad ﷺ which serves as a substitute for his presence. The Believers who did not have the good fortune to see him in the life of this world can, to a large extent, know him by means of it, and comply with his orders, and follow his 'good example' almost with the same degree of confidence as those who were blessed enough to know him with faith in his lifetime.

The main object of the writing of *'Ma'ariful Hadith'*, simply is to enable the brothers who cannot read the original collections of the Traditions to obtain the knowledge of the teachings and the 'good example' of the sacred Prophet ﷺ and gain an access to his august presence which is now possible only through the study of the books dealing with the reports of his sayings and doings.

It is hoped that the faithful bondsmen who will read the present series after awakening the sentiments of love and reverence for the Prophet ﷺ in their hearts and with earnest attention will, *Insha Allah*, gain these objectives and it will be possible for them to partake of the effulgence and blessings of the Traditions and experience a peculair feeling of nearness and association with him in the innermost recesses of their existence.

Two volumes of the English translation of *Ma'ariful Hadith* have appeared already. In the first volume are included the Traditions relating to Faith, the Hereafter, and Softheartedness, while in the second volume the plan was to present the Traditions belonging to the Books of Cleanliness and the Four fundamental Duties i.e. *Salah* or *Namaz* (Regular Worship), *Zakah* (Poor-due), *Saum* (Fasting), and Hajj (the Pilgrimage to Makkah), but as it was felt that it would grow too large, it was decided to bring it to a close with *Kitabus Salah* (The Book of Regular Worship). The reminder, i.e., Kitabuz Zakah (the Book of the Poor-due), Kitabus *Saum* (the Book of Fasting), and Kitabul Hajj (the Book of the Pilgrimage) is now being published in this, the third volume.

The Prophets are raised up, chiefly, to unite the bondsmen with their Lord and Creater and make them His devoted worshippers.

> I created the jinn and humankind only that they might worship me. (LI:56)

Hence, after giving the call of faith in God and Divine Unity, the Apostles invited mankind to worship Him, before everything else. Among the human deeds it is the peculiarity of worship alone that, through it, the bondsman expresses his humbleness before God and his life gets dyed in the hue of servility and self-surrender. Moreover, the propinquity of the Lord is attained through worship and continuous advancement takes place in it. Thus, in all the Canonic Laws the greatest stress, after Faith, has been laid on worship, and the holy Prophet, too, has declared *Salah*, *Zakah*, Saum and Hajj to be the principal tenets of Islam, next only to the Oneness of God and Apostleship. The four fundamental duties of worship, in fact, constitute the substance of Faith and the felicity or otherwise of humanity is dependent, largely, on them.

Out of these, the Traditions appertaining to the teachings, instructions and regular practice of the holy Prophet ﷺ with regard to *Salah* have been discussed in the 2nd volume, and those relating to the other three duties i.e. *Zakah Saum* and *Hajj* are now being taken up in the present volume.

As in the two earlier volumes, most of the Traditions included in the present one, too, have been taken from *Mishkaatul Masabeeh* or Jami'-ul-Fuwayid and reliance has been placed on it in the matter of references. Further, in confirmity with the pattern followed in *Mishkaat* no other reference is given if *Sahih Bukhari* and *Sahih Muslim* or any of them are mentioned as the source of a Tradition for it would have been unnecessary to quote any other authority after stating that it was found in either of the two compilations.

A few reports have, also, been adopted from *Kanzul 'Ummal* and some have been reproduced directly from the books of Sihah, such as, *Sahih Bukhari, Sahih Muslim, Jami'-i-Tirmizi* and *Sunan-i-Abi Dawood.* These are the narratives that do not occur in the same words in *Mishkaat* or *Jami-ul-Fuwayid.*

May the Almighty bestow His acceptance upon this volume as well and make it beneficial to His bondsmen, and a source of Forgiveness both of the writer and the translator!

Muhammad Manzoor Nau'mani

Lucknow
August 29, 1978

قال الله تعالیٰ

يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ وَّالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ O (البقرہ ۲:۲۵۴)

IMPORTANCE OF *ZAKAH*

After the affirmation of the Oneness of God and Messengership and the establishment of Worship, *Zakah* is the most important tenet of Islam. At over seventy places in the Qur'an, the establishment of Worship and the observance of regualr charity have been spoken, of side by side, in such a way as to show that their place and position is almost indentical. Thus, when, after the death of the sacred Prophet ﷺ, the inhabitants of some regions who, apparently, had accepted Islam and acknowlged Divine Unity and Messengership refused to pay *Zakah,* Sayyidina Abu Bakr ؓ decided to wage war against them on the ground that they differentiated between the injunctions of prayer (*salah*) and *Zakah* which amounted to apostasy. It is stated in *Bukhari* and Muslim, that in reply to Sayyidina Umar ؓ, he said,

وَاللهِ لَا قَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلٰوةِ وَالزَّكٰوةِ

"By God! I shall wage war against them who will differentiate between prayer (salah) and *Zakah*."

All the Companions agreed and consensus was reached among them on Sayyidina Abu Bakr's ؓ viewpoint.

We have, already, seen the Traditions in previous headings in which the Prophet ﷺ has, while indicating the basic essential doctrines and requirements of Islam, described the establishment of *Salah,* and payment of *Zakah* as next in importance only to the testimony of Divine Oneness and Messnegership.

Three Aspects:

There are three aspects of goodness in *Zakah.*

One, the way the bondsman makes known by his tongue, body and soul, in *Qiyam, Ruku* and *Sujood* during *salah,* his servility and humbleness before the Lord so that he earned His good pleasure and propinquity, by paying Zakah he offers his monetary tribute to the Almighty with the same object and gives a practical demonstration of the fact that he does not consider his worldly possessions his own, but the Lord's. For this very reason, *Zakah* is regarded an act of worship. In the speical terminology of Faith and the Shari'ah, 'worship' denotes, as we have seen earlier, deeds and actions that are intended solely for giving expression to the bond of loyalty and submission before God and seeking His countenance and nearness.

Two, Help and service is rendered to the needy and indigent bondsmen of Allah by means of *Zakah.* It, at once, makes *Zakah* a most important branch of ethics.

Three, *Zakah* is a highly efficacious remedy against the excessive fondness for wealth which is a grievous sin. It purifies the soul from the filthy effects of greed. Says the Qur'an:

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا. (سوره توبة: ٩:١٠٣)

(O Muhammad), take alms (*Zakah*) of their wealth, wherewith you may purify them and may make them grow.(Al-Tawbah 9:103)

وَسَيُجَنَّبُهَا الْاَتْقَى الَّذِىْ يُؤْتِىْ مَالَهٗ يَتَزَكّٰى. (سورة الليل ٩٢:١٨)

Far removed from it (the flaming Fire of Hell) will be the righteous who gives his wealth that he may grow (in goodness). (Al-Layl 92:17-18)

Literally, *Zakah* means 'cleanliness', and it is, perhaps owing to it that this fundamental duty has been called by that name.

EARLIER CANONIC LAWS:

On account of the extraordinary importance and worth and usefulness of *Zakah* the command for it has, uniformly, been given in the Canonic laws of their earlier Prophets together with that for worship. For instance, in *surah Al-Anbia,* it is stated, in relation to Sayyidina Ibrahim ﷺ, and his son, Sayyidina Ishaq ﷺ, and,

then, Sayyidiha Ishaq's ﷺ son, Sayyidina Ya'qub ﷺ that:

وَاَوْحَيْنَآ اِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَاِقَامَ الصَّلٰوةِ وَاِيْتَآءَ الزَّكٰوةِ وَكَانُوْا لَنَا عَابِدِيْنَ.
(الانبياء ٢١:٧٣)

We inspired in them the doing of good deeds, (particularly), the establishment of worship and the giving of charity, and they were the worshippers of Us (alone). (Al-Anbiyaa 21:73)

And, in *surah Maryam*, it is said about Sayyidina Ismail ﷺ:

وَكَانَ يَامُرُ اَهْلَهٗ بِالصَّلٰوةِ وَالزَّكٰوةِ (مريم ١٩:٥٥)

He enjoined upon his people worship and regualr charity. (Al-Maryam 19:55)

Concerning Sayyidina Isa ﷺ it is stated that to his community he declared:

اِنِّىْ عَبْدُاللّٰهِ اٰتَانِىَ الْكِتَابَ وَجَعَلَنِىْ نَبِيًّا، وَّجَعَلَنِىْ مُبَارَكًا اَيْنَمَا كُنْتُ وَ اَوْصَانِىْ بِالصَّلٰوةِ وَالزَّكٰوةِ مَادُمْتُ حَيًّا . (مريم ١٩:٣٠-٣١)

I am the slave of Allah. He has given me the Scripture and appointed me a Prophet, and has made me blessed wheresoever I may be, and has enjoined upon me worship and *Zakah* as long as I remain alive. (Al-Maryam 19:30-31)

Moreover, in surah *Al-Baqarh* where the covenant of the Israelities and the basic injunctions they had undertaken to fulfil are mentioned, the following commandment is included among them:

وَاَقِيْمُو الصَّلٰوةَ وَاٰتُوالزَّكٰوةَ . (البقره ٢:٨٣)

And establish worship and pay *Zakah*. (Al-Baqarah 2:83)

Likewise, it is set forth in *surah Al-Maidah,* in connection with the covenant of the Children of Israel, that:

وَقَالَ اللّٰهُ اِنِّىْ مَعَكُمْ ط لَئِنْ اَقَمْتُمُ الصَّلٰوةَ وَ اٰتَيْتُمُ الزَّكٰوةَ وَاٰمَنْتُمْ بِرُسُلِىْ.
(المائده ٥:١٢)

Allah said: Lo! I am with you if you establish worship and pay *Zakah*, and believe in My Messengers عليهم السلام (Al-Ma'idah 5:12)

The above verses of the Qur'an clearly show that prayer and *Zakah* have always been the main commands of the Canonic Laws. Differences of detail and scope, of course, were there but such differences were, also, found between the initial and ultimate

stages of our own Shari'ah. For instance, formerly, prayer (*salah*) was to be offered three times a day which, afterwards, was raised to five; or, in the beginning, every obligatory prayer consisted of only two rak'at but later the nubmer of *rak'at* was increased in all the prayers except Fajr; or, in the earlier days, it was permitted to greet or talk to one another in prayer but, at a later time, it was forbidden. In the same way, *Zakah* was prescribed before Migration, when the Prophet ﷺ used to live in Makkah the establishment of salah and the payment of *Zakah* are mentioned as the distinguishing qualities of the Believers in the surah of *Al-Moominoon*, *An-Naml* and *Luqman*, though these were revealed during the Makkan phase but, at that time, *Zakah* merely signified the spending of one's wealth on the poor and needy bondsmen of Allah and on other items of good-doing. Detailed rules and regulations had not been prescribed till then. Hence, what the authorities mean when they say that the commandment of *Zakah* was revealed a year or two after Migration, or even later, probably is that its complete rules and principles of guidance were laid down at that time otherwise the actual order concerning *Zakah* had been given much earlier at Makkah. This wiew is supported not only by the aforementioned Qur'anic verses but also by Sayyidah Umm Salmah's رضی اللہ عنہا narrative in which she has reffered to the short speech delievered by Sayyidina Jabar Tayyar ﷺ in the Court of Negus when a small group of Muslims had migrated from Makkah to Abyssinia during the early days of Islam. According to her report, Jafar Tayyar ﷺ had told Negus about the call of the sacred Prophet ﷺ

وَيَامُرُنَا بِالصَّلٰوةِ وَالزَّكٰوةِ .. الخ

"He also made it incumbent on us to offer prayer and to pay *Zakah*."

It is, further, stated in *Sahih Bukhari* and other standard compilations that, on being questioned by the Roman Emperor about the Prophet ﷺ, Abu Sufiyan who, at that time, was among his inveterate enemies, he said:

يَامُرُنَا بِالصَّلٰوةِ وَالزَّكٰوةِ وَالصِّلَةِ وَالْعَفَافِ...... الخ

"He gives the command of prayer and *Zakah* and exhorts us to show kindness to kinsmen and obsreve piety."

It settles beyond doubt that the Prophet ﷺ used to give the call of prayer and *Zakah* during his stay in Makkah, before Migration. The detailed rules, indeed, were sent down after the Migration to Madinah and the central organisation for the realisation of *Zakah* was set up in 8. A.H.

The Call of *Zakah* After Faith and *Salah*

(٨٢٤/١) عَنْ اِبْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مَعَاذاً اِلَى الْيَمَنِ فَقَالَ اِنَّكَ تَاتِيْ قَوْمًا اَهْلَ كِتَابٍ فَادْعُهُمْ اِلىٰ شَهَادَةِ اَنْ لَااِلٰهَ اِلَّا اللهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ فَاِنْ هُمْ اَطَاعُوْا لِذَالِكَ فَاَعْلِمْهُمْ اَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلوٰاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَاِنْ هُمْ اَطَاعُوْا لِذَالِكَ فَاَعْلِمْهُمْ اَنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُوْخَذُ مِنْ اَغْنِيَآئِهِمْ فَتُرَدُّ عَلىٰ فُقَرَآئِهِمْ فَاِنْ هُمْ اَطَاعُوْا لِذَالِكَ فَاِيَّاكَ وَكَرَآئِمَ اَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُوْمِ فَاِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجَابٌ...... (رواه البخاری ومسلم)

(824/1) It is related by Abdullah bin Abbas ﷺ "When the Messenger of Allah ﷺ sent Mu'az bin Jabal ﷺ to Yemen as the Governer, he told him (at the time of farewell): 'You are going to a people who are *Ahl al-Kitab* (i.e., profess a religion revealed and contained in the Scripture). So when you reach there invite them to the truth and no one is worthy of worship save Allah and Muhammad is His Messenger ﷺ. If they accept and affirm it, tell them Allah has enjoined five prayers upon them during the day and night. If they accept it, also, tell them that, in addition to it, Allah has enjoined *Zakah* upon them which will be taken from the well-to-do of the community (of Muslims) and distributed to those that are poor. If they agree to it as well, desist from laying hands upon the best of their goods (while realising *Zakah*), and fear the cry of the oppressed for there is no curtain between them and the Lord."

(Bukhari and Muslim)

Commentary: Though this Tradition has been reproduced in the earlier volume where we had the occasion to comment upon it in sufficien detail, it seemed appropriate to open the Book of Charity, too, with it in emulation of the example of Imam Bukhari and other renowned compilers of the Traditions.

The incident of the appointment of Sayyidina Mu'az bin Jabal ﷺ as the Governer of Yemen, alluded to in the above narrative, took place, according to most authorities, in 9 A.H., but Imam Bukhari and some other scholars believe that it occured in 10 A.H. In Yemen, apart from the People of the Scriputure, there, also, lived the idolatrous Polytheists but owing to their special importance, the Prophet ﷺ specified only the People of Scripture and enunciated the very wise principle of preaching and propagation of Faith that all the tenets, commands and obligations should not be placed before the people at once for, in that case, they would feel discouraged and Islam would appear to them to be an unbearable burden. As a first step, therefore, the doctrinal bedrock of Faith i.e., the testimony of Divine Oneness and Messengership ought to be presented to them which a right-minded person can easily be persuaded to accept. For the people of the Scripture, particuarly, there is nothing odd or strange in it. When the heart and mind of the listener have opened to it and he has acknowledged this fundamental reality, he should be made acquainted with the duty of paryer which is the most perfect design and arrangement of worship with the tongue, the body and the soul, and when he accepts it as well, he should be told about the duty of *Zakah,* and, with it, it must, also be made clear that the preacher and the giver of the Call of Islam did not want it for himself but it would be spent, according to a fixed law and rate, on the poor and indigent people of the community or the region from whose well-to-do persons it was realised. The Prophet ﷺ, further, stressed upon Sayyidina Mu'az ﷺ that the collection of *Zakah* should be carried out with a full snese of justice and fairplay and it should not be that the best part of the assessee's produce or his most valuable cattle were taken from him.

In the end, the Prophet ﷺ advised Sayyidina Mu'az ﷺ who was going as the Governer of a Province to refrain from being cruel and unjust to the people for when an oppresed person calls down God's anger upon a tyrant and usurper, his imprecation reaches the ninth heaven directly.

Only the affirmation of Divine Unity and Messengership and the duties of *Salah* and *Zakah* have been mentioned in this

Tradition, to the exclusion of the other fundamental tenets like Fasting and the Hajj, though both of them had been prescribed before Sayyidina Mu'az ﷺ was sent to Yemen. It is so because the object of this Tradition was simply to indicate the elementary principle of the preaching of Islam and not to teach its fundamental duties. Sayyidina Mu'az ﷺ did not stand in need of such an instruction. He belonged to the class of Companions ﷺ who were distinguished for knowledge of Faith.

Punishment on Non-Payment of *Zakah*

(٨٢٥/٢) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اٰتَاهُ اللّٰهُ مَالًا فَلَمْ يُؤَدِّ زَكٰوتَهٗ مُثِّلَ لَهٗ يَوْمَ الْقِيٰمَةِ شُجَاعًا اَقْرَعَ لَهٗ زَبِيْبَتَانِ يُطَوَّقُهٗ يَوْمَ الْقِيٰمَةِ ثُمَّ يَاخُذُ بِلَهْزِمَتَيْهِ (يَعْنِيْ شِدْقَيْهِ) ثُمَّ يَقُوْلُ اَنَا مَالُكَ اَنَا كَنْزُكَ ثُمَّ تَلَا وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ الْاٰيَةَ......... (رواه البخارى)

(825/2) It is related by Abu Hurayrah ﷺ that the Messengr of Allah ﷺ said: "Whoever was granted wealth by Allah but did not pay *Zakah* on it, on the Day of Resurrection his wealth will be brought before him in the shape of a hooded snake which will be so poisonous that hair will have fallen from its head and there will be two white spots over its eyes (which are, generally, supposed to be the marks of an extremely venomous snake). The snake will, then, be made the band of his neck (i.e., it will entwine itself round the neck of the defaulting miser), and it will seize both the corners of his lips between its fangs, (and bite him), and say: 'I am your wealth. I am your treasure.' After saying it, the Prophet ﷺ recited the following verse of the Qur'an:

And let not those who hoard up that which Allah has bestowed upon them of His bounty (and do not pay *Zakah* on it) think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection."	وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُوْنَ مَابَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ
(Al-e-Imran 3:180)	(آل عمران ٣:١٨٠)
	(Bukhari)

Commentary: There is always a special likeness between deeds and the reward or punishment indicated on them in the Qur'an and the Traditions. Sometimes, it is so obvious that even common people like us have little difficulty in knowing it, and, sometimes, it is so subtle that only the sages and savants of the community can appreciate it.

The punishment mentioned in the above saying on the evasion of *Zakah* bears the same similarity to the misdeed on account of which the miser who clings to his wealth and does nor spend it is, often, compared to the serpent guarding the treasure. A stingy and avaricious person, also, sometimes sees the dream of a like nature because of this affinity.

The words 'Day of Resurrection' used in this Tradition as well as in the aforementioned verse of surah *Aal-Imran* show that the pnishment will be inflicted on the last Day before the pronouncement of the Lord's Judgement. In another Tradition, related by Abu Hurayrah ﷺ and quoted in *Sahih Muslim*, it is stated, after indicating the same kind of punishment for the evaders of *Zakah*:

حَتّٰى يُقْضٰى بَيْنَ الْعِبَادِ فَيُرٰى سَبِيْلَهٗ اِمَّا اِلَى الْجَنَّةِ وَاِمَّا اِلَى النَّارِ

"The punishment will continue till God's Judgement is pronounced after the Final Reckoning. Subsequent to the Judgement the man will go to Heaven or Hell (depending on the verdict)."

Or, in other words, if the chastisement the defaulting bondsman had borne before the Final Requital was enough, in the sight of God, for his guilt, he would be freed from it and sent to Heaven, and if his account would not be cleared with that punishment, he would be thrown into Hell to undergo further chastisement.

(٨٢٦/٣) عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَاخَالَطَتِ الصَّدَقَةُ مَالًا قَطُّ اِلَّا اَهْلَكَتْهُ

(رواه الشافعي والبخاري في تاريخه والحميدي في مسنده)

(826/3) Sayyidah Ayshah رضی اللہ عنہا related "I heard from Messenger of Allah ﷺ 'when the goods of *Zakah* will get

mixed with other goods, they will, surely, destroy them."
(Musnad Shafee, Tarikh Kabir Bukhari and Musnad Humaydi)

Commentary: According to Imam Bukhari's mentor, Imam Humaydi, what it shows is that if anyone on whom *Zakah* is due does not pay it, the curse of it will fall on all of his worldly posessions and he will, ultimately, be ruined.[1]

Imam Baihaqi, on the other hand, observes in *Sha'ab-il-Iman,* on the authority of Imam Ahmad bin Hanbal, that if a fully well-to-do person who does not deserve to receive *Zakah* wrongfully accepts it, it will destroy the rest of his goods on getting mixed up with them.

We, however, believe that both the interpretations of Sayyidah Ayshah's رضی اللہ عنہا narrative are possible and there is no contradiction in them.

Purification of Wealth

(٨٢٧/٤) عَنْ اِبْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ هٰذِهِ الْاٰيَةَ وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ الْاٰيَةَ كَبُرَ ذَالِكَ عَلَى الْمُسْلِمِيْنَ فَقَالَ عُمَرُ اَنَا اُفَرِّجُ عَنْكُمْ فَانْطَلَقَ فَقَالَ يَانَبِيَّ اللهِ اِنَّهُ كَبُرَ عَلىٰ اَصْحَابِكَ هٰذِهِ الْاٰيَةَ فَقَالَ اِنَّ اللهَ لَمْ يَفْرِضِ الزَّكٰوةَ اِلَّا لِيَطِيْبَ مَابَقِيَ مِنْ اَمْوَالِكُمْ وَاِنَّمَا فَرَضَ الْمَوَارِيْثَ...... وَذَكَرَ كَلِمَةً ...... لِتَكُوْنَ لِمَنْ بَعْدَكُمْ فَقَالَ فَكَبَّرَ عُمَرُ ...... ثُمَّ قَالَ اَلَا اُخْبِرُكَ بِخَيْرِ مَا يَكْنِزُ الْمَرْءُ اَلْمَرْاَةُ الصَّالِحَةُ اِذَا نَظَرَ اِلَيْهَا سَرَّتْهُ وَاِذَا اَمَرَهَا اَطَاعَتْهُ وَاِذَا غَابَ عَنْهَا حَفِظَتْهُ (رواہ ابوداؤد)

(827/4) Abdullah bin Abbas ﷺ narrated that when the verses (of surah *At-Tauba*) were revealed:

"They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad ﷺ) of a painful doom; on the day when it will (all) be heated in the fire of Hell and their forehead and their flanks and their backs will

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ، يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ ط

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[1]. Musnd Humaydi (Majlis Ilmi) Vol. I, p. 115.

be branded therewith (and it will be said to them): Now taste of what ye used to hoard, (Al-Tawbah 9:34-35)

هٰذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْنِزُونَ ...... (التوبة. ٩:٣٤،٣٥)

The Companions ؓ felt very much burdened by it (and were greatly worried). Sayyidina Umar ؓ said: 'I will try to remove your distress.' He, thus, went to the Prophet ﷺ and said: Messenger of Allah ﷺ! Your Companions feel weighed down by these verses.' God has prescribed *Zakah*, repled the Prophet ﷺ, 'for the reason that whatever goods are left after paying it may become purified, and, (in the same way), the law of inheritance has been provided (Ibn Abbas ؓ tells that here the Prophet ﷺ said something which he had forgotten but about the law of inheritance he was sure that the Prophet ﷺ had said that it had been sent down so that) it might be a support to your dependents'. (On hearing it), Umar ؓ (joyously) exclaimed: '*Allah-u-Akbar*!' The Prophet ﷺ, then, said to Umar ؓ: 'May I tell you of the best of weatlh which is worth acquiring and keeping with care and affaction? It is a good-natured, chaste and virtuous spouse who may bring joy to the man's heart when he sees her and obeys what she is told and when the huband goes out somewhere, protects his household goods and (guards) his trust during his absence.' (Abu Dawood)

Commentary: When the verse of surah *At-Tauba*, mentioned in it, was revealed the Companions ؓ imagined from its phrasing that it implied that nothing should be saved from one's earnings and wealth was not to be stored up at all; everything must be spent in the way of God. This, naturally, was a very hard proposition. Sayyidina Umar ؓ, therefore, enquired about it from the Prophet ﷺ. The Prophet ﷺ explained that the verse was for those who hoarded up wealth and did not pay *Zakah* on it. But if *Zakah* was paid, the rest of the goods became pure. It was emphasised by him that God had enjoined *Zakah* so that wealth became purified with its payment. He, also, pointed out that the very purpose of the enactment of the law of inheritance was that it served as an assistance for descendants of a man after his death. Had it been totally prohibited to save wealth, there would have been no command of *Zakah* and no need of the law of inheritance in the

Shari'ah for both of these measures were related to accumulated wealth. The question of *Zakah* or inheritance would not have arisen if it was not allowed to possess worldly riches.

After replying of Sayyidina Umar's ﷺ enquiry, the Prophet ﷺ observed for the illumination of the companions that more valuable than worldly possessions and by far the greatest source of mental peace and happiness in this world was a loving, understanding and faithful life-partner.

RULES AND REGULATIONS

In a nutshell, *Zakah* denotes that a part of one's possesions be spent in the way of God and for His propitiation. In it lies its fundamental significance, and, as we have seen earlier, this was what had been briefly enjoined during the first phase of Islam. The detailed rules and regualtions, governing, for instance, the categories of goods, the lowest taxable limit, the time of payment and the heads of expenditure followed later.

Minimum Wealth That Attracts *Zakah*

(٨٢٨/٥) عَنْ اَبِىْ سَعِيْدِنِ الْخدْرِىِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ فِيْمَا دُوْنَ خَمْسَةِ اَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ وَّلَيْسَ فِيْمَا دُوْنَ خَمْسِ اَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ وَّلَيْسَ فِيْمَا دُوْنَ خَمْسِ ذُوْدٍ مِنَ الْاِبِلِ صَدَقَةٌ

(رواه البخارى ومسلم)

(828/5) It is related by Abu Saeed Khudri ﷺ that the Messenger of Allah ﷺ said: "There is no *Zakah* on less than 5 Wasaq of dates, and there is no Zakah on less 5 Awaq of silver, and there is no *Zakah* on less than 5 camels."(Bukhari and Muslim)

Commentary: In the life-time of the Prophet ﷺ, particularly in and around Madinah, whealth, in the main, consisted of three categories: fruit-crops, silver and herds of camel. The Prophet ﷺ has, in this Tradition, laid down the *Nisab*[1] of *Zakah* on all the three categories. He has shown what will be the lowest limit of the three kinds of possessions, i.e., how much of these goods a man must possess to make him legally obliged to pay *Zakah*. About the dates he had indicated that *Zakah* will not be payable on less than 5 Wasaq of them, one Wasaq being equal approximately to 2-½

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❶. Meaning the lowest limit of worldly possessions on which the payment of Zakah becomes obligatory.

quintals; about silver that *Zakah* will not be payable on less than 5 *Awaq* of it, one Awaq being of the value of 40 *dirhams*; and about camesl that it will not be payable on less than 5 heads of them.

In the above Tradition the *Nisab* of only these three kinds of possessions has been described.

As Shah Waliullah رحمة الله عليه remarks, "Five Wasaq of dates can suffice for the sustenance of a small family; in the same way, a year's expenditure can be met with 200 dirhams; and from the point of view of valuation 5 camels are of equal worth."

(٨٢٩/٦) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيْقِ فَهَاتُوْا صَدَقَةَ الرِّقَةِ مِنْ كُلِّ اَرْبَعِيْنَ دِرْهَماً دِرْهَمٌ وَلَيْسَ فِيْ تِسْعَةٍ وَّتِسْعِيْنَ وَمِائَةٍ شَيْءٌ فَاِذَا بَلَغَتْ مِائَتَيْنِ فَفِيْهَا خَمْسَةُ دَرَاهِمَ

(رواه الترمذی و ابوداؤد)

(828/6) Sayyidina Ali ؓ reported the Messenger of Allah ﷺ as saying, "There is an exemption on horses nd slaves; with regard to coins, however, you must pay a dirham for every forty, but nothing is payable on a hundred ninety. When the total reaches two hundred, five dirhams are payable."(Tirmizi and Abu Dawood)

Commentary: According to the next hadith narrated by Samurah bin Jundub ؓ, *Zakah* is payable on horses and slaves if these are merchandise of trade. If they are not for trading but for personal use riding and domestic help, etc, then no matter what their value, Zakah is not payable on them and this is what Sayyidina Ali ؓ refers. He then says that *Zakah* is payable on silver if it is worth two hundred dirham at 1/40 rate.

Zakah on Goods of Trade

(٨٣٠/٧) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَاْمُرُنَا اَنْ نُخْرِجَ الصَّدَقَةَ مِنَ الَّذِیْ نُعِدُّ لِلْبَيْعِ...... (رواه ابوداؤد)

(830/7) Samurah bin Jundub ؓ related that the Messenger of Allah ﷺ had commanded us to pay *Zakah* on every thing we may have in stock for buying and selling (i.e., for trade and commerce). (Abu Dawood)

Commentary: It shows that *Zakah* is to be paid on goods of trade

and industry as well.

Payablat The Expiry of A Year

(٨٣١/٨) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَفَادَ مَالًا فَلَا زَكٰوةَ فِيْهِ حَتّٰى يَحُوْلَ عَلَيْهِ الْحَوْلُ. (رواه الترمذی)

(831/8) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "Whoever may earn or obtain wealth from any source, *Zakah* will not be payable on it unless a year expires." (Tirmizi)

Jwellery

(٨٣٢/٩) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ عَنْ جَدِّهٖ اَنَّ اِمْرَاَةً اَتَتِ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِابْنَةٍ لَّهَا فِيْ يَدِ اِبْنَتِهَا مُسْكَتَانِ غَلِيْظَتَانِ مِنْ ذَهَبٍ فَقَالَ اَتُعْطِيْنَ زَكٰوةَ هٰذَا؟ قَالَتْ لَا، قَالَ اَيَسُرُّكِ اَنْ يُّسَوِّرَكِ اللّٰهُ بِهِمَا يَوْمَ الْقِيٰمَةِ سِوَارَيْنِ مِنَ النَّارِ فَخَلَعَتْهُمَا فَاَلْقَتْهُمَا اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَقَالَتْ هُمَا لِلّٰهِ وَلِرَسُوْلِهٖ (رواه ابوداؤد وغیره من اصحاب السنن)

(832/9) Abdullah bin 'Amr bin al-'Aas ﷺ narrated that (once) a woman took her daughter to the Prophet ﷺ. The girl was wearing heavy gold bracelets on her wrists. The Prophet ﷺ, (on seeing it), enquired, "Do you pay *Zakah* on these bracelets? "No," she replied, "I do not." The Prophet ﷺ observed: "Will it be a matter of joy for you that, on the Day of Resurrection, God made you wear bracelets of iron for (not paying *Zakah* on) these bracelets?" Upon it, the good lady took off both the bracelets, and, placing them before the Prophet ﷺ said: "These now belong to God and His Messenger ﷺ." (Abu Dawood)

(٨٣٣/١٠) عَنْ اُمِّ سَلَمَةَ قَالَتْ كُنْتُ اَلْبَسُ اَوْضَاحًا مِنْ ذَهَبٍ فَقُلْتُ يَارَسُوْلَ اللّٰهِ اَكَنْزٌ هُوَ؟ فَقَالَ مَابَلَغَ اَنْ تُؤَدِّيْ زَكٰوتَهٗ فَزُكِّيَ فَلَيْسَ بِكَنْزٍ

(رواه مالک وابوداؤد)

(833/10) Ummi Salmah رضی اللہ عنہا related "I used to wear Awzab (a kind of ornament) of gold. (Once) I enquired from Prophet ﷺ if it, was included in the category of *Kanz* (i.e., treasure) about which the warning of Hell had been given in *surah*

At-Tawba. The Prophet ﷺ, replied, 'Whatever of the possessions become so much that *Zakah* is due on it, and, then, *Zakah* is paid according to the *Shari'ah,* it is not Kanz."

(Mowatta Imam Maalik and Abu Dawood)

Commentary: It is on the basis of these Traditions that Imam Abu Hanifah has concluded that *Zakah* is binding on ornaments of gold and silver (provided that their value exceeds the lowest limit) on which *Zakah* is paid. But other exegesis like Imam Maalik, Imam Shafi'ee and Imam Ahmad held that *Zakah* is payable on such ornaments alone that are meant for trade or have been caused to be made with the object of the preservation of wealth. According to them, *Zakah* is not obligatory on ornaments that are intended solely for use and adornment. The holy Companions ﷺ also, have expressed divergent views on the point. But the Traditions, on the whole, appear to be in favour of the stand taken by Imam Abu Hanifah, and, hence, even some theologists of the Shafi'ee school have preferred it. In Tafsir kabir, Imam Raazi, for instance, arrives at an identical conclusion.

Zakah Can be Paid in Advance

(٨٣٤/١١) عَنْ عَلِيٍّ اَنَّ الْعَبَّاسَ سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ تَعْجِيْلِ صَدَقَتِهٖ قَبْلَ اَنْ تَحِلَّ فَرَخَّصَ لَهٗ فِيْ ذَالِكَ

(راوه ابوداؤد والترمذی و ابن ماجة والدارمی)

(834/11) It is related by Sayyidina Ali ﷺ that (when) Abbas ﷺ enquired from the Prophet ﷺ about paying *Zakah* in advance, the Prophet ﷺ permitted him to do so.

(Abu Dawood, Tirmizi, Ibn Majah and Daarami)

Beneficiaries

(٨٣٥/١٢) عَنْ زِيَادِ بْنِ الْحَارِثِ الصُّدَائِي قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْتُهٗ فَذَكَر حَدِيْثًا طَوِيْلًا. فَاَتَاهُ رَجُلٌ فَقَالَ اَعْطِنِىْ مِنَ الصَّدَقَةِ فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ للّٰهَ لَمْ يَرْضَ بِحُكْمِ نَبِيٍّ وَّلَاغَيْرِهٖ فِي الصَّدَقَاتِ حَتّٰى حَكَمَ هُوَ فَجَزَّأَهَا ثَمَانِيَةَ اَجْزَاءٍ فَاِنْ كُنْتَ مِنْ تِلْكَ الْاَجْزَاءِ اَعْطَيْتُكَ.

(رواه ابوداؤد)

(835/12) Zayd bin Haarith ﷺ narrated "I went to the Prophet ﷺ and took the vow of allegiance to him." Zayd, then, related to us a long Tradition in the course of which he recounted the incident that, at that time, a person came to the Prophet ﷺ and said: "Please give me something out of the goods of *Zakah*." The Prophet ﷺ remarked, "God has left the expenditure of *Zakah* neither to the choice of Prophet nor of any else. He has determined it Himself and divided it into eight parts (i.e., catagories of beneficiaries). If you belong to one of them, I shall give you from *Zakah*." (Abu Dawood)

Commentary: The reference made by the Prophet ﷺ to the commandment concerning the expenditure of *Zakah* is contained in the following verse of *surah at-Tawba*:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنَ وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِى الرِّقَابِ وَالْغَارِمِيْنَ وَفِىْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ. (التوبه ٩:٦٠)

The *Zakah* is only for the poor and the needy, and those who collect it, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the ause of Allah, and for the wayfarers. (Al Tawbah 9:60)

Some remarks, here, may be helpful in understanding the scope, and intent of the verse.

1. ***Fuqara***: Meaning the poor. In Arabic the word Faqir (Al-Fuqara) is used as an antonym of Ghani, i.e., the well-to-do. Thus, all the poor people are included in this category who are not rich i.e., do not possess enough wealth to make *Zakah* a legal obligation. We have, already, seen Sayyidina Mu'az's ﷺ narrative in which the Prophet ﷺ has formulated the fundamental principle that *Zakah* should be collected from the Aghniya (plurar of Ghani) and disributed to the *Fuqara* of the community.

2. ***Masaakin***: i.e., the needy who are excessively indigent and cannot meet even the daily needs on their own.

3. ***'Aamilin:*** denotes the functionaries i.e., collectors, accountants, controllers of expenditure, auditors of accounts etc., This category, in fact, comprises the entire administration, civil, military and diplomatic. They can be remunerated for their time and labour, out of *Zakah* even if they are well-to-do. This was the practice

during the time of the Porphet ﷺ.

4. *Muwallafatul Quloob*:The category of those whose hearts are to be reconciled in the interest of Faith and the Muslims. It includes the riches as well.

5. *Riqaab*: or freeing the necks. By this term one has always understood two kinds of expenditure: liberation of slaves and ransoming of the prisoners of war held by the enemy.

6. *Ghaarimin*: It denotes the category of those who are heavily indebted or confronted with any other difficulty or disaster with which they cannot cope on their own.

7. *Fi Sabilil-laah*: Meaning "in the path of God." In the Islamic terminology it signifies every charitable cause, and, according to some legists, the needs relating to defence and protection of Faith and supremacy of the Word of God, also, are covered by it.

8. *Ibnus Sabil*: It signifies the wayfarers who may be in need of help, and also, includes construction of bridges, roads and transport and security of the roads and extension of hospitality without charge to the travellers.

The Holy Prophet ﷺ, as the above Tradition shows, told the person who had begged him for something out of the *Zakah* that God Himself had delienated the eight heads of expenditure concerning goods collected as *Zakah.* The Prophet ﷺ could give him out of *Zakah* if he fitted into any of those catagories otherwise he was helpless.

(Only a few remarks have been offered here about the kinds of beneficiaries by way of the elucidation of Zayd's narrative. Detailed rules and principles can be learnt from the standard work of Islamic Jurisprudence or directly from the Muslim jurists and theologians).

(٨٣٦/١٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمِسْكِيْنُ الَّذِىْ يَطُوْفُ عَلَى النَّاسِ تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ وَلٰكِنَّ الْمِسْكِيْنَ الَّذِىْ لَايَجِدُ غِنًى يُغْنِيْهِ وَلَا يُفْطَنُ بِهٖ فَيُتَصَدَّقُ عَلَيْهِ وَلَا يَقُوْمُ فَيَسْاَلُ النَّاسَ. (رواه البخارى و مسلم)

(836/13) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "The needy person (who should be helped with charity) is not the one who goes to the people (to solicit alms)

and comes back (satisfied) with a morsel or two (of food) or acouple of dates (that are placed on his hand), but the needy (in the real sense) is he who has nothing with which to meet his needs (and since he hides his condition from others), no one becomes aware of his distress so that he may be helped with charity, nor does he beg from others." (Bukhari and Muslim)

Commentary: It shows that professional beggers and shameless solicitors of alms are not deserving of charity. For giving away in the path of Allah one should look for self-respecting men who do not disclose their indigence. Such, indeed, are the needy to help whom is an act of great worthiness in the sight of Allah.

(٨٣٧/١٤) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَّلَا لِذِىْ مِرَّةٍ سَوِيٍّ. (رواه الترمذی و ابوداؤد والدارمی)

(837/14) Sayyidina Abdullah bin Amr said that the Messenger of Allah said: "*Sadaqah* may not be given to a rich man, or to one who has strength and is sound in limb.

(Tirmizi, Abu Dawood, Daarami)

(٨٣٨/١٥) عَنْ عُبَيْدِاللّٰهِ بْنِ عَدِيِّ بْنِ الْخَيَارِ قَالَ اَخْبَرَنِىْ رَجُلَانِ اَنَّهُمَا اَتَيَا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَفِىْ حَجَّةِ الْوِدَاعِ وَهُوَ يَقْسِمُ الصَّدَقَةَ فَسَأَلَاهُ مِنْهَا فَرَفَعَ فِيْنَا النَّظَرَ وَخَفَّضَهُ فَرَاٰنَا جَلْدَيْنِ فَقَالَ اِنْ شِئْتُمَا اَعْطَيْتُكُمَا وَلَا حَظَّ فِيْهَا لِغَنِيٍّ وَّلَا لِقَوِيٍّ مُكْتَسِبٍ.......... (رواه ابوداؤد والنسائی)

(838/15) It is related by "Ubaidullah bin 'Adi bin Al-Khayar, a Taba'ee, "Two persons told me that both of them went to the Prophet on the occasion of the Farewell Hajj. At that time, the Prophet was distributing the goods of *Zakah* and they, too, requested him to give them something out of those goods. As the Prophet looked at them from head to foot, he found them healthy and strong. The Prophet, then, said to them: "I can give (it to) you if you want but (know that) there is no share in these goods for the well-to-do and able-bodied persons who can earn their living." (Abu dawood and Nasai)

Commentary: The word "well-to-do" in it, probably, signifies those who can meet their basic needs, and do not, at the moment, require monetary help. If anyone, belonging to this category, does

not possess the nisab, and *Zakah* is given to him, it will be deemed to have been paid but he should himself desist from accepting it. Similarly, a person who is in good health and is capable of working for his bread should accept *Zakah*. This general principle has been expounded in the above Tradition. But, in exceptional circumstances, such a person can accept Zakah and it was for that reason that the Propet ﷺ told the men reffered to in the above narrative that he could give them out of the goods of *Zakah* if they wanted.

Zakah And The Family of The Prophet ﷺ

(٨٣٩/١٦) عَنْ عَبْدِالْمُطَّلِبِ بْنِ رَبِيْعَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ هٰذِهِ الصَّدَقَاتِ اِنَّمَا هِيَ اَوْسَاخُ النَّاسِ وَاِنَّهَا لَا تَحِلُّ لِمُحَمَّدٍ وَّلَا لِاٰلِ مُحَمَّدٍ. (رواه مسلم)

(839/16) It is related on the authority of the Abdul Muttalib bin Rabi'ah ﷺ that the Messenger of Allah ﷺ said: "The alms are the dirt and scum of the people and are not permitted to Muhammad ﷺ and his descendants." (Muslim)

Commentary: In it *Zakah* and the alms have been described as "dirt and scum" because just as a cloth becomes clean when the dirt is removed from it, in the same way the rest of the wealth becomes pure, in the judgement of God, after *Zakah,* has been paid on it. It, also, shows that, as far as possible, one should refrain from making use of the goods of *Zakah.* On this ground, the Prophet ﷺ has declared *Zakah* as forbidden to himself and his family, i.e., the children of Hashim, till the end of time.

(٨٤٠/١٧) عَنْ اَنَسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِتَمْرَةٍ فِي الطَّرِيْقِ فَقَالَ لَوْلَا اَنِّيْ اَخَافُ اَنْ تَكُوْنَ مِنَ الصَّدَقَةِ لَاَكَلْتُهَا (رواه البخارى و مسلم)

(840/17) Sayyidina Anas ﷺ narrated that (once the Prophet ﷺ was going some where when) he saw a date lying in the way. On seeing it, he remarked: "If I did not fear that it might be of *Zakah,* I would have picked it up and eaten it."

(Bukhari and Muslim)

Commentary: The Prophet's ﷺ remark was, in fact, intended to

impress upon the people that however insignificant God's provision or anything out of His bounty may be, if it is found lying unclaimed or thrown off carelessly anywhere, due reverence should be shown to it and it should be put to the use for which it was meant. The Prophet ﷺ, at the same time, added that he could not eat the date for the fear that it might have fallen down from among the dates of *Zakah*. He, thus, also, imparted the lesson of abstention from the use of doubtful things to men of piety and devoutness.

(٨٤١/١٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ اَخَذَ الْحَسَنُ بْنُ عَلِيٍّ تَمْرَةً مِنْ تَمَرِ الصَّدَقَةِ فَجَعَلَهَا فِىْ فِيْهِ فَقَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَخْ كَخْ لِيَطْرَحَهَا ثُمَّ قَالَ اَمَا شَعُرْتَ اَنَّا لَا نَاكُلُ الصَّدَقَةَ. ...... (رواه البخارى ومسلم)

(841/18) Sayyidina Abu Hurayrah ؓ said that the Hasan bin (Sayyidina) Ali ؓ took one of the dates of the *Sadaqah* and put it in his mouth, whereupon the Prophet ﷺ said: Leave it alone, leave it alone, " in order that he might throw it away. He then said, "Do you not know that we (Banu Hashim) do not eat the *Sadqah*?" (Bukhari and Muslim)

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(842/19) It is related by Abu Hurayrah ؓ that the usual practice of the Messenger of Allah ﷺ was that when anyone brought to him something to eat, he used to enquire: "Is it Hadiya (i.e., a gift) or *Sadaqah* (i.e., charity)?" If he was told that it was *Sadaqah*, he would tell his Companions (i.e., such of them for whom there was no harm in eating things of *Sadaqah*, like Ashab us-Suffa) to partake of it and would refrain from eating it himself. If, on the other hand, he was told that it was *Hadiya*, he would stretch his hand towards it and join the Companions ؓ in eating it." (Bukhari and Muslim)

Commentary: Whatever is given to a poor and needy person by way of help and with intention of earning the countenance of the

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Commentary: Whatever is given to a poor and needy person by way of help and with intention of earning the countenance of the

Lord is known, in the special terminology of Islam, as *Sadaqah*, no matter whether it is obligatory, such as, *Zakah* and *Sadaqatul fitr* or supererogatory (which, in the common parlance, is called *Khayrat* or charity), and when soething is offered to anyone out of love and devtion it is described as *Hadiya*.

The custom of the Prophet ﷺ was, as we learn from the above Tradition, that if anyone brought to him something to eat with the intention of Sadaqah, he gave it to the Companions ؓ who were poor and could justly partake of it and did not eat it himself, and when anyone brought it by way of *Hadiya*, he, also, ate it along with the Companions ؓ[1].

(٨٤٣/٢٠) عَنْ اَبِىْ رَافِعٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا مِنْ بَنِيْ مَخْزُوْمٍ عَلَى الصَّدَقَةِ فَقَالَ لِاَبِىْ رَافِعٍ اِصْحَبْنِىْ كَيْمَا تُصِيْبَ مِنْهَا فَقَالَ لَا حَتّٰى اٰتِىْ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَسْاَلَهُ فَانْطَلَقَ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَاَلَهُ فَقَالَ اِنَّ الصَّدَقَةَ لَاتَحِلُّ لَنَا وَاِنَّ مَوَالِىَ الْقَوْمِ مِنْ اَنْفُسِهِمْ.

(رواه الترمذى وابو داؤد والنسائى)

(843/20) Sayyidina Abu Rafi' ؓ has said that the Messenger of Allah ﷺ sent a man of Banu Makhzum to collect *Zakah* and he asked him to accompany him so that he might get some of it, but he refused to do so till he went to the Messenger of Allah ﷺ and asked him. He went to the Prophet ﷺ and asked him and he said, "The *Zakah* is not lawful for us, and the slaves of a people are treated as being of their number. (So it is not lawful for you too)" (Tirmizi Abu Dawood Nasa'i)

Commentary: The hadith makes it clear that just as *Zakah* is not lawful for the Prophet ﷺ and his family, so too it is not lawful for his and their slaves even after they are freed. We also learn that every collector of *Zakah* is paid out of the *Zakah* collected for his services (even if he is wealthy and liable to pay *Zakah*). The third thing we know is that the Messenger of Allah ﷺ and the Islamic law raised the slaves to the level of family members of their owners and partners to an extent although in that age slaves enjoined on distinction (outside Islam).

❶. Bukhari has transmitted a *hadith* from Sayyidah Ayshah رضى الله عنها. "The Messenger of Allah ﷺ accepted a hadya and himself gav a return *hadya* to the one who presented it."

When it is Not Permitted to Him to Beg and When it is

The scholars of *Hadith* record in the *Kitab Az-Zakah* itself those Ahadith which tell us when one may not beg and when one is allowed to beg. We follow their procedure and reproduce the *Ahadith* on the subject.

(٨٤٤/٢١) عَنْ حُبْشِيِّ بْنِ جُنَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَسْئَلَةَ لَاتَحِلُّ لِغَنِيٍّ وَّلَا لِذِىْ مِرَّةٍ سَوِيٍّ إِلَّا لِذِىْ فَقْرٍ مُدْقِعٍ اَوْ غُرْمٍ مُفْظِعٍ وَمَنْ سَاَلَ النَّاس؟ لِيُثْرِىَ بِهٖ مَالَهٗ كَانَ خُمُوْشًا فِىْ وَجْهِهٖ يَوْمَ الْقِيٰمَةِ وَرَضْفًا يَّاكُلُهٗ مِنْ جَهَنَّمَ فَمَنْ شَاءَ فَلْيُقِلَّ وَمَنْ شَاءَ فَلْيُكْثِرْ (رواه الترمذى)

(844/21) Hubshi bin Junadah ﷺ has reported the Messenger of Allah ﷺ as saying: "Begging is not allowable to a rich man, or to one who has strength and is sound in limb, but only to one who is in grinding poverty or is seriously in debt. If anyone begs to increase thereby his property, it will appear as a lacerations on his face on the Day of Resurrection and as heated stones which he will eat from Hell. So let him who wishes ask little, and let him who wishes ask much." (Tirmizi)

Commentary: This Hadith too defines the rich as one who is not needy (even if he is not owner of nisab). Such a man and one who is strong who can earn his livelihood are not allowed to beg. such men should not extend a begging hand before other people. Of course, those who are deep in poverty or compelled because of a demand of ransom or penalty or debt, they are permitted to ask. If anyone, however, begs to augment his wealth then he will be punished on the Day of Resurrection and his face will bear an ugly scar and his earnings through beggary will turn into hot stones that he will have to eat.

(٨٤٥/٢٢) عَنْ اَبِى هُرَيْرَةَ مَنْ سَأَلَ النَّاسَ اَمْوَالَهُمْ تَكَثُّرًا فَإِنَّمَا يَسْاَلُ جَمْرًا فَلْيَسْتَقِلَّ اَوْلِيَسْتَكْثِرْ .... (رواه مسلم)

(845/22) Sayyidina Abu Hurayrah ﷺ has said that the Messenger of Allah ﷺ said: "He who begs the property of others to increase his own wealth is asking only for live coals so

let him ask little or much." (Muslim)

(٨٤٦/٢٣) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ وَلَهُ مَا يُغْنِيْهِ جَاءَ يَوْمَ الْقِيٰمَةِ وَمَسْئَلَتُهُ فِيْ وَجْهِهٖ خُمُوْشٌ اَوْ خُدُوْشٌ اَوْكُدُوْحٌ قِيْلَ يَا رَسُوْلَ اللّٰهِ مَا يُغْنِيْهِ؟ قَالَ خَمْسُوْنَ دِرْهَمًا اَوْ قِيْمَتُهَا مِنَ الذَّهَبِ (رواه ابوداؤد، والترمذی، والنسائی وابن ماجه، والدارمی)

(846/23) It is related by Abdullah bin Mas'ud ﷺ that Messenger of Allah ﷺ said: "Whoever begs from others when he has enough for his needs and does not have to look up to anyone for support, he shall come for the Final Judgement on the Day of Resurrection in such a state that his request (for alms) will be visible on his face in the form of wound." It was enquired from him: "O Messenger of Allah ﷺ! What is the quantity of wealth which you have described as adequate for one's needs?" "Fifty dirhams or gold of an equal value," the Prophet ﷺ replied. (Abu Dawood, Tirmizi, Ibn Majah and Daarami)

Commentary: In this Tradition the criterion of *Ghina,* after which it is not legitimate for anyone to beg, has been laid down as 50 *dirhams.* In another, it is said to be one *Auqia* of silver, or 40 *dirhams* in cash. There is, evidently not much difference between the two standards. But in a report quoted in *Abu Dawood,* on the authority of salah bin Hanzalah ﷺ, it is stated that once the Prophet ﷺ was asked: "What is the quantity of *Ghina* the possession of which makes it unlawful for a person to beg?" "So much", replied the Prophet ﷺ, "That from it one can eat a meal of the day and a meal of the night". It thus, shows that if anyone has enough to eat for a day, it is not proper for him to beg.

The *Ghina* on which *Zakah* is obligatory is a settled fact and we have, already, examined the Traditions concerning it. But for the *Ghina* which prevents a an from begging, the Prophet ﷺ has set different standards on different occasions. This divergence, in our humble opinion, is in relation to men and circumstances. In case of certain men and in certain circumstance it may be permissible to beg even in the presence of a few assets. But there is no question of doing so if the assets amount to 40 or 50 *dirhams* in vlue.

On the other hand, there scan be some people for whom and some circumstances in which it is not permissible to beg even if there is enough to eat for a day.

It can, again, be attributed to the difference between concession and resoluteness. The Traditions in which the assets worth 40 or 50 dirhams have been declared to be the criterion appertain to the realm of leave and fiat while those which forbid begging even if there is provision for a day signify the station of high-mindedness and piety.

Disgraceful in Any Case

(٨٤٧/٢٤) عَنْ اِبْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ عَلَى الْمِنْبَرِ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْئَلَةِ اَلْيَدُ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلٰى وَالْيَدُ الْعُلْيَا هِىَ الْمُنْفِقَةُ وَالسُّفْلٰى هِىَ السَّائِلَةُ (رواه البخارى و مسلم)

(847/24) It is related by Abdullah bin Umar ﷺ that the Prophet ﷺ, while exhorting the people from the pulpit to abstain from solicting for charity, said: "The upper had is better than the lower hand, and the lower hand is the begging hand."

(Bukhari and Muslim)

Commentary: It shows that it is much better and nobler to be the giver than the recipient of charity. A faithful bondsman should try his utmost to be the giver and save himself from the ignomity of begging.

If Begging is Unavoidable, One Should Beg From Virtuous Men

(٨٤٨/٢٥) عَنْ اِبْنِ الْفَرَاسِيِّ اَنَّ الْفَرَاسِيَّ قَالَ قُلْتُ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْأَلُ يَارَسُوْلَ اللّٰهِ؟ فَقَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاوَاِنْ كُنْتَ لَابُدَّ فَسَلِ الصَّالِحِيْنَ .... (رواه ابوداؤد والنسائى)

(848/25) It is related by Ibn Al-Firasi ﷺ that his father, al-Firasi said "I enquired from the Prophet ﷺ if I could make a request to others for charity." The Prophet ﷺ replied: "Do not beg (as far as possible), but if you are compelled to do so, let it be from the virtuous bondsmen of Allah." (Abu Dawood and Nasa'i)

Place Your Need Before God, Not Men

(٨٤٩/٢٦) عَنْ اِبْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَصَابَتْهُ فَاقَةٌ فَاَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ وَمَنْ اَنْزَلَهَا بِاللّٰهِ اَوْشَكَ اللّٰهُ لَهُ بِالْغِنَا اِمَّا بِمَوْتٍ عَاجِلٍ اَوْغِنًى اٰجِلٍ.......... (رواه، ابوداؤد والترمذی)

(849/26) Abdullah bin Mas'ud related to us that the Messenger of Allah said: "Whoever is confronted with a severe need and places it before men (and begs them for help), he will never be relieved of it permanently, and whoever places it before God and beseeches Him (for it), it is confidently hoped that God will put an end to his need either by granting him death before long (if the appointed time of his death has arrived) or by bestowing prosperity upon him after sometime."
(Abu Dawood and Tirmizi)

Assurance of Paradise On Abstention From Begging

(٨٥٠/٢٧) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَّكْفُلُ لِيْ اَنْ لَايَسْأَلُ النَّاسَ شَيْئًا فَاَتَكَفَّلُ لَهُ بِالْجَنَّةِ فَقَالَ ثَوْبَانُ اَنَا فَكَانَ لَايَسْئَالُ اَحَدًا شَيْئًا (رواه ابوداؤد والنسائی)

(850/27) It is related by Thauban that the Messenger of Allah said: "I give him the assurance of Paradise who promises me not to entreat the bondsmen of Allah for any of his needs." Thauban went on to narrate that, he said to the Prophet: Messenger of Allah! I give you the promise." The narrator added "as a resutl of it, it was the custom of Thauban not to ask anyone for anything."(Abu Dawood,Nasa'i)

If Anything is Given to You Without Solicitation or Greediness, Take it

(٨٥١/٢٨) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْطِيْنِيْ الْعَطَاءَ فَاَقُوْلُ اَعْطِهِ اَفْقَرَ اِلَيْهِ مِنِّيْ فَقَالَ خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهٖ فَمَا جَاءَکَ مِنْ هٰذَا الْمَالِ وَ اَنْتَ غَيْرُ مُشْرِفٍ وَّلَا سَائِلٍ فَخُذْهُ وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَکَ (رواه البخاری و مسلم)

(851/28) Umar bin al-Khattab narrated (when) the

Messenger of Allah ﷺ gave me something (as a gift) I used to say to him: 'Please give it to someone else who may be in greater need of it." The Prophet ﷺ would, then, reply: "Umar ؓ, take it and make it your property (and, then if you like, you may give it) to a needy person in charity, (and make it a principle that) when you receive anything in such a way that you have neither asked for it nor felt a desire for it in your heart, you will accept it (as a gift from Allah), and will not even look at a thing that does not come to you in that way."(Bukhari and Muslim)

Do Not Beg As Long As You Can Earn By Work or Service

(٨٥٢/٢٩) عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاَنْ يَّاخُذَ اَحَدُكُمْ حَبْلَهٗ فَيَاتِيَ بِحُزْمَةِ حَطَبٍ عَلٰى ظَهْرِهٖ فَيَبِيْعَهَا فَيَكُفَّ اللّٰهُ بِهَا وَجْهَهٗ خَيْرٌ لَّهٗ مِنْ اَنْ يَّسْئَالَ النَّاسَ اَعْطَوْهُ اَوْمَنَعُوْهُ (رواه البخارى)

(852/29) It is related on the authority of Zubayr bin Al-Awwam ؓ that the Messenger of Allah ﷺ said: "The attitude of a needy person (among you) that he goes to the forest with a rope and returns with a bundle of wood (for fuel) on his back and sells it, and, thus, by the grace of God, saves himself from the disgrace of begging is better than that he stretches his hand before others, and, then, they may give him (something) or not." (Bukhari)

(٨٥٣/٣٠) عَنْ اَنَسٍ اَنَّ رَجُلًا مِنَ الْاَنْصَارِ اَتَى النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهٗ فَقَالَ اَمَا فِيْ بَيْتِكَ شَيْئٌ فَقَالَ بَلٰى حِلْسٌ نَلْبَسُ بَعْضَهٗ وَنَبْسُطُ بَعْضَهٗ وَقَعْبٌ نَشْرَبُ فِيْهِ مِنَ الْمَاءِ قَالَ اِئْتِنِيْ بِهِمَا فَاَتَاهُ بِهِمَا فَاَخَذَهُمَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِيَدِهٖ وَقَالَ مَنْ يَّشْتَرِيْ هٰذَيْنِ؟ قَالَ رَجُلٌ اَنَا اٰخُذُهُمَا بِدِرْهَمٍ قَالَ مَنْ يَّزِيْدُ عَلٰى دِرْهِمٍ مَرَّتَيْنِ اَوْثَلٰثًا قَالَ رَجُلٌ اَنَا اٰخُذُ هُمَا بِدِرْ هَمَيْنِ فَاَعْطَا هُمَا اِيَّاهُ فَاَخَذَ الدِّرْهَمَيْنِ فَاَعْطَا هُمَا الْاَنْصَارِيَّ وَقَالَ اِشْتَرِ بِاَحَدِهِمَا طَعَامًا فَانْبِذْهُ اِلٰى اَهْلِكَ وَاشْتَرِ بِالْاٰخَرِ قَدُوْمًا فَاْتِنِيْ بِهٖ فَاَتَاهُ بِهٖ فَشَدَّ فِيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عُوْدًا بِيَدِهٖ ثُمَّ قَالَ اِذْهَبْ فَاحْتَطِبْ وَبِعْ وَلَا اُرَيَنَّكَ خَمْسَةَ عَشَرَ يَوْمًا فَذَهَبَ الرَّجُلُ يَحْتَطِبُ وَيَبِيْعُ فَجَاءَهٗ وَقَدْ اَصَابَ

عَشَرَةَ دَرَاهِمَ فَاشْتَرٰى بِبَعْضِهَا ثَوْبًا وَبِبَعْضِهَا طَعَامًا فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ هٰذَا خَيْرٌ لَّکَ مِنْ اَنْ تَجِيْءَ الْمَسْئَلَةُ نُكْتَةً فِيْ وَجْهِکَ يَوْمَ الْقِيٰمَةِ اِنَّ الْمَسْئَلَةَ لَاتَصْلُحُ اِلَّا لِثَلٰثَةٍ لِذِىْ فَقْرٍ مُدْقِعٍ اَوْلِذِى غُرْمٍ مُفْظِعٍ اَوْلِذِىْ دَمٍ مُوْجِعٍ (رواه ابوداؤد)

(853/30) It is related by Sayyidina Anas ﷺ that (once a poor and needy Ansar came to the Prophet ﷺ and, (after relating his neediness), begged him for something. The Prophet ﷺ asked him: "Is there nothing, at all, in your house?" There is only a blanket," the Ansar replied," a part of which we use to cover ourselves with and a part from which we spread on the ground (lying), and thee is a cup from which we drink water." The Prophet ﷺ, said to him: "Bring both the things to me." The Ansar brought the two things and gave them to the Prophet ﷺ The Prophet ﷺ took the cup and the blanket in his hand, and, addressing those present, (in the manner of selling at an auction), said: 'Who is willing to buy these things?" One of the Companions ﷺ came up with the reply, "Messenger of Allah ﷺ! I can buy them for a *dirham*." The Prophet ﷺ then, enquired, "Who makes a bid of more than one dirham? (He said it two or three times). Messenger of Allah ﷺ! I can buy for two dirhams," said another. The Prophet ﷺ gave the articles to him and took two dirhams and, handing them over to the Ansar, said, "Buy some food stuff with one *dirham* and give it to your family and an axe with the other *dirham* and bring it to me." The Ansar acted accordingly and reported back to the Prophet ﷺ with he axe. The Prophet ﷺ fixed a strong handle to it with his own hands, and said to him, "Go and cut wood from the forest and sell it and do not let me see you for fifteen days." The Anasr, thus, went away and fetched wood from the forest and sold it as the Prophet ﷺ had told. Then, one day he turned up and he had earned ten *dirhams* by his labour with which he had bought some cloth and foodgrains. The Prophet ﷺ, on seeing him observed: "This earning by hard work is much better for you than that you appear, before the people, on the Day of Resurrection, with the mark of begging on your face. Begging is permissible only to three kinds of men: (i) He who has grown so weak owing to poverty and starvation that he can hardly rise

from the ground ; (ii) He who is overburdened with a loan or penalty (to pay which is beyond his means); (iii) He who has to pay blood-money but cannot do it." (Abu Dawood)

Commentary: The moral of the above Tradition is self-evident. But as misfortune would have it, a whole class of professional beggars is thriving among the followers of the Prophet ﷺ. Then there are those who indulge in respectable begging by flaunting themselves as theologists or spiritual mentors. They are guilty of fraud and trading in religion as well.

Monetary Good-Doing Apart From *Zakah*

(٨٥٤/٣١) عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْمَالِ لَحَقًّا سِوَى الزَّكٰوةِ ثُمَّ تَلَا لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُم قِبَلَ الْمَشْرِقِ وَ الْمَغْرِبِ. الْاٰيَة.......... (رواه الترمذی وابن ماجة والدرمی)

(854/31) It is related by Sayyidah Fatimah bint Qays رضی الله عنها that the Messenger of Allah ﷺ said: "There is the claim (of God) upon wealth besides *Zakah*." He, then, recited the following verse of the Qur'an:

لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُم قِبَلَ الْمَشْرِقِ وَ الْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ وَالسَّآئِلِيْنَ وَفِى الرِّقَابِ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ...... الْاٰيَة (البقره. ٢:١٧٧)

It is not righteousness that you turn your faces to the East and West : but righteous is he who believes in Allah and the Last Day and the angels and the Scripture and the Prophets عليهم السلام; and gives his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observes proper worship and pays the poor due. (Al-Baqarah 2:177)

(Tirmizi, Ibn Majah and Daarami)

Commentary: The main object of this Tradition is to remove the misunderstanding that the bondsman is absolved of his responsibility to the poor and the indigent and no claim of God is

left upon his wealth once he has paid the prescribed *Zakah* (i.e. 1/40th of the worldly possessions that are in excess of his need). In fact, in special circumstances, the duty of helping the needy servants of Allah remains with the well-to-do people even after the payment of *Zakah*. For instance, a wealthy and prosperous person pays the *Zakah* that is due on him, and, then, he comes to know that a neighbouring family has nothing to eat or such-and-such a relation is in dire need or a good and respectable person approaches him in distress or a wayfarer comes to him for help, in that case it becomes his duty to render financial assistance to them.

The Prophet ﷺ, then, recited the verse from surah *al-Baqarah* as an authoritative pronouncement in support of his view, in which the doing of monetary good to the orphans, the needy, the travellers and other indigent classes is mentioned after Faith under the head of righteous deeds. After it, the establishment of salah and the payment of *Zakah* are, also, set forth which shows that the monetary help of the weak and the poor stressed in it is in addition to *Zakah*.

Charity is Enjoined Upon All Muslims, Rich or Poor

(٨٥٥/٣٢) عَنْ اَبِىْ مُوْسٰى الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى كُلِّ مُسْلِمٍ صَدَقَةٌ قَالُوْا فَاِنْ لَّمْ يَجِدْ قَالَ فَلْيَعْمَلْ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهٗ وَيَتَصَدَّقُ قَالُوْا فَاِنْ لَّمْ يَسْتَطِعْ قَالَ فَيُعِيْنُ ذَاالْحَاجَةِ الْمَلْهُوْفَ قَالُوْا فَاِنْ لَّمْ يَفْعَلْهُ قَالَ فَيَامُرُ بِالْخَيْرِ قَالُوْا فَاِنْ لَّمْ يَفْعَلْ قَالَ فَيُمْسِكُ عَنِ الشَّرِّ فَاِنَّهٗ لَهٗ صَدَقَةٌ (رواه البخارى و مسلم)

(855/32) It is related by Musa Al-Ash'ari ؓ that the Messenger of Allah ﷺ said: "Charity is enjoined upon all Muslims." He was asked: "If someone has nothing to give, what will he do?" The Prophet ﷺ replied: "He should work with his hands and benefit himself as well as give in charity (from what he earns)". It was, again, enquired from him: "If he cannot do even that?" The Prophet ﷺ replied: "He should help the needy by rendering some (other) service to him. (It, too, is a kind of charity)." "If he cannot do even that?" It was, once more asked. The Prophet ﷺ

replied: "He should, then, exhort the people to good deeds." If he cannot do even that?" He was asked, once again The Prophet ﷺ replied: "He should (at least) keep away from wickedness (i.e., take are not to do harm or injury to anyone). It, too, is a kind of charity for him". (Bukhari and Muslim)

Commentary: It shows that those, too, should practise charity on whom *Zakah* is not binding owing to want of worldly riches. Whoever is very poor should seek to earn the Divine reward on charity through toil and labour and by cutting down on his own needs. In case it, also, is not possible, he should try to serve the weak and distressed and bring solace to them if not with his hands, at least the tongue.

The sum and substance of the above Tradition is that it is incumbent upon every Muslim, rich or poor, young or old, and strong or weak, to do whatever he can by way of helping the others in difficulty.

Exhortation to Charity

(٨٥٦/٣٣) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰی اَنْفِقْ يَا بْنَ اٰدَمَ اُنْفِقْ عَلَيْکَ.......... (رواہ البخاری و مسلم)

(856/33) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ said: "It is the message of God to every bondsman: O Son of Adam! Go on spending the wealth I have given you (on the poor, the needy and the destitute). I shall give you more from My treasure." (Bukhari and Muslim)

Commentary: It contains, as it were, the assurance from the Lord that whoever spends on indigent fellowmen shall not suffer a decrease in his goods on account of it. God will bestow more wealth upon him from His hidden treasure.

Observation: We have said earlier that if the Prophet ﷺ says anything as from Allah and it is not from the Qur'an then it is *Hadith Qudsi*.

(٨٥٧/٣٤) عَنْ اَسْمَاءَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْفِقِیْ وَلَا تُحْصِیْ فَيُحْصِی اللّٰهُ عَلَيْکَ وَلَا تُوْعِیْ فَيُوْعِی اللّٰهُ عَلَيْکَ اِرْضَخِیْ مَاسْتَطَعْتِ.......... (رواہ البخاری و مسلم)

(857/34) Asma bint Abu Bakr رضی الله عنهما narrated that the Messenger of Allah ﷺ said to her: "Go on spending open-handedly in the way of God, and on the strength of faith in Him, and count not (i.e., do not worry over what you have and how much of it will you give away). If you will count and calculate like that while spending in God's way, He, too, will give you thriftily. (If, on the other hand, you will spend, for His sake, without hesitation, He will, also bestow of His bounty upon you without measure). And do not hoard or else the Lord, too, will deal with you in the same manner and the doors of benevolence and abundance will close upon you). Spend freely, therefore, whatever you can for the sake of God."

(Bukhari and Muslim)

(٨٥٨/٣٥) عَنْ اَبِيْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا ابْنَ ادَمَ اَنْ تَبْذُلَ الْخَيْرَ خَيْرٌ لَّكَ وَاَنْ تُمْسِكَهُ شَرٌّ لَّكَ وَلَا تُلَامُ عَلٰى كَفَافٍ وَابْدَءْ بِمَنْ تَعُوْلُ.......... (رواه مسلم)

(858/35) It is related by Abu Umamah ﷺ that the Messenger of Allah ﷺ said: "O son of Adam, it is better for you to spend wealth that is in excess of your needs in the path of Allah, and to withould it is bad for you, and, of course, there is no harm in saving (for future use) to the extent of your living expenses; and, first of all, spend on those who are dependent upon you for support." (Muslim)

Commentary: It shows that it is better for a man to keep with himself the wealth he may earn or obtain as much of it as is required for his needs, and spend the rest on the bondsmen of the Lord, for His sake, and, among them, the foremost claim is of those the responsibility for whose maintenance God has placed upon him like his family and the needy near relatives.

Only That Remains And Will be Used Which is Spent In The Way of Allah

(٨٥٩/٣٦) عَنْ عَائِشَةَ اَنَّهُمْ ذَبَحُوْا شَاةً فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَابَقِيَ مِنْهَا؟ قَالَتْ مَابَقِيَ مِنْهَا اِلَّا كَتِفُهَا قَالَ بَقِيَ مِنْهَا غَيْرُ كَتِفِهَا (رواه الترمذى)

(859/36) Sayyidah Ayshah رضی الله عنها related that (once) a goat

was slaughtered (and its meat was distributed for the sake of God). The Prophet ﷺ came (soon after it) and enquired, "What is left of the goat?' Nothing but one forequarter. (All the rest has been given away)". She replied. The Prophet ﷺ remarked, "In fact, every thing that has been given away in order to please Allah is left except the forequarter and is going to be of use (in the Hereafter)." (Tirmizi)

The Way of Men of Faith And Trust Concerning Expenditure in Allah's Way

(٨٦٠/٣٧) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَوْکَانَ لِیْ مِثْلُ اُحُدٍ ذَهَبًا لَسَرَّنِیْ اَنْ لَایَمُرَّ عَلَیَّ ثَلٰثُ لِیَالٍ وَعِنْدِیْ مِنْهُ شَیْئٌ اِلَّا شَیْئٌ اَرْصُدُهٗ لِدَیْنٍ.......... (رواه البخاری)

(860/37) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: If I have gold equal (in weight) to Mount Uhud, it will make me most happy that before the passage of three night to I spend the whole of it in the path of God except that I might save some of it for paying off the debt." (Bukhari)

(٨٦١/٣٨) عَنْ اَبِیْ هُرَیْرَةَ اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ دَخَلَ عَلٰی بِلَالٍ وَّعِنْدَهٗ صُبْرَةٌ مِنْ تَمَرٍ فَقَالَ مَاهٰذَا یَابِلَالُ؟ قَالَ شَیْئٌ اِدَّخَرْتُهٗ لِغَدٍ فَقَالَ اَمَا تَخْشٰی اَنْ تَرٰی لَهٗ بُخَارًا فِیْ نَارِ جَهَنَّمَ یَوْمَ الْقِیٰمَةِ اَنْفِقْ یَا بِلَالُ وَلَا تَخْشَ مِنْ ذِی الْعَرْشِ اِقْلَالًا.......... (رواه البیهقی فی شعب الایمان)

(861/38) It is related by Abu Hurayrah ؓ that one day the Prophet ﷺ went to the residence of Sayyidina Bilal ؓ and saw that a heap of dates was lying with him. The Prophet ﷺ asked Bilal about it. He replied "I have made it a provision for future (so that I may have some relief from worrying about my sustenance)". The Prophet ﷺ, remarked: "Bilal Are you not afraid that tomorrow, on the Day of Resurrection, you see its heat and burning in the Fire of Hell? See, O Bilal! Spend on yourself and on others what comes to your hand and have no fear of scarcity from the Owner of the Great Throne (i.e., believe it God will go on giving you in future in the same way as He has done today. There is no dearth in His treasure. So,

worry about making a provision for the future)." (Baihaqi)

Commentary: Sayyidina Bilal ﷺ was Among the *Ashab As-Suffa* who had made the Prophet's ﷺ life of perfect reliance upon God a model for themselves. It was not proper for him to store up food for the days to come, and therefore, the Prophet ﷺ had given him this advice, though for the common people it is quite legitimate to do so. The Prophet ﷺ had, in fact stopped some of his Companions ﷺ from spending everything in the path of God and keeping nothing for their dependants. But for the Companions who followed the example of the sacred Prophet or of *Ashab as-Suffa*, in the matter of a life of complete trust in God, such a course was not desirable.

The last sentence of this Tradition imparts the assurance that whoever spends freely in the paths of goodness and virtue shall find no scarcity in the munificence of Allah.

Rich People Who Do Not Spend Freely in The Way of God Are The losers

(٨٦٢/٣٩) عَنْ اَبِیْ ذَرٍقَالَ انْتَهَیْتُ اِلَی النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِیْ ظِلِّ الْکَعْبَةِ فَلَمَّا رَاٰنِیْ قَالَ هُمُ الْاَخْسَرُوْنَ وَرَبِّ الْکَعْبَةِ فَقُلْتُ فِدَاکَ اَبِیْ وَاُمِّیْ مَنْ هُمْ قَالَ هُمُ الْاَکْثَرُوْنَ اَمْوَالًا اِلَّا مَنْ قَالَ هٰکَذَا وَهٰکَذَا وَهٰکَذَا مِنْ بَیْنِ یَدَیْهِ وَمِنْ خَلْفِهٖ وَعَنْ یَمِیْنِهٖ وَعَنْ شِمَالِهٖ وَقَلِیْلٌ مَاهُمْ

(رواه البخاری و مسلم)

(862/39) Abi Zarr Ghifari ﷺ narrated that "Once I went to the Prophet ﷺ and he, (at that time) was sitting under the shadow of the House of Ka'bah. As he saw me, he remarked: "By the Lord of Ka'bah, they are in great loss.' I said: "May my parents be a sacrifice to you? Who are in great loss?' The Prophet ﷺ replied: Those who are very rich and well-to-do. Among them only they are safe from loss who spend their wealth open-handedly in front and behind, let and right (i.e., in all directions on things of goodness and virtue). But such bondsmen are very few among the rich." (Bukhari and Muslim)

Commentary: It shows that though, on the face of it, wealth is a blessing, in reality, it is severe trial and only those can come out of it successfully who do not get attached to it but spend liberally on

good and noble causes.

Auspiciousness of Charity

(٨٦٣/٤٠) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيْتَةَ السُّوْءِ............ (رواه الترمذی)

(863/40) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "Charity cools down the fire of Allah's wrath and wards off and evil death." (Tirmizi)

Commentary: Good and evil deeds are morals, also, possess some attributes and produce their own effects about which we can learn only through the Divine Prophet ﷺ. Two peculiar properties of charity are described in the above Tradition: if the wrath of God is turned towards anyone due to a major transgression, Charity cools it down and instead of displeasure and chastisement, he becomes deserving of His mercy and good pleasure. and, secondly, it saves a man from an evil death, i.e., he dies a good death owing to the blessedness of charity or is spread the shame and agony of dying a death that, generally, is considered wretched and miserable by the people.

(٨٦٤/٤١) عَنْ مَرْثَدِ بْنِ عَبْدِاللّٰهِ قَالَ حَدَّثَنِيْ بَعْضُ اَصْحَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ ظِلَّ الْمُؤْمِنِ يَوْمَ الْقِيٰمَةِ صَدَقَتُهُ............ (رواه احمد)

(864/41) Marthad bin Abdullah ﷺ related that some Companions ﷺ related to him that they had heard from the Messenger of Allah ﷺ that there would be the shadow of chritable deed on the faithful bondsman on the Day of Resurrection." (Musnad Ahmad)

Commentary: About many virtuous deeds it is told in the Traditions that they will become a source of shelter on the Last Day. In this Tradition it is stated about charity that one of its auspicious effects that will be manifest on the Day of Final Judgement is that the charitable deed of a person will become a shade for him which will protect him from the intense heat of the Day.

Increase in Wealth

(٨٦٥/٤٢) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَانَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَازَادَ اللّٰهُ بِعَفْوٍ اِلَّا عِزًّا وَّمَا تَوَاضَعَ اَحَدٌ لِلّٰهِ اِلَّا رَفَعَهُ اللّٰهُ (رواه مسلم)

(865/42) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The wealth of no one suffers a decrease on account of charity, and no one loses in honour by forgiving, nay God raises him in dignity and he becomes more respectable, and whoever will obseerve himility, God will make him exalted."
(Muslim)

(٨٦٦/٤٣) عَنْ اَبِیْ اُمَامَةَ قَالَ قَالَ اَبُوْذَرٍّ یَانَبِیَّ اللّٰهِ اَرَاَیْتَ الصَّدَقَةَ مَا هِیَ قَالَ اَضْعَافٌ مُضَاعَفَةٌ وَعِنْدَاللّٰهِ الْمَزِیْدُ............ (رواه احمد)

(866/43) It is related by Abu Umamah ﷺ that (once) Abu Zarr ﷺ said, O Prophet of Allah, tell us what is charity (i.e., what reward is it going to fetch from Allah)? "The Prophet ﷺ replied: "Several (i.e., whatever a person spends in charity, he will get back many times of it in return) and there is much with Allah."
(Musnad Ahamd)

Commentary: It says that Allah will grant a manifold increase in what one spends in charity. In some other sayings, the increase from ten to hundred times is mentioned, but it, too, is not the limit. God will bestow even more on whomsoever He likes.

According to some commentators, this premium is given by God on charity in the present world while, in the Hereafter, it will be much greater.

Reward on Feeding and Clothing The Needy

(٨٦٧/٤٤) عَنْ اَبِیْ سَعِیْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَیُّمَا مُسْلِمٍ کَسَا مُسْلِمًا ثَوْبًا عَلٰی عُرًی کَسَاهُ اللّٰهُ مِنْ خِضْرِالْجَنَّةِ وَاَیُّمَا مُسْلِمٍ اَطْعَمَ مُسْلِمًا عَلٰی جُوْعٍ اَطْعَمَهُ اللّٰهُ مِنْ ثِمَارِ الْجَنَّةِ وَاَیُّما مُسْلِمٍ سَقٰی مُسْلِمًا عَلٰی ظَمَاً سَقَاهُ اللّٰهُ مِنَ الرَّحِیْقِ الْمَخْتُوْمِ (رواه ابوداؤد والترمذی)

(867/44) It is related by Abu Sa'eed Khudri ﷺ that the

Messenger of Allah ﷺ said: "the Muslim who gave clothes to a Muslim brother who had nothing to wear, Allah will provide him with the green apparel of Paradise, and the Muslim who gave food to a Muslim brother who was hungry, Allah will feed him with the fruits of Paradise, and the Muslim who gave water to a Muslim brother who was thristy, Allah will give him the sealed purifying wine of Heaven to drink."

(Abu Dawood and Tirmizi)

(٨٦٨/٤٥) عَنِ ابْنِ عَبَّاسٍ مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا اِلَّا كَانَ فِيْ حِفْظِ اللّٰهِ مَادَامَ عَلَيْهِ مِنْهُ خِرْقَةٌ.......... (رواه احمد والترمذی)

(868/45) It is related by Sayyidina Ibn Abbas ﷺ that he heard the Messenger of Allah ﷺ say, "Any Muslim who gives a Muslim a garment to wear will be in the safe keeping of Allah as long as shred of it remains on him." (Ahmad and Tirmizi)

(٨٦٩/٤٦) عَنْ عَبْدِاللّٰهِ بْنِ سَلَامٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ جِئْتُ فَلَمَّا تَبَيَّنْتُ وَجْهَهُ عَرَفْتُ اَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ فَكَانَ اَوَّلُ مَاقَالَ يَاَيُّهَا النَّاسُ اَفْشُوْ السَّلَامَ وَاَطْعِمُوْ الطَّعَامَ وَصِلُوْ الْاَرْحَامَ وَصَلُّوْا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوْا لْجَنَّةَ بِسَلَامٍ.......... (رواه الترمذی وابن ماجة)

(869/46) It is related by Abdullah bin Salaam ﷺ, "When the Prophet ﷺ came to live in Madinah, I sent to (see and form an opinoin about) him. As I looked carefully at his radiant face, I recognised (i.e., realised for certain) that it could not be the face of a liar. The first thing he said was: "People! Spread Salaam (Salutation) widely in you midst (i.e., wish each other frequently for it unties the knots of the heart and promotes mutual affection), and feed the bondsmen of Allah (specially those that are hungry), and be kind to kinsmen, and offer *salah* at night when people are asleep. If you will do so, you will go safely to Heaven." (Tirmizi and Ibn Majah)

Even Giving Food and Drink to Animals That are Hungry or Thristy is Charity

(٨٧٠/٤٧) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

غُفِرَ لِامْرَأَةٍ مُوْمِسَةٍ مَرَّتْ بِكَلْبٍ عَلٰى رَأْسِ رَكِيٍّ يَلْهَثُ كَادَ يَقْتُلُهُ الْعَطَشُ فَنَزَعَتْ خُفَّهَا فَاَوْثَقَتْهُ بِخِمَارِهَا فَنَزَعَتْ لَهُ مِنَ الْمَاءِ فَغُفِرَلَهَا بِذَالِكَ قِيْلَ اِنَّ لَنَا فِي الْبَهَائِمِ اَجْرًا؟ قَالَ فِيْ كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ اَجْرٌ (رواه البخاری و مسلم)

(870/47) It is related on the authority of Abu Hurayrah ﷺ that a corrupt woman was forgiven (her sins) on the act that she passed by a well and saw that a dog was licking the earth (and it appeared that) it would die of thrist. (The woman took pity on it but there was no rope or vessel to draw the water). So, she took off her leather stock and tied to her covering sheet (worn by women over the head and the upper part of the body), and (some how) drew the water from the well by means of it, and gave it to the dog to drink. She was forgiven for this act of hers. Someone asked: "Is there Divine recompense even on giving food and drink to the animals?' 'There is Divine recompense on giving food and drink to every living creature that can feel (the pangs of hunger and thrist),' replied the Prophet ﷺ."Bukhari and Muslim

(٨٧١/٤٨) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا اَوْ يَزْرَعُ زَرْعًا فَيَاكُلُ مِنْهُ اِنْسَانٌ اَوْطَيْرٌ اَوْبَهِيْمَةٌ اِلَّا كَانَتْ لَهُ صَدَقَةٌ (رواه البخاری و مسلم)

(871/48) It is reported by Sayyidina Anas ﷺ that the Messenger of Allah ﷺ said, "If any Muslim plants something or sows seed from which man, bird or beast eats, it counts as a *Sadaqah* for him." (Bukhari and Muslim)

Saving Fellowmen from Annoyance or Inconvenience Gets one to Paradise

(٨٧٢/٤٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَرَّ رَجُلٌ بِغُصْنِ شَجَرَةٍ عَلٰى ظَهْرِ طَرِيْقٍ فَقَالَ لَاُنَحِّيَنَّ هٰذَا عَنْ طَرِيْقِ الْمُسْلِمِيْنَ لَا يُؤْذِيْهِمْ فَاُدْخِلَ الْجَنَّةَ (رواه البخاری و مسلم)

(872/49) It is related by Abu Hurayrah ﷺ that Messenger of Allah ﷺ said: "A bondsman of Allah was going on a path on which there was the branch of a tree (which caused inconvenience to passer-by). The bondsman said to himself: "I

shall cut off the branch and make the path clear so that the servants of Allah had no difficulty.' (He, then, went ahead and cut off the branch), and for this act of his he was sent to Heaven." (Bukhari and Muslim)

Commentary: Some acts appear very ordinary but at certain times, they are performed with a feeling of sincerity and godliness that is most pleasing to Allah. There Compassionate One, then, forgives the sins of the bondsmen who perform them and the decision is taken of their entry into Heaven. The incidents related in the two foregoing narratives belong to the same class of deeds.

When Does Charity Fetch Greater Reward?

(٨٧٣/٥٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ رَجُلٌ يَّا رَسُوْلَ اللّٰهِ اَىُّ الصَّدَقَةِ اَعْظَمُ اَجْرًا قَالَ اَنْ تَصَدَّقَ وَاَنْتَ صَحِيْحٌ شَحِيْحٌ تَخْشَى الْفَقْرَ وَتَامُلُ الْغِنٰى وَلَا تُمْهِلُ حَتّٰى اِذَا بَلَغَتِ الْحُلْقُوْمَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا وَقَدْ كَانَ لِفُلَانٍ

(رواه البخارىّ و مسلم)

(873/50) Abu Hurayrah ﷺ narrates that a person asked "Messenger of Allah ﷺ! What charity brings in greater reward?" The Prophet ﷺ replied: "The position of greater reward is that you practise charity when you are in good health and the love for whealth and eagerness to store it up is powerful within you, and in the circumstances that (by spending in the way of God) there is the fear of peverty for you and the desire to be rich is trong in your heart. (To spend one's wealth, in these conditions, for the propitiation of Allah is a proof of true devotion). And let it not be that you keep on procastinating till the hour of death arrives and life gets drawn to the throat, and, then, you begin to give instructions about your wealth that so much of it should be given to so-and-so and so much to so-and-so when, now, in any case, it will pass from your hands to the hands of so-and-so (i.e., the , descendants)."

(Bukhari and Muslim)

Commentary: A common weakness with the people is that they are stingy in spending for the sake of Allah as long as they are strong and healthy and death is not staring them in the face. The Devil sows the fear in their hearts that if they gave away in the path of Alah their wealth would decrease and they would become poor.

Hence, they prefer to remain tight-fisted. But when death begins to knck at the door, they think of charity. The Prophet ﷺ in the above saying, has disapproved of this attitude. In the sight of Allah that charity is commendable and worthy of acceptance which is practised when a person is young and in good health and his own future lies ahead of him. He has problems to tackle and responsibilities to shoulder and yet spends freely in the path of Allah, believing whole-heartedly in His Word.

To Spend On One's Dependents Too, is Charity

Everyone spends, according to his means, on the needs of his family but he does not derive the spiritual pleasure from it which is experienced by the devout bodnsmen of Allah on showing generosity to the poor and the destitute for people, generally, do not regard the spending on their dependents an act of virtue but a liability or a matter of natural impulsion. The sacred Prophet ﷺ has, however, taught that one should spend on one's own wife and children and other kinsmen, too, with the intention of seeking the countenance of Allah and earning the reward of the Hereafter. In that case, the money spent on the one's depentdents will, also, get deposited, like charity, in the Bank of Hereafter, and, there will be a greater premium on it than on spending on others. This precept of the Prophet ﷺ opens a great avenue of viture and good-doing to us. Whatever we spend now, within proper limits of course, on the needs and welfare of our family will be a kind of charity and deed of moral goodness provided that it is done with the right intnention.

(٨٧٤/٥١) عَنْ اَبِىْ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلٰى اَهْلِهٖ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهٗ صَدَقَةٌ

(رواه البخاری و مسلم)

(874/51) It is related by Abu Mas'ud Ansari ؓ that the Messenger of Allah ﷺ said: "When a believing bondsman spends on his dependents with the object of earning Divine reward, it will be charity on his part (and deserving of recompense in the judgement of Allah)." (Bukhari and Muslim)

(٨٧٥/٥٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ يَارَسُوْلَ اللّٰهِ اَىُّ الصَّدَقَةِ اَفْضَلُ؟ قَالَ جُهْدُ الْمُقِلِّ وَابْدَأْ بِمَنْ تَعُوْلُ (رواه ابوداؤد)

(875/52) It is related by Abu Hurayrah ﷺ that he asked Messenger of Allah ﷺ "What is the best (form of) Charity?" "Chrity of the highest quality," the Prophet ﷺ explained, "Is what a poor man gives away, for the sake of Allah, out of his hard-earned money; and, first of all, spends on those for whom you are responsible (i.e., wife and children)." (Abu Dawood)

(٨٧٦/٥٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عِنْدِىْ دِيْنَارٌ قَالَ اَنْفِقْهُ عَلٰى نَفْسِكَ قَالَ عِنْدِىْ اٰخَرُ قَالَ اَنْفِقْهُ عَلٰى وَلَدِكَ قَالَ عِنْدِىْ اٰخَرٌ قَالَ اَنْفِقْهُ عَلٰى اَهْلِكَ قَالَ عِنْدِى اٰخَرَ قَالَ اَنْفِقْهُ عَلٰى خَادِمِكَ قَالَ عِنْدِىْ اٰخَرُ قَالَ اَنْتَ اَعْلَمُ...... (رواه ابوداؤد والنسائى)

(876/53) Abu Hurayrah ﷺ narrated that a person came to Messenger of Allah ﷺ and said: "I have one dinar. (Tell me where and how should I spend it)." The Prophet ﷺ replied: (The best thing is that) you spend it on your own needs." 'I have more for that," said the man. "Then spend it," said the Prophet ﷺ, on the needs of your children." "I have more for that," the man replied." "Then spend it on the needs of your wife," advised the Prophet ﷺ. "I have more for that," was the reply. "then spend it on your slave and attendant,' said the Prophet ﷺ. "I have more for that" he replied. The Prophet ﷺ, remarked: "You know better who among your kinsmen is more in want."
(Abu Dawood and Nasai)

Commentary: Perhaps the Prophet ﷺ had judged from the appearnace of the enquirer that he, himself, was poor yet wanted to spend the one dinar he had in the path of Allah. He, in the Prophet's view, was not aware that what a truthful Believer spent on his own needs or on the needs of his wife, children and slaves (for whose maintenance he was responsible), also, was charity and a means of propitiating the Allah. The Prophet ﷺ, hence, gave him the advice in that order. The general commandment, too, is that a man should, first fulfil the obligations for which he is personally accountable and, then, go forward.

For the chosen bondsmen of Allah, however, who have attained the station of complete trust in Allah and whose depndents, also, have received an ample share of this supernal whealth it is fitting that they starved themsleves and gave away whatever food there was in the house of the needy. This, indeed, was the practice of the Holy Prophet ﷺ and his celebrated Companions ؓ.

Superiority of Spending on Kinsmen

(٨٧٧/٥٤) عَنْ سُلَيْمَانَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلصَّدَقَةُ عَلَى الْمِسْكِيْنَ صَدَقَةٌ وَهِيَ عَلٰى ذِىْ الرَّحْمِ ثِنْتَانِ صَدَقَةٌ وَصِلَةٌ

(رواه احمد والترمذى والنسائى وابن ماجه والدارمى)

(877/54) It is related by Sulayman bin 'Aamir ؓ that the Messenger of Allah ﷺ said: "To spend on an unknown needy person, for the sake of God, is simple charity while to spend, for the sake of Allah, on a (needy) near kinsman has two aspects and there are two kinds of reward on it. It is charity as well as showing kindness to relatives (which, in tiself, is a virtue of great value)." (Musnad Ahmad, Tirmizi, Nasai Ibn Majah and Daarami)

(٨٧٨/٥٥) عَنْ زَيْنَبَ اِمْرَاَةِ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقْنَ يَامَعْشَرَ النِّسَاءِ وَلَوْ مِنْ حُلِيِّكُنَّ قَالَتْ فَرَجَعْتُ اِلٰى عَبْدِاللّٰهِ فَقُلْتُ اِنَّكَ رَجُلٌ خَفِيْفُ ذَاتِ الْيَدِ وَاِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اَمَرَنَا بِالصَّدَقَةِ فَأْتِهِ فَاسْئَلْهُ فَاِنْ كَانَ ذَالِكَ يُجْزِئُ عَنِّىْ وَاِلَّا صَرَفْتُهَا اِلٰى غَيْرِكُمْ قَالَتْ فَقَالَ لِىْ عَبْدُاللّٰهِ بَلْ اِئْتِيْهِ اَنْتِ قَالَتْ فَانْطَلَقْتُ فَاِذَا اِمْرَاءَ ةٌ مِنَ الْاَنْصَارِ بِبَابِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَاجَتِىْ حَاجَتُهَا قَالَتْ وَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدْ اُلْقِيَتْ عَلَيْهِ الْمَهَابَةُ فَقَالَتْ فَخَرَجَ عَلَيْنَا بِلَالٌ فَقُلْنَا لَهُ اِئْتِ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبِرْهُ اَنَّ اِمْرَاَتَيْنِ بِالْبَابِ تَسْأَلَانِكَ اَتُجْزِئُ الصَّدَقَةُ عَنْهُمَا عَلٰى اَزْوَاجِهِمَا وَعَلٰى اَيْتَامٍ فِىْ حُجُوْرِهِمَا وَلَا تُخْبِرْهُ مَنْ نَحْنُ قَالَتْ فَدَخَلَ بِلَالٌ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ هُمَا قَالَ اِمْرَاَةٌ مِنَ الْاَنْصَارِ وَزَيْنَبُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَىُّ الزَّيَانِبِ

قَالَ اِمْرَأَةُ عَبْدِاللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَعَمْ لَهُمَا اَجْرَانِ اَجْرُالْقَرَابَةِ وَاَجْرُالصَّدَقَةِ (رواه البخاری ومسلم)

(877/55) It is related by Zaynab رضی الله عنها, wife of Abdullah bin Mas'ud ﷺ, that the Messenger of Allah ﷺ (in a sermon meant, particualrly, for women) said: "O woman! Send in the way of God even if you have to give out of your ornaments." (Zaynab goes on to relate) "when I heard it from the Messenger of Allah ﷺ, I came to my husband Abdullah bin Mas'ud ﷺ, and said to him: "The Messenger of Allah ﷺ has exhorted us specailly to observe charity, (and I am desirous of attaining the good fortune of sepending for the sake of Allah from what I have), and, you, also, are poor. Now go and enquire from the Prophet ﷺ (whether I will be absolved of the duty of observing charity if I gave it to you). In case it is correct, I will give (of my wealth) to you or else I will spend it on other needy and indigent people." She relates "Abdullah bin Mas'ud ﷺ asked me enquire from the Prophet ﷺ myself. So, I, went to him, and, on reaching there, saw that an Ansar woman was standing at his door and her need, too, was the same as mine (i.e., she too, had come to make a similar enquiry). Meanwhile, (the Prophet's ﷺ special attendant and *Muazzin*) Bilal ﷺ came out and we (both) said to him, 'Please inform the Prophet ﷺ that two women are waiting at his door and they want to know from him will the duty of charity be fulfilled if they spent (their wealth) on their needy husbands and the orphans that were being borught up in their arms. But do not tell the Prophet ﷺ who we are." Bilal ﷺ, then, went to the Prophet ﷺ and enquired from him on their behalf. 'Who the two women are?' Asked the Prophet ﷺ. Bilal replied, 'One of them is an Ansar woman and the other is Zaynab.' 'Which Zaynab?' the Prophet ﷺ enquired. 'The wife of Abdullah bin Mas'ud ﷺ, said Bilal ﷺ. 'Yes (the obligation of charity will be fulfilled, the Prophet ﷺ oberved. "What is more, they will get a double reward: one on charity and the other on showing kindness to kinsmen." (Bukhari and Muslim)

(٨٧٩/٥٦) عَنْ اَنَسٍ قَالَ كَانَ اَبُوْطَلْحَةَ اَكْثَرَ الْاَنْصَارِ بِالْمَدِيْنَةِ مَالًا مِنْ نَخْلٍ وَكَانَ اَحَبُّ اَمْوَالِهٖ اِلَيْهِ بَيْرُ حَاءَ وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ وَكَانَ رَسُوْلُ اللّٰهِ

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيْهَا طَيِّبٍ قَالَ اَنَسٌ فَلَمَّا نَزَلَتْ هٰذِهِ الْاٰيَةُ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ قَامَ اَبُوْطَلْحَةَ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَارَسُوْلَ اللّٰهِ اِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ وَاِنَّ اَحَبَّ مَالِيْ اِلَيَّ بَيْرُحَاءَ وَاِنَّهَا صَدَقَةٌ لِلّٰهِ تَعَالٰى اَرْجُوْ بِرَّهَا وَذُخْرَهَا عِنْدَاللّٰهِ فَضَعْهَا يَا رَسُوْلَ اللّٰهِ حَيْثُ اَرَاكَ اللّٰهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَخٍ بَخٍ ذَالِكَ مَالٌ رَابِحٌ وَقَدْ سَمِعْتُ مَاقُلْتَ وَاِنِّيْ اَرٰى اَنْ تَجْعَلَهَا فِى الْاَقْرَبِيْنَ فَقَالَ اَبُوْطَلْحَةَ اَفْعَلُ يَا رَسُوْلَ اللّٰهِ فَقَسَمَهَا اَبُوْطَلْحَةَ فِيْ اَقَارِبِهٖ وَبَنِيْ عَمِّهٖ . (رواه البخارى ومسلم)

(879/56) Sayyidina Anas ﷺ related to us "as far as orchards of dates were concerned, Abu Talha ﷺ was the wealtheist among the Ansars of Madina, and out of all his orchards and (other property), the most beloved was *Bairuha'a*[1] which was situated in front of the Prophet's ﷺ Mosque and the Prophet ﷺ often used to go to it and drink its pleasent water." Anas ﷺ added that "when the verse of the Qur'an was revealed:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ (آل عمران ٣:٩٢)

> You will not attain unto piety until you spend of that which you love. (Aal-e-Imran 3:92)

Abu Talha ﷺ went to the Prophet ﷺ and said that 'Allah's command is that you wil not attain unto piety until you spend of that which you love and *Bairuha'a* is the most dearly loved of all my property, so I will recieve its reward in the Hereafter and it will be a provision for me. So, decide about it as Allah may put in your mind (i.e., spend it where it seems most appropriate to you)." The Prophet ﷺ observed, 'Well done! It is a most useful property. I have heard what you said (and understood your intention). I think it will be proper for you to distribute it to your needy near kinsmen." Abu Talha ﷺ replied, 'O Messenger of Allah ﷺ! I shall do so.' He, then shared out the grove among his near relatives and first cousins."

(Bukhari and Muslim)

Commentary: In some other versions of the same Tradition it is stated in detail that Abu Talha ﷺ had distributed the orchard,

1. It was the name of Abu Talha's رضى الله عنه most valuable orchard.

according to the Prophet's ﷺ directive, among the following of his close relatives: Ubayy bin Ka'ab, Hassan bin Thabit, Shaddad bin Aus and Nabeet bin Jabir ؓ. How valuable the orchard was can be imagined from the fact that, later on, Sayyidina Mu'awiya ؓ purchased only Hassan bin Thabit's share for one lakh *dirhams*.

Note: Since a man mostly lives in close association with his relatives and has to deal with them often and in various ways, misunderstandings and quarrels, too, generally, arise among people belonging to the same family which not only make life a curse but also spoils the future existence. If the Prophet's ﷺ advice given above is acted upon and people come to regard the spending of wealth of kinsmen, an act of moral goodness and means to seeking the good pleasure of Allah, they can save themselves from much anxiety and distress in this world as well as the next.

Charity on Behalf of Deceased

Charity means to do good to the bondsmen of the Lord with the intention of propitiating Him and in the hope that, in return, one will attain His favour. It, undoubtedly, is a most effective way of earning the mercy and benevolence of Allah. The Prophet ﷺ has, further, taught, that just as a man can expect Divine reward and recompense by giving alms, on behalf of himself, so, also, will Allah reward and recompense a dead person if alms are given on his behalf by anyone. Thus, apart from supplication for forgivenss, another way to serve those who aredead and to do a favour to them is to cause the Divine reward to be carried or conveyed to them by giving alms and performing other virtuous deeds in their name.

(٨٨٠/٥٧) عَنْ عَائِشَةَ قَالَتْ إِنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ أُمِّيْ اُفْتُلِتَتْ نَفْسُهَا وَاَظُنُّهَا لَوْتَكَلَّمَتْ تَصَدَّقَتْ فَهَلْ لَهَا اَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ نَعَمْ.......... (رواه البخاری و مسلم)

(880/57) It is related by Sayyidah Ayshah رضی اللہ عنہا that a person came to the Prophet ﷺ and said, 'My mother passed away suddenly and I have a feeling that had she been able to speak at the time of her death, she would, certainly, have given away something in charity. So, if I give alms now on her behalf,

will the reward on it reach her?" "Yes," replied the Prophet ﷺ. It will reach her." (Bukhari and Muslim)

(٨٨١/٥٨) عَنْ اِبْنِ عَبَّاسٍ اَنَّ سَعْدَ بْنَ عُبَادَةَ تُوُفِّيَتْ اُمُّهُ وَهُوَ غَائِبٌ عَنْهَا فَقَالَ يَارَسُوْلَ اللّٰهِ اِنَّ اُمِّيْ تُوُفِّيَتْ وَاَنَا غَائِبٌ عَنْهَا اَيَنْفَعُهَا شَيْءٌ اِنْ تَصَدَّقْتُ بِهٖ عَنْهَا قَالَ نَعَمْ قَالَ فَاِنِّيْ اُشْهِدُكَ اَنَّ حَائِطِيَ الْمِخْرَافَ صَدَقَةٌ عَلَيْهَا

(رواه البخارى)

(881/58) Abudllah bin Abbas ؓ narrated that the mother of Sa'd bin Ubadah ؓ died at a time when he was not present. (He had gone on a military expedition with the Prophet ﷺ). On his return, he said to the Prophet ﷺ that "my mother died during my absence. If I, now, give alms on her behalf, will it be beneficial to her (i.e., will the Divine recompense on it reach her)." The Prophet ﷺ replied, "Yes, it will reach her." "Then I make you a witness," said Sa'd bin Ubadah ؓ, "that I give away my orchard called *Mekhraf* as charity in the name of my deceased mother." (Bukhari)

(٨٨٢/٥٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنَّ اَبِيْ مَاتَ وَتَرَكَ مَالًا وَّلَمْ يُوْصِ فَهَلْ يُكَفِّرُ عَنْهُ اِنْ تَصَدَّقْتُ عَنْهُ؟ قَالَ نَعَمْ...........

(رواه ابن جرير فى تهذيب الآثار)

(882/59) It is related on the authority of Abu Hurayrah ؓ that a person came to the Prophet ﷺ and said: "My father has died and he had left behid some property and made no will (regarding charity etc). So, if I give (something) in charity on hisbehalf, will it be an atonemnet for him and a source of forgivieness and deliverance? "Yes", replied the Prophet ﷺ. "(Such is the confident expectation from the Lord)." (Ibn Jareer)

(٨٨٣/٦٠) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ اَنَّ الْعَاصَ بْنَ وَائِلٍ نَذَرَ فِي الْجَاهِلِيَّةِ اَنْ يَّنْحَرَ مِائَةَ بُدْنَةٍ وَاَنَّ هِشَامَ بْنَ الْعَاصِ نَحَرَ حِصَّتَهٗ خَمْسِيْنَ وَاَنَّ عَمْرًوا سَاَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَالِكَ فَقَالَ اَمَّا اَبُوْكَ لَوْ اَقَرَّ بِالتَّوْحِيْدِ فَصُمْتَ وَتَصَدَّقْتَ عَنْهُ نَفَعَهٗ ذَالِكَ...........

(رواه احمد)

(883/60) It is related by Abdullah bin 'Amr bin al-'Aas ؓ that

his grand father, al-Aas bin Waail, had vowed to offer a sacrifice of one hundred camels, during the days of Ignorance, (which he could not fulfil). So, one of his sons, Hisham bin al-Aas, sacrificed 50 camels in fulfilement of his father's vow while the other son, 'Amr bin al-Aas, (who, fortunately, had embraced Islam), sought the Prophet's advice. The Prophet ﷺ said that "had your father accepted the Faith and, then, you had observed fasting and charity on his behalf, it would have been beneficial to him (and the reward on it would have reached him. But since he died in the state of apostacy and Polytheism, none of your deeds can do any good to him now)." (Musnad Ahmad)

Commentary: It is distinctly stated in these and many other Traditions that if a virtuous deed like charity and almsgiving is performed on behalf of a deceased person and the reward on it is gifted to him, it will do good to him and he will recieve the Divine recompense. In other words, as one can, in this world, be of help to a person by spending his money on him and he can profit from it, in the same way if a believingman wants to do a favour and be of service to his deceased father or any other Muslim by giving alms in his name, he is free to do so. The door for it is open from the side of Allah.

We can, thus, serve our parents and other relatives and friends and benefactors even after their death and send presnets to them.

Some people of our time who do not believe in *Hadith* as part of *Shari'ah* do not agree with this view.

قال الله تعالیٰ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ O

(البقرہ ۲: ۱۸۳)

SIGNIFICANCE OF FASTING

Allah has made man a combination of body and soul, of animality and spirituality. In his nature are present all the physical and carnal propensities that are peculiar to animals yet there, also, dwells within him the luminous element of spirituality which is the characteristic quality of the supernal beings of Celestial World, the angels. The success and salvation of man depends upon the subordination of the animal part of his nature to the heavenly part and the keeping of his sensual instincts and desires within proper limits. Such a thing can be possible only when the corporeal aspect of the human personality renders habitual obedience to the celestial aspect instead of pulling against it. The main aim of Fasting is to make the carnel urges and inclinations subservient to the Divine commandments and spiritual ideals, and since it, is also, the chief end and object of Messengership and the *Shari'ah* Fasting was prescribed in all the earlier Canonic Laws as well. While giving the command of Fasting to the Muslims the Qur'an declares:

O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil). (al-Baqarah 2:183)

يَآأَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ.

(البقره. ٢:١٨٣)

Be that as it may, as Fasting is most efficacious for the disciplining of the self and a special means to the promotion of strength and ability to subordinate the carnel appeites to the Divine injunctions and spiritual values, it had, also been enjoined upon all the former religious communities ,though there was some difference in the duration etc., of the fasts in view of their individual needs nd circumstances. For the last *Ummah*, i.e., the Muslims, Fasting for a month in the year and from dawn to sunset

has been prescribed which, definitely, is the most appropriate, moderate and reasonable arragnement with reference to the aforementioned objects in the Current Age. The aim of moral and spiritual disciplining and inclucation of the virtue of self-restraint could not be realised had it been less than that. If, on the other hand, the time and duration of Fasting were longer, as for example food and drink were permitted only at the break of day or fasting was ordered for two or three months in succession in a year, it would have been unendurable for most of the people, and, also, injurious to health.

Again, Allah has prescribed Fasting in the month in which the Qur'an was revealed and in which there, also, has been concealed *Lailatul Qadr* (Night of Power) which is better than a thounsand months in spiritual worth and blessedness. No other month could, obviously, be more suited for it. In this month, apart from Fasting during the day, an extraordinary institution of worship has, also, been established which is functioning in the *Ummah* in the form of *Taraweeh*[1] the joining together of the fasts of the day and *Taraweeh* in the night has resulted in an increase in the effulgence of the month of Ramadan which is felt by everyone in proportion to his inner awareness and perception.

Virtues of *Ramadan*

(١/٨٨٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ رَمَضَانُ فُتِحَتْ اَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ اَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِيْنُ وَفِىْ رِوَايَةٍ اَبْوَابُ الرَّحْمَةِ:.......... (رواه البخاری و مسلم)

(884/1) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "When the month of Ramadan[2] comes, the Gates of Heaven are thrown open, and the Gates of Hell are shut, and the devils are put behind the bars." (In another report, the "Gates of Mercy" are mentioned in place of the "Gates of Heaven."

(Bukhari and Muslim)

Commentary: Commenting on this Tradition, Shah Waliullah رحمة الله عليه remarks that as the devout bondsmen apply themselves

1. Denoting extra prayers offered by Muslims in Ramadan in the night.
2. The name of the ninth Islamic month during which the Muslims are required to observe fasting from the morning dawn till the setting of the sun.

to worship and good-doing during the month of *Ramadan* and spend their days in God-remembrance and recitation of the Qur'an while Fasting, and a major part of their nights in *Taraweeh* and *Tahajjud*, supplication and repentance, under the influnece of their high spiritually and devotional exertions the hearts of the common Muslims, too, become more inclined towards prayer and piety and they, on the whole, succeed in abstaining from good many sins. Owing to the generations of the atmosphere worship and virtue in the Islamic circles, people who are not wholly disregardful of transcedental truths develop a fondness for things that are pleasing to Allah and an aversion for acts that are repugnant to Him. Moreover, in this blessed month the recompense on even smaller acts of moral goodness is made much greater by God than on other days. In consequence of all this, the gates of Paradise are opened and of Hell are closed for such people and the devils are not left free to tempt and mislead them.

It would be clear that all the three things the throwing open of the gates of Heaven, the shutting up of the gates of Hell and binding of the devils in chains are in respect only of the bondsmen who feel disposed towards good-doing in the month of *Ramadan,* and out of the keenness to partake of its blessings engage themselves enthusiastically in worship and other religious duties. As for the apostates, the negligent and the heedless who care little for Divine injunctions and produce no charge in their daily lives at the advent of Ramadan, these tidings do not apply to them. When they have opted out, of their own accord, for the path of error and omission willingly to following Satan and doing his bidding there is nothing for them except disappointement with God as well.

(٢/٨٨٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم اِذَا كَانَ اَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِيْنُ وَمَرَدَةُ الْجِنِّ وَغُلِّقَتْ اَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَفُتِحَتْ اَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَيُنَادِى مُنَادٍ يَا بَاغِىَ الْخَيْرِ اَقْبِلْ وَيَا بَاغِىَ الشَّرِّ اَقْصِرْ وَلِلّٰهِ عُتَقَاءُ مِنَ النَّارِ وَذَالِكَ كُلَّ لَيْلَةٍ

(رواه الترمذى و ابن ماجه)

(885/2) It is related by Abu Hurayrah ﷺ that the Messenger of

Allah ﷺ said: "When the first night of the month of *Ramadan* (comes), the devils and the defiant jinn are bound in chains, and all the Gates of Hell are closed and none of them remains open, and all the Gates of Heaven are thrown open and none of them remains closed, and the heavenly herald announces, 'O seeker of goodness and virtue! Halt, and do not come forward, ' and a large number of (sinning) bondsmen are released from Hell at the Command of Allah (i.e., decision of forgiveness and deliverance is taken for them), and all this takes place on every night of Ramadan." (Tirmizi and Ibn Majah)

Commentary: the subject-matter of the first part of the above Tradition is the same as that of the preceding one. As for the announcement by the herald of the unseen world which is mentioned at the end of it, though we do not and cannot hear it, we see the effect and manifestation of it with our own eyes in the present world. In *Ramadan,* the inclination among the Believers towards good and virtuous deeds, generally, grows stronger to the extent that many heedless and non-conforming Muslims, also ,somewhat change their way. This, we believe, is result and outcome of the Divine herald's proclamation.

(٨٨٦/٣) عَنْ اِبْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَجْوَدَ النَّاسِ بِالْخَيْرِ وَكَانَ اَجْوَدَ مَا يَكُوْنَ فِيْ رَمَضَانَ كَانَ جِبْرَئِيْلُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِيْ رَمَضَانَ يَعْرِضُ عَلَيْهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ فَإِذَا لَقِيَهُ جِبْرَئِيْلُ كَانَ اَجْوَدَ بِالْخَيْرِ مِنَ الرِّيْحِ الْمُرْسَلَةِ.......... (رواه البخارى ومسلم)

(886/3) Abdullah bin Abbas ﷺ narrates that the Messenger of Allah ﷺ was superior to all the men in generosity and the doing of good to the people in general, but in the month of Ramadan his benevolence knew no bounds. In *Ramadan, Jibril* ﷺ came to him every night and the Prophet ﷺ recited the Qur'an to him. During those days the Prophet ﷺ appeared to be faster than the wind in generosity and benevolence." (Bukhari and Muslim)

Commentary: It shows that *Ramadan* was the spring season of the year for the Prophet ﷺ and a special period of joy and of growth in the attributes of compassion and love for mankind.

A Sermon of the Prophet ﷺ At The Arrival of *Ramadan*

(٨٨٧/٤) عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اٰخِرِ يَوْمٍ مِّنْ شَعْبَانَ فَقَالَ يَاَيُّهَا النَّاسُ قَدْ اَظَلَّكُمْ شَهْرٌ عَظِيْمٌ شَهْرٌ مُبَارَكٌ شَهْرٌ فِيْهِ لَيْلَةٌ خَيْرٌ مِنْ اَلْفِ شَهْرٍ جَعَلَ اللّٰهُ صِيَامَهُ فَرِيْضَةً وَقِيَامَ لَيْلِهِ تَطَوُّعًا مَنْ تَقَرَّبَ فِيْهِ بِخَصْلَةٍ مِنَ الْخَيْرِ كَانَ كَمَنْ اَدّٰى فَرِيْضَةً فِيْمَا سِوَاهُ وَمَنْ اَدّٰى فَرِيْضَةً فِيْهِ كَانَ كَمَنْ اَدّٰى سَبْعِيْنَ فَرِيْضَةً فِيْمَا سِوَاهُ وَهُوَ شَهْرُ الصَّبْرِ وَالصَّبْرُ ثَوَابُهُ الْجَنَّةُ وَشَهْرُ الْمُوَاسَاةِ وَشَهْرٌ يُزَادُ فِيْهِ رِزْقُ الْمُؤْمِنِ مَنْ فَطَّرَ فِيْهِ صَائِمًا كَانَ لَهُ مَغْفِرَةٌ لِذُنُوْبِهِ وَعِتْقُ رَقَبَتِهِ مِنَ النَّارِ وَكَانَ لَهُ مِثْلُ اَجْرِهِ مِنْ غَيْرِ اَنْ يَّنْتَقِصَ مِنْ اَجْرِهِ شَيْءٌ قُلْنَا يَا رَسُوْلَ اللّٰهِ لَيْسَ كُلُّنَا يَجِدُ مَا يُفَطِّرُ بِهِ الصَّائِمَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُعْطِي اللّٰهُ هٰذَا الثَّوَابَ مَنْ فَطَّرَ صَائِمًا عَلٰى مَذْقَةِ لَبَنٍ اَوْشَرْبَةٍ مِنْ مَاءٍ وَمَنْ اَشْبَعَ صَائِمًا سَقَاهُ اللّٰهُ مِنْ حَوْضِيْ شَرْبَةً لَا يَظْمَأُ حَتّٰى يَدْخُلَ الْجَنَّةَ وَهُوَ شَهْرٌ اَوَّلُهُ رَحْمَةٌ وَ اَوْسَطُهُ مَغْفِرَةٌ وَ اٰخِرُهُ عِتْقٌ مِّنَ النَّارِ وَمَنْ خَفَّفَ عَنْ مَمْلُوْكِهِ فِيْهِ غَفَرَ اللّٰهُ لَهُ وَاَعْتَقَهُ مِنَ النَّارِ

(رواه البيهقى فى شعب الايمان)

(887/4) Salman Farsi ﷺ related to us "The Messenger of Allah ﷺ delivered a sermon on the last day of the month of *Sha'ban*[1]. He said: "O people! A blessed month is casting its shadow on you: a night of this blessed month (the Night of Power) is better than a thousand months; God has prescribed the fasts of this month and ordered as supererogatory worship the standing up in His presence (i.e., the offering up of *Taraweeh Salah*) during its nights (on which there is a great reward). Whoever will offer, in it, a non-obligatory (i.e., *Sunnah* or *Nafl*) prayer with the object of seeking the countenance of Allah, will get a reward identical in value of the reward of a Fard (i.e., obligatory) prayer on the other days of the year, and the reward on the observance of an obligatory duty, in it, is equal in value to the fulfilment of seventy obligatory duties in the other days of the year. It is the month of patient perseverance and the reward on patient persevance is Paradise, and it is the month of kindness and

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1. The eighth month of the Islamic year, just preceding Ramadan which is the ninth

compassion. It is the month in which the sustennance of the faithful bondsman is ncreased. Whoever will get invite a person who is fasting to break the fast with him will the same reward as the one who was fasting and there will be no reduction in his reward either." It was enquired from the Prophet ﷺ 'Everyone of us does not have the means to ask (people) to break the fast with him. (So, will he remain deprived of the great reward?') The Prophet ﷺ replied, 'God will give the reward to him (also) who will have a person who is fasting break the fast with a little milk or even a draught of water.' (Continuing the Prophet observed): 'And whoever will feed a fasting person with a full meal (at the time of breaking the fast, God will satiate him in such a manner from my Pond (i.e., *Kausar*) that, after it, he will not feel thristy until he has reached Heaven. (After it, the Prophet ﷺ said) : The first part of this blessed month is Mercy, the second part is Forgiveness, and the last part is Freedom from the Fire of Hell." (After it, the Prophet ﷺ said) : 'Whoever will make a reduction in the work of his slave or servant, Allah will forgive him and grant him freedom from Hell.' (Baihaqi)

Commentary: The purport of the above Tradition is clear. Yet we will offer a few comments on some of the points here.

(i) The first and the greatest virtue of the month of *Ramadan* is that there occurs during it a night which is better than not a thousand nights but thousand months. It has, also, been mentioned in surah *Al-Qadr* of the Qur'an. In fact, the whole of the surah deals with the auspicousness of splendour of this night which should be enough to appreciate its worth and importance.

Approximately, one thousand months contain thirty thousand nights. The superiority of the Night of Power to a thousand months should, therefore, be taken to mean that the devotees who are keenly desirous to earn the good Graces of the Lord and His propinquity can make as much progress in one night as is thousand of the nights.

Just as in the material world we see that by a jet-propelled aeroplane one can, now-a-days, cover as much distance in a day, or even an hour ,as was done in a hundred years in the past, the rate of advance of the earnest seekers of the countenance of the Lord, too, is increased so greatly in the Night of Power that they can attain in

it what is normlly possible in hundred of months.

The Prophet's ﷺ remark that if a person will seek the propitiation of God, in the month of *Ramadan*, by performing a supererogatory act, it will be treated as equal in recompense to the fulfilment of an obligatory duty in the other days of the year and if he will fulfil an obligtory duty during it, it will be treated as equal in recompense to the fulfilment of seventy obligatory duties during the rest of the year should be seen in the same light. Thus, while the superiority of the Night of Power is peculiar to a particular night of *Ramadan*, the fetching of seventy times of reward by a virtuous act is the characteristic attribute of every day and night of the blessed month.

(ii) *Ramadan* has been described in the sermon quoted above as the month of fortitude and compassion. In the Islamic usage 'fortitude' signifies the supperssion of sensual desiers and urges and endurance of painful and unpleasant things for the sake of earning the good pleasure of God. This is what Fasting stands for, from the beginning to the end. In the same way, while fasting the bondsman has an experience of the rigours of starvation, and from it, he can learn to feel for and sympathise with those who are forced by their circumstances to go hungry.

(iii) It also tells that, in this month, the provision of the truthful bondsmen is augmented. the experience of every fasting Believer is that he gets more and better to eat and drink during *Ramadan* than in the other eleven months of the year. In whatever way or through whatever course this increase may take place in this world of cause and effect, its by the Command of Allah in any case.

(iv) At the end of the sermon it is said that the first part of the month of *Ramadan* is Mercy, the second is Frogiveness and the third is the period of Freedom from the Fire of Hell.

The most stisfactory explanation of it, in our view, is that there can be three kinds of bondsmen who avail themselves of the boon and blessings of *Ramadan*. Firstly, the pious souls who habitually take care to commit a sin, and if they ever fall into error, they immediately make amends for it through sincere repentance. On these bondsmen the Mercy of the Lord begins to descend from the very first night of *Ramadan*. Secondly, those who are not so pure

in heart but are not altogether bereft of the fear of God as well. When such bondsmen improve their state and make themselves deserving of Mercy and Forgiveness though fasting, repentance and other virtuous acts during the first part of *Ramadan,* the decision for their forgiveness is taken in the second part of the month. Thridly those who have been unjust and made themselves wholly worhty of Hell through their transgression and misconduct. When even they atone somewhat for their sinfulenss through fasting and repentance long with the common Mulims during the first and second parts of *Ramadan,* God decides upon their freedom from Hell during the last one-third of the month when the Divine benevolence is at its peak.

Worth and Recompense

(٥/٨٨٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ عَمَلِ ابْنِ اٰدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا اِلٰى سَبْعِمَائَةِ ضِعْفٍ قَالَ اللّٰهُ تَعَالٰى اِلَّا الصَّوْمُ فَاِنَّهُ لِىْ وَاَنَا اَجْزِىْ بِهٖ يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ اَجَلِىْ لِلصَّائِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهٖ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهٖ وَلَخَلُوْفُ فَمِ الصَّائِمِ اَطْيَبُ عِنْدَاللّٰهِ مِنْ رِيْحِ الْمِسْكِ وَالصِّيَامُ جُنَّةٌ وَاِذَا كَانَ يَوْمُ صَوْمِ اَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ فَاِنْ سَابَّهُ اَحَدٌ اَوْ قَاتَلَهُ فَلْيَقُلْ اِنِّىْ امْرَءٌ صَائِمٌ (رواه البخارى و مسلم)

(888/5) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The reward on every virtuous deed is increased from ten to seven hundred times (i.e., the general principle of Divine recompense on all the good deeds of the Muslims is that on every good deed of theirs the reward will, at least, be ten times as compred to the earlier communities, and, sometimes, even more, so much so that some chosen bondsmen will recieve seven hundred times of reward of their virtuous acts), but the standing Command of Allah (about Fasting) is that the fast is an exception. It is a special gift of the bondsman for Me and I shall reward him directly for it(as I please). The bondsman forgoes food and drink solely for My sake. (I shall, therefore, recompense him for the sacrifice according to My pleasure).

"There ae two moments of special joy for the man who fasts. One is when he breaks the fast, and this he experiences in his

earthly existence, and the other will be in the Hereafter when he will be presented before the Lord; and I swear that the bad odour emanating from the mouth of a person who is fasting (which is, generally, due to an empty stomach) is more pleasant in the juegement of God than the sweet smell of musk; and fast is a shield (for protection, in this world, agaisnt the assaults of the Devil, and, in the Hereafter, against the Fire of Hell: and when anyone of you keeps a fast, he must not utter indecent word nor engage in a noisy scene, and were anyone to quarrel with him and call him names he should simply say 'I am keeping fast." (Bukhari and Muslim)

Commentary: The exhortation at the end of the Tradition about abstaining from falsehood and backbiting and wrangling and uttering a foul or profane word makes it clear that the exclusive blessings of Fasting are only for those who, in addition to shunning food and drink and staying away from sexual gratification, avoid all dirty and undeisrable things. In another Tradition, which will follow soon, it is stated that Allah has no need for him to do hunger and thrist who fasts but does not refrain from evil-doing

(٨٨٩/٦) عَنْ سِهْلِ بْنِ سَعْدٍ قَالَ اِنَّ فِى الْجَنَّةِ بَابًا يُقَالُ لَهُ الرَّيَّانَ يَدْخُلُ مِنْهُ الصَّائِمُوْنَ يَوْمَ الْقِيٰمَةِ لَا يَدْخُلُ مِنْهُ اَحَدٌ غَيْرُهُمْ يُقَالُ اَيْنَ الصَّائِمُوْنَ؟ فَيَقُوْمُوْنَ لَا يَدْخُلُ مِنْهُ اَحَدٌ غَيْرُهُمْ فَاِذَا دَخَلُوْا اُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ اَحَدٌ

(رواه البخاری و مسلم)

(889/6) It is related on the authority of Sahl bin Sa'd ﷺ that the Prophet ﷺ said: "There is a special Gate of Pradise which is known as *Rayyan* (and) only those who observe Fasting will be allowed to enter through it on the Day of Resurrection. On that Day it will be called aloud, 'Where are the bondsmen who used to fast for the sake of Allah and endure the pangs of hunger ad thrist?' Such of the bondsmen will respond to the call and save them no one will be permitted to enter by this Gate. When they have entered Paradise through this Gate, it will be shut, (and), no one else will be able to enter by it." (Bukhari and Muslim)

Commentary: Thirst is the most severe hardship one has to bear during a fast and the greatest sacrifice a man who is Fasting makes is that he remains thristy. Complete satisfaction of thrist should, as

such, form the most prominent part of the reward on Fasting. Hence, the distinguishing quality of the gate that has been set apart for the entry of those who fast is satiety. *Rayyan*, literally, mens satiation.

(٨٩٠/٧) عَنْ اَبِیْ اُمَامَةَ قَالَ قُلْتُ یَا رَسُوْلَ اللّٰهِ مُرْنِیْ بِاَمْرٍ یَنْفَعُنِیَ اللّٰهُ بِهٖ قَالَ عَلَیْکَ بِالصَّوْمِ فَاِنَّهٗ لَا مِثْلَ لَهٗ............ (رواہ النسائی)

(890/7) Abu Umamah ﷺ narrated I said to the Prophet ﷺ, "Please command me to perform an act from which God may give me profit." 'Keep fast,' replied the Prophet. 'There is nothing like it." (Nasai)

Commentary: Though it is common to all virtuous deeds like Regular Worship, Fasting, Charity, *Hajj* and service to mankind that these are the means to the propitiation of Allah, they also possess some individual porperties which distinguish them from each other. On that basis it can be said about each of them that it is incomparable; no deed two deeds are alike. For instance where the disciplining of the self is condernedit can be said that nothing can equal Fasting. Thus, the Prophet's ﷺ remark about Fasting that no is like it, perhaps, shows that in Abu Umamah's own circumstances Fasting was most beneficial.

Fasting and Taraweeh

(٨٩١/٨) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ صَامَ رَمَضَانَ اِیْمَانًا وَّاحْتِسَابًا غُفِرَلَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ وَمَنْ قَامَ رَمَضَانَ اِیْمَانًا وَاحْتِسَابًا غُفِرَلَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ وَمَنْ قَامَ لَیْلَةَ الْقَدْرِ اِیْمَانًا وَّاحْتِسَابًا غُفِرَلَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ (رواہ البخاری و مسلم)

(891/8) It is related on the authority of Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "All the previous sins of the bondsmen will be forgiven who will keep the fasts of *Ramadan* with *Iman* and *Ihtisab* (i.e., with faith in Allah and confident expectation of Divine recompense) and, in the same way, all the previous sins of the bondsman will be forgiven who will offer Nawafil[1] (i.e. *Taraweeh* and *Tahajjud*) in the nights of

●. Plural of Nafl.

Ramadan with *Iman* and *Ihtisab*; and in the same way, all the previous sins of the bondsman will be forgiven who will offer in *Laylatul Qadr* with *Iman* and *Ihtisab*." (Bukhari and Muslim)

Commentary: The fasts of *Ramadan* and the *Nawafil* of its nights, particualrly *Laylatul-Qadr*, are an unfailing source of the remission of pervious sins provided that the fasts and Nawaf̤il are observed with *"Iman"* and *"Ihtisab"* which are typically religious terms and signify that whenever a good act is performed it should be motivated by no other thought or sentiment than faith in Allah and the Prophet and in their assurance and warnings and in the hope of the Divine reward promised on it. It is through *Iman* and *Ihtisab* that the link is forged between our deeds and the Almighty. The two attributes are the life and soul of our entire conduct, of all our doings. Without them, even what appear to be our greatest acts are hollow from within, and, God forbid, will avail us nothing on the Day of Requital. With *Iman* and *Ihtisab*, on the contrary, a single deed can be so precious in the sight of Allah that sins of many a long year are forgiven by it.

Intercession by Fast and The Qur'an

(٨٩٢/٩) عَنْ عَبْدِاللّٰهِ بْنِ عَمْرٍوانَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الصِّيَامُ وَالْقُرْاٰنُ يَشْفَعَانِ لِلْعَبْدِ يَقُوْلُ الصِّيَامُ اَىْ رَبِّ اِنِّىْ مَنَعْتُهُ الطَّعَامَ وَالشَّهْوَاتِ بِالنَّهَارِ فَشَفِّعْنِىْ فِيْهِ وَيَقُوْلُ الْقُرْاٰنُ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِىْ فِيْهِ فَيُشَفَّعَانِ.......... (رواه البيهقى فى شعب الايمان)

(892/9) It is related on the authority of Abdullah bin 'Amr ﷺ that he Prophet ﷺ said: 'The fast and the Qur'an will, both, plead on behalf of the bondsman (who will keep fast in the day nd recite or listen attentively to the recital of the Qur'an in the night, standing in the presence of Allah). The fast will say: 'My Lord! I had held him back from food, drink and sexual satisfaction. Accept my intercesion for him today (and treat him with mercy and forgiveness)." And the Qur'an will say: "I had held him back from taking rest and sleeping in the night. O God! Accept my intercession for him today (and treat him with mercy and forgiveness). The intrcession of both the fast and the Qur'an will be accetped for the bondsman and he will be tre ted

with exceptional kindness." (Baihaqi)

Commentary: How very fortunate are the slaves of Allah for whom there will be such intercession! May Allah include us among them!

Irreparable Loss

(٨٩٣/١٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَّلَا مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهٖ وَاِنْ صَامَهٗ

(رواه احمد والترمذی و ابوداؤد وابن ماجه والدارمی والبخاری فی ترجمة باب)

(893/10) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: 'Whoever omits even a single fast of *Ramadan* without the legal concession of a journey, or (a valid excuse like that of(illness, amends cannot be made for the thing that is omitted even though he observes fasting throughout the life."

(Musnad Ahmad, Tirmizi, Abu Dawood, Ibn Majah and Daarami)

Commentary: It shows that the loss a person suffers in terms of the blessings of *Ramadan* and the sepcial favours of Allah by leaving out a fast of that month, deliberately and without a cogent reason, cannot be made good even if he keeps supererogatory fasts for the rest of his life. Though the ransom of the omission of a fast is only a fast on some other day, the blessings and the reward one is deprived of by leaving out the fast can never be regained through it.

Abstention From Sin

(٨٩٤/١١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَّمْ يَدَعْ قَوْلَ الزُّوْرِ وَالْعَمَلَ بِهٖ فَلَيْسَ لِلّٰهِ حَاجَةٌ اَنْ يَدَعَ طَعَامَهٗ وَشَرَابَهٗ

(رواه البخاری)

(894/11) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ said: Allah has no need for him to go without food and drink who cannot shun evil and falsehood even during the fast."

(Bukhari)

Commentary: It tells that fasts can find acceptance with Allah only when one protects one's mouth and tongue and other organs

against what is forbidden in addition to abstention from food and drink. God does not, at all, care for the fast of a person who indulges in sinful things while fasting.

The Last *'Ashra* and *Lailatul Qadr*

The month of Ramadan enjoys an intrinsic superiority over all the other months of the year. Likewise, its last *'Ashra* or ten days are superior to the two earleir *'Ashras*, and *Laylatul Qadr* or the Night of Power, genrally falls in it. That is why, the sacred Prophet ﷺ devoted himself more intensively to prayer and other forms of worship during it and urged others, also, to do the same.

(٨٩٥/١٢) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَجْتَهِدُ فِي الْعَشْرِ الْاَوَاخِرِ مَالَا يَجْتَهِدُ فِيْ غَيْرِهٖ.......... (رواه مسلم)

(895/12) Sayyidah Ayshah رضی الله عنها related to us that the Messenger of Allah ﷺ strove harder and took greater pains to observe prayer (*Salah*) etc., during the last ten days of *Ramadan* than during the other days." (Muslim)

(٨٩٦/١٣) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا دَخَلَ الْعَشْرُ شَدَّ مِيْزَرَهُ وَاَحْيٰى لَيْلَهُ وَاَيْقَظَ اَهْلَهُ.......... (رواه البخاری و مسلم)

(896/13) It is related by Sayyidah Ayshah رضی الله عنها that when the last ten days of *Ramadan* began the Prophet ﷺ would gird up the loins and keep awake in the nights (i.e., he used to spend the whole of the nights in prayer and worship), and, also, wakened the members of his family (so that they, too, could partake of the blessings of the nights of that month)". (Bukhari and Muslim)

(٨٩٧/١٤) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوِتْرِ مِنَ الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ (رواه البخاری)

(897/14) It is related by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ said: "Seek the Night of Power in the odd nights of the last ten days of *Ramadan*." (Bukhari)

Commentary: Generally, *Laylatul Qadr* falls on one of the odd nights of the last ten days of *Ramadan*, i.e., the 21st, 23rd, 25th,

27th and 29th. Had it been indicated precisely about the Night of Power that it was that particular night, people, on the whole, would have specially devoted themselves to prayer and worhsip on it alone. God kept it vague and unidentified by telling, at one place, in he Qur'an that it was revealed in the Night of Power, and, at another, that it was revealed during the month of Ramadan which indirectly suggested that the Night of Power fell during *Ramadan.* The Prophet ﷺ made it more explicit when he said that there was a greater possibility of the Night of Power occuring during the odd nights of the last ten days of *Ramadan.* One should, therefore, take special care to keep vigil during them.

Besides Sayyidah Ayshah رضی الله عنها, Traditions of a like meaning have been related by other Companions ﷺ as well while some Companions believe that the 27th night of *Ramadan* is the Night of Power as the Tradition reproduced below shows.

(٨٩٨/١٥) عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ سَأَلْتُ اُبَيَّ بْنَ كَعْبٍ فَقُلْتُ اِنَّ اَخَاكَ ابْنَ مَسْعُوْدٍ يَّقُوْلُ مَنْ يُّقِمِ الْحَوْلَ يُصِبْ لَيْلَةَ الْقَدْرِ فَقَالَ رَحِمَهُ اللّٰهُ اَرَادَ اَنْ لَّا يَتَّكِلَ النَّاسُ اَمَا اِنَّهُ قَدْ عَلِمَ اَنَّهَا فِيْ رَمَضَانَ وَاَنَّهَا فِى الْعَشْرِ الْاَوَاخِرِ وَاَنَّهَا لَيْلَةُ سَبْعٍ وَّعِشْرِيْنَ ثُمَّ حَلَفَ لَا يَسْتَثْنِىْ اَنَّهَا لَيْلَةُ سَبْعٍ وَّعِشْرِيْنَ فَقُلْتُ بِاَىِّ شَيْئٍ تَقُوْلُ ذَالِكَ يَا اَبَالْمُنْذِرِ قَالَ بِالْعَلَامَةِ اَوْقَالَ بِالْاٰيَةِ الَّتِىْ اَخْبَرَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهَا تَطْلُعُ يَوْمَئِذٍ لَا شُعَاعَ لَهَا (رواه مسلم)

(898/15) Zirr bin Hubaysh related that he enquired from Ubayy bin Ka'b ﷺ if his brother-in-faith, Abdullah bin Mas'ud ﷺ, said that whoever will keep vigil during all the nights of the year (i.e., perform acts of prayer and worship every night) will gain *Laylatul Qadr* in any case (i.e., *Laylatul Qadr*, after all, is one of the nights of the year; so, whoever may be solicitous of its blessings should fill every night of the year with prayer and he will, naturally, attain his object one night or the other) Ubayy bin Ka'b ﷺ observed: "May God bless brother Abdullah bin Mas'ud ﷺ. His aim in saying so was that people should not rest content (with the prayers of a single night) otherwise he knew for certain that *Laylatul Qadr* occurred exclusively in the month of Ramadan, and, that, too, during the last ten days of it (from

the 21st to the 29th of the month), and, definetely, on the 27th night." He, then, said firmly (and) on oath "without doubt, it is the 27th night (and in order to show his certitude) he did not even say Insha Allah (with the oath)." Zirr bin Hubaysh related that he said to him: "O Abul Munzir (Kuniyah of Ubbay) on what ground do you say so?" he replied: I say it on the strength of the portent the Prophet ﷺ had revealed to us and it was that when the sun rose on the morning of *Laylaul Qadr*, it was without rays." (Muslim)

Commentary: From Sayvidina Ubayy bin Ka'b's reply it is evident that the knowledge of what he had said with such assurance about *Laylatul Qadr* that it was positively the 27th night of the month of Ramadan had not been imparted to him by the Prophet ﷺ. But since his general observation was that the special sign of Prophet ﷺ had mentioned become visible on the monring of the 27th night he had concluded that it could be no other night.

The Prophet ﷺ, sometimes, said that one should seek *Laylatul Qadr* in the last days of *Ramadan,* and, sometimes, that it should be searched for during the odd nights of the last ten days, and, sometiomes, that it fell on one of the three or four of the five odd nights of that period. He never fixed a particular night. But the experience of many men of spiritual vision and comprehension is that, mostly, it is the 27th night of *Ramadan.* The greatest wisdom of keeping it vague is that the eager bondsmen spent all the nights of the last ten days of *Ramadan* in prayer and supplication. The gaining of *Laylatul Qadr*, in that case, was certain.

(٨٩٩/١٦) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ لَيْلَةُ الْقَدْرِ نَزَلَ جِبْرَئِيْلُ عَلَيْهِ السَّلَامُ فِيْ كُبْكُبَةٍ مِنَ الْمَلٰئِكَةِ يُصَلُّوْنَ عَلٰى كُلِّ عَبْدٍ قَائِمٍ اَوْ قَاعِدٍ يَّذْكُرُ اللّٰهَ عَزَّوَجَلَّ (رواه البيهقى فى شعب الايمان)

(899/16) It is related by Anas ﷺ that Messenger of Allah ﷺ said: "When *Laylatul Qadr* comes, Jibril ﷺ descends in the company of angels and prays for mercy for the bondsman who is engaged in the worship and remembrance of God standing or sitting." (Baihaqi)

Special Supplication

(۹۰۰/۱۷) عَنْ عَائِشَةَ قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ اَرَاَيْتَ اِنْ عَلِمْتُ اَىُّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ مَا اَقُوْلُ فِيْهَا قَالَ قُوْلِىْ اَللّٰهُمَّ اِنَّكَ عَفُوٌّ كَرِيْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّىْ (رواه احمد والترمذى وابن ماجة)

(900/17) Sayyidah Ayshah رضى الله عنها related "I asked the Messenger of Allah ﷺ if I came to know which was *Laylatul Qadr*, what should I make in it. The Prophet ﷺ replied: 'Say:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ كَرِيْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّىْ.

Allahumma innaka 'afuwan karimun tuhibbul 'afwa fa-'af 'anni. (O God! You are, indeed, the Most Forgiving, the Most Merciful , and to forgive is most pleasing ; so, forgive me my sins)." (Musnad Ahamd, Tirmizi and Ibn Majah)

Commentary: Persuaded by this Tradition, a number of bondsmen have made it a regualr habit to make this supplication every night, specailly in the nights of *Ramadan* and more so still during the odd nights of the last ten days of it.

Last Night

(۹۰۱/۱۸) عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَالَ يُغْفَرُ لِاُمَّتِهٖ فِىْ اٰخِرِ لَيْلَةٍ مِنْ رَمَضَانَ قِيْلَ يَا رَسُوْلَ اللّٰهِ اَهِىَ لَيْلَةُ الْقَدْرِ قَالَ لَا وَلٰكِنَّ الْعَامِلَ اِنَّمَا يُوَفّٰى اَجْرُهٗ اِذَا قَضٰى عَمَلَهٗ............ (رواه احمد)

(901/18) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ said: In the last night of Ramadan the decision of forgiveness is taken for my followers." He was asked: O Messenger of Allah ﷺ! Is it on *Laylatul Qadr*?" "No", replied Prophet ﷺ, "it is not *Laylatul Qadr* but when the workman completes his job, he is paid full wages." (Musnad Ahmad)

Commentary: It shows that the last night of the month of Ramadan, too, is a night of the special decision of forgiveness. But, in it, such a decision will be taken only for the bondsmen who make themselves deserving by fulfilling, to some extent, the practical obligations of *Ramadan.*

I'TIKAF

One of the many observances that are related, exlusively, to *Ramadan*, particularly its last ten days, is *I'tikaf*. The basic aim and object of *I'tikaf* is that the bondsman continued at the door of the Almighty, i.e., in the corner of a mosque, cutting himself aloof from the world and devoting his time and attention wholly to prayer and worship. It is the worhsip of a favourite bondsmen of Allah. Evidently, no time could be more appropriate for it than the month of *Ramadan*, specially, its last ten days.

The powerful urge that had siezed the Prophet ﷺ before the revelation of the Qur'an to seek solitude and spend his time mostly in prayer and meditation, and, in consequence of which, he used to pass several months on end in the Cave of Hira — this, so to speak, was the first *I'tikaf* of the Prophet ﷺ, and it was in it that his spirituality had evolved to the stage that marked the beginning of the revelation of the Qur'an. During the last days of this *I'tikaf*, Jibril ﷺ came to him with the opeinig verses of the surah *Al-Alaq* Beyond doubt and for certain, it was the month of *Ramadan*, its last ten days, and the night was the *Night of Power*. The last ten days of *Ramadan* have, thus, been set apart for *I'tikaf*.

The fasts of Ramadan have been prescribed to all Muslims for the development of the soul and for enabling it to subdue the carnal appetites. In other words, this much of exertion and sacrifice of sensual desires has been made obligatory for every Muslim that he neither ate nor drank anything nor sought sexual satisfaction during the whole of the blessed month, in compliance with the Command of Allah and with intention of paying divine honours to Him, and along with it, avoided all sinful acts and worthless things. It is the general, compulsory course of spiritual training and self-purification for the month of *Ramadan*. For higher upliftment and

forging a closer affinity with the Celestial World we have *I'tikaf*.

In *I'tikaf* the bondsman cuts himself away from everything and throws himself at the threshold, or, rather the feet of his Lord and Creator. He remembers Him, exalts His Name, offers earnest repentance to Him, cries over his sins and follies, entreats Him for mercy and forgiveness and seeks His countenance and propinquity. His days and nights are spend in that way. The Holy Prophet ﷺ used to take special care to observe *I'tikaf* during the last ten days of *Ramadan*. Once when he could not carry it out due to some reason, he observed it for twenty days in the next *Ramadan*.

Usual Practice of The Prophet

(٩٠٢/١٩) عَنْ عَائِشَةَ قَالَتْ إِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ الْعَشْرَ الْاَوَاخِرَ مِنْ رَمَضَانَ حَتّٰى تَوَفَّاهُ اللّٰهُ ثُمَّ اعْتَكَفَ اَزْوَاجُهُ مِنْ بَعْدِهٖ

(رواه البخارى و مسلم)

(902/19) It is related on the authority of Sayyidah Ayshah رضی الله عنها that "the Prophet ﷺ observed *I'tikaf* regularly in the last ten days of Ramadan, till the end of his life. After his death, his wives contineud with it." (Bukhari and Muslim)

Commentary: The Prophet's ﷺ wives observed *I'tikaf* in their apartments, and for women, in general, the place where they observe Salah at home is the right place for *I'tikaf*. If there be no such place in the house, arrangement should be made for it.

(٩٠٣/٢٠) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَعْتَكِفُ الْعَشْرِ الْاَوَاخِرَ مِنْ رَمَضَانَ فَلَمْ يَعْتَكِفْ عَامًا فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ اِعْتَكَفَ عِشْرِيْنَ

(رواه الترمذى)

(903/20) Anas ﷺ narrated that "The Prophet ﷺ observed *I'tikaf* during the last ten days of Ramadan. One year he could not do the *I'tikaf*, and, so, next year, he did it for twenty days." (Tirmizi)

Commentary: It is not stated in the above narrative of Sayyidina Anas ﷺ why the Prophet ﷺ could not observe *I'tikaf* in that year. But in another Tradition, quoted in *Nasai* and *Abu Dawood*, on the authority of Sayyidina Ubayy bin Ka'b ﷺ, it is said that once the Prophet ﷺ had to go on a journey during the last ten days of

Ramadan, and, therefore, he could not carry out the I'tikaf that year but, in the next year, he did it for twenty days.

It is, further, mentioned in *Sahih Bukhari*, on the authority of Sayyidina Abu Hurayrah ﷺ that the Prophet ﷺ had, also, observed *I'tikaf* for twenty days in the *Ramadan* of the year in which he died. Perhaps the Prophet ﷺ had recieved some indication that the hour of his departure from the world was near so, he, naturally, felt more powerfully drawn towards observances like *I'tikaf.*

(٩٠٤/٢١) عَنْ عَائِشَةَ قَالَتْ اَلسُّنَّةُ عَلَى الْمُعْتَكِفِ اَنْ لَا يَعُوْدَ مَرِيْضًا وَّلَا يَشْهَدَ جَنَازَةً وَّلَا يَمَسَّ الْمَرْأَةَ وَلَا يُبَاشِرَهَا وَلَا يَخْرُجَ لِحَاجَةٍ اِلَّا لِمَا لَا بُدَّ مِنْهُ وَلَا اِعْتِكَافَ اِلَّا بِصَوْمٍ وَّلَا اِعْتِكَافَ اِلَّا فِيْ مَسْجِدٍ جَامِعٍ (رواه ابوداؤد)

(904/21) Sayyidah Ayshah رضی الله عنها related that the rules of *Shari'ah* for the *Mu'takif* (i.e., one who is in *I'tikaf*) are that he should neither go out to visit the sick nor attend a funeral nor have a sexual intercourse nor engage in (love-play like) kissing and embracing nor step out of the mosque for personal needs save that are unavoidable (such as, answering the call of nature), and *I'tikaf* (should be observed only with fasting) there can be no *I'tikaf* without fasting — and it must be carried out in *Jami' Masjid* and at no other place." (Abu Dawood)

Commentary: As we have explained earleir, when a Companion says about a thing that it is the *Sunnah* it denotes that it is what is prescribed in the *Shari'ah* and the inference is that he had learnt it from the sayings or doings of the Prophet ﷺ. The rules of *I'tikaf* delineated in the above Tradition, thus, fall within the category of the Prophet's commands and directives.

The term of *Jami Masjid,* occuring in it means the "mosque of congregation", i.e., the mosque in which the five daily prayers are observed in congregation.

(٩٠٥/٢٢) عَنْ اِبْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِيْ الْمُعْتَكِفِ هُوَ يَعْتَكِفُ الذُّنُوْبَ وَيَجْرِىْ لَهُ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كُلِّهَا (رواه ابن ماجة)

(905/22) It is related by Abdullah bin Abbas ﷺ that the Messenger of Allah ﷺ said about the person who is in *I'tikaf* that "(owing to *I'tikaf* and by reason of keeping within the limits of the mosque) he is protected from sin and the account of his virtuous deeds goes on like that of any other virtuous bondsman and (they) are put down in his Balance-sheet of Deeds."

(Ibn Majah)

Commentary: When the bondsman confines himself in the mosque for *I'tikaf*, he makes a great addition to his virtuous deeds through prayer, *Zikr* and *Tilawat* (recital of Qur'an) but, at the same time, he is prevented from performing certain acts of high moral and religious worth, as for instance, he cannot visit the sick or care for them which is a most meritorious act in the sight of God or work for the welfare of the weak, the indigent and the orphan and the widow or bathe the dead body which, if done with sincerity and the desire to earn the Divine recompense, is a deed of much moral goodness. In the same way, he cannot go out to participate in the funeral service nor accompany the bier to the graveyard in doing which sins are forgiven at each step and good deeds are written in the Scroll of Deeds.

The above Tradition, however, gives the glad tidings to the devotee observing I'tikaf that, by the Command of God, all the good acts he used to perform normally but is kept away from performing owing to *I'tikaf* are written down in his Register of Deeds.

SIGHTING OF THE MOON

In fixing the time, day or period of a particualr rite, religous ceremony or worship the *Shari'ah* has seen to it that no instrument or acquired ability is needed to know or determine it. Even a layman and an illiterate rustic can make it out by simple observation. The hours of prayers (*Salah*) and Fasting have, thus, been set in accordance with the movement of the sun. For example, the time of *Fajr* has been prescribed as from dawn till the rising of the sun, of *Zuhr* from the declining of the sun after mid-day till the shadow of an object extends, by one or two lengths of it, of *'Asr* from after it till sunset, of *Maghrib* from after sunset till the twilight remains and "Isha after the disappearance of the twilight. Similarly, the time of Fasting has been laid down as from sunrise to sunset. Obviously, no special skill is required for knowing these hours. Anyone can do so. Again, just as in view of the convenience of the people, the rising or setting of the sun and its ascent or decline have been made the signs or standards of the hours of prayers and Fasting, the moon has been made the standard where duties like *Zakah*, Fasting and Hajj that are related to month or year are concerned. Reliance has been placed upon the lunar year and months instead of the solar year and months because the laymen can distinguish only the lunar months by observation while no visible signs appear on the sky or the earth at the beginning of a solar month on seeing which one can know that the old month has ended and the new one has begun. Since he commencement of the lunar months is marked by the appearance of the moon even an illiterate person can conclude by seeing the new moon that the succeeding month has begun.

Anyhow, the convenience of the common man has been a major consideration behind the arrangement of months and years,

by *Shari'ah*, on the basis of the lunar system. When the Holy Prophet ﷺ proclaimed the obligatoriness of the *Ramadan* fasts, he also explained the order and regulation of its commencement and end. He told the Muslims to begin the fasts if the moon was sighted after the completion of 29 days of the month of *Sh'aban*[1], and if it was not sighted on 29th, after the completion of 30 days. They were, in the same way, to keep 29 or 30 fasts of *Ramadan*. He gave further instructions regarding the sighting of the moon on different occasions.

When to Begin and End the Fasts of *Ramadan*

(٩٠٦/٢٣) عَنْ اِبْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ ذَكَرَ رَمَضَانَ فَقَالَ لَا تَصُوْمُوْا حَتّٰى تَرَوُاالْهِلَالَ وَلَا تُفْطِرُوْاحَتّٰى تَرَوْهُ فَاِنْ اُغْمِيَ عَلَيْكُمْ فَاقْدِرُوْ لَهٗ.......... (رواه البخاری و مسلم)

(906/23) Abdullah bin Umar ؓ related that once the Prophet ﷺ spoke about *Ramadan* until you have sighted the (new) moon, and do not end the month of Fasting until you having sighted (The moon of) the month of *Shawwal*,[2] and if the moon is not visisble (on the 29th of *Ramadan*), reckon up and calculate (i.e., persume the month to be 30 days)."

(Bukhari and Muslim)

(٩٠٧/٢٤) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صُوْمُوْا لِرُؤْيَتِهٖ وَاَفْطِرُوْا لِرُؤْيَتِهٖ فَاِنْ غُمَّ عَلَيْكُمْ فَاَكْمِلُوْا عِدَّةَ شَعْبَانَ ثَلٰثِيْنَ

(رواه البخاری و مسلم)

(907/24) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Begin your Fasting on seeing the(new) moon, and end your Fasting on seeing the (new) moon. If the moon cannot be sighted (on the 29th), complete the 30 days of *Shaban*." (Bukhari and Muslim)

Commentary: What it signifies is that the commencement or conclusion of the month of *Ramadan* depneds upon the visibility of the moon. It cannot be determined simply by calculation or speculation. Moreover, one form of the visibility of the moon is

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1. The eight month according to the Islamic Calendar
2. The tenth month of the Muslim Calendar.

that we see it with our own eyes and another that someone else sees it. and, then, informs us and we consider him to be a reliable person. Sometimes it happened during the lifetime of the Prophet ﷺ, too, that he accepted the visibility of the moon at the report or evidence of someone who had seen it and gave the order for keeping the fast or observing the *'Eid*, as the case was, as we shall see later.

(٩٠٨/٢٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَحْصُوْا هِلَالَ شَعْبَانَ لِرَمَضَانَ............ (رواه الترمذى)

(908/25) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Count the moon of *Sha'ban* carefully for the purpose of Ramadan." (Tirmizi)

Commentary: It shows that, on account of *Ramadan,* special pains should, also, be taken to see the moon of *Sha'ban* and its dates remembered with care. When 29 days of *Sha'ban* are completed, effort should be made to sight the moon of *Ramadan.*

(٩٠٩/٢٦) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَتَحَفَّظُ مِنْ شَعْبَانَ مَالَا يَتَحَفَّظُ مِنْ غَيْرِهٖ ثُمَّ يَصُوْمُ لِرُؤْيَةِ رَمَضَانَ فَاِنْ غُمَّ عَلَيْهِ عَدَّ ثَلٰثِيْنَ يَوْمًا ثُمَّ صَامَ............ (رواه ابوداؤد)

(909/26) It is related by Sayyidah Ayshah رضی اللہ عنہا that Messenger of Allah ﷺ did not remember the days and dates of any other month with such care as the days and dates of *Sah'ban.* He. then, kept the fasts after seeing the moon of *Ramadan* and if the moon was not visible (on the 29th of *Sha'ban*), he kept the fasts after completing the count of 30 days." (Abu Dawood)

Proof of The Visibility of Moon Through Report and Evidence

(٩١٠/٢٧) عَنْ اِبْنِ عَبَّاسٍ قَالَ جَاءَ اَعْرَابِىٌّ اِلَى النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اِنِّىْ رَاَيْتُ الْهِلَالَ يَعْنِىْ هِلَالَ رَمَضَانَ فَقَالَ اَتَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ قَالَ نَعَمْ قَالَ اَتَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ قَالَ نَعَمْ قَالَ يَا بِلَالُ اَذِّنْ فِى النَّاسِ اَنْ

يَصُوْمُوْ غَدًا (رواه ابوداؤد والترمذی والنسائی وابن ماجه والدارمی)

(910/27) Abdullah bin Abbas ﷺ narrated that (once) a villager came to the Prophet ﷺ and said: "I have seen the moon (of *Ramadan*) today." The Prophet ﷺ enquired from him: "Do you testify that there is no god save Allah?" 'Yes,' he replied. "I testify that there is no god save Allah. The Prophet ﷺ, then, asked: 'And do you testify that Muhammad is Messenger of Allah ?" "Yes," he replied. "I testify that Muhammad is the Messenger of Allah." The Prophet ﷺ, thereupon, ordered Bilal to proclaim to the people to begin Fasting from the next day."

(Abu Dawood, Tirmizi, Nasai, Ibn Majah and Daarami)

Commentary: It shows that for accepting the report or evidance of the visibility of the moon it is essential that the one who reports or gives the evidence is a Muslim for he, alone, can appreciate its importance.

(۹۱۱/۲۸) عَنْ عَبْدِاللّٰهِ ابْنِ عُمَرَ قَالَ تَرَ آ النَّاسُ الْهِلَالَ فَاَخْبَرْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنِّىْ رَاَيْتُهٗ فَصَامَ وَاَمَرَالنَّاسَ بِصِيَامِهٖ

(رواه ابوداؤد والدارمی)

(911/28) It is redlated by Abdullah bin Umar ﷺ that once during the days of the Prophet ﷺ people tried to see the moon of Ramdan (but, generally, it could not be sighted). I then, informed the Prophet ﷺ that I had seen the moon upon which he kept the fast himself and ordered the people to do the same."

(Abu Dawood and Daarami)

Commentary: Both of these narratives tell that the evidence of one Muslim is enough to establish the visibility of the moon. According to the commonly known principle enunciated by Imam Abu Hanifa, the evidence of one person is sufficient when the sky is overcast or he has come from outside the town or village or from a place with higher altiude. But if the sky is clear and the person who claims to have sighted the moon has not come from outside or from a place with a higher altitude and yet asserts that he had seen the moon in that very town or in village where no one else could see it in spite of making the best efforts, the decision of the visibility of the moon will not be taken on his solitary evidence. In that case, the number of persons claiming to have seen the moon

should be such that their evidence can evoke confidence. This, as we have said, is the well-known view of Imam Abu Hanifah. But another theory is, also, attributed to him which says that for the moon of *Ramadan* the evidence of one virtuous and trustworthy Muslim is sufficient and many other legist-doctors, too, are in agreement with it.

It should be remembered that what we have said here appertains to the moon of *Rmadan.* As far as the *'Eid* moon is concerned there is a general consensus among the legist-doctors over the point that the evidence of at least two religous-minded and reliable Muslims is necessary. It is stated in Dar Qutni and Tabarani, on the authority of Akramah Taba'ee, that once a person deposed before the Governor of Madinah that he had seen the moon of *Ramadan.* At that time, both Sayyidina Abdullah bin Umar and Abdullah bin Abbas ﷺ were present in Madinah. The Governor consulted them and they said that the evidence of one person should be accpeted and the announcement made that the month of *Ramadan* had begun. They added that the Prophet ﷺ had said that the evidence of one person was enough for the moon of *Ramadan* but for the moon of 'Id he did not regard the evidence of less than two persons to be adequate.

Prohibition of Fasting on One or Two Days Before the Commencement of *Ramadan*

Fasting has been enjoined for the whole of the month of *Ramadan.* The Muslims are, also, required to take particualr care to see the moon of *Ramadan* and even that of *Sha'ban* so that no fast of Ramadan is missed unknowingly or owing to negligence. But with all this, for the continuance and preservation of the laws of the *Shari'ah* and keeping them safe, intact and unimpaired it has been forbidden to fast on one or two days immediately preceding the month of *Ramadan* because if people with an excessive enthusiam for worship took it up as a laudatory practice, uneducated masses were in the danger of being misled into believing that it was also an order or injunction of the *Shari'ah.*

(٩١٢/٢٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَقَدَّمَنَّ

اَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ اَوْ يَوْمَيْنِ اِلَّا اَنْ يَّكُوْنَ رَجُلٌ كَانَ يَصُوْمُ صَوْمًا فَلْيَصُمْ ذَالِكَ الْيَوْمَ (رواه البخاری و مسلم)

(912/29) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "None of you should keep fast a day or two before the commencement of *Ramadan* except that the day on which he habitually fasts happens to fall then. (For instance, a person usually fasts on every Monday or Thursday; so, if a Monday or Thursday occurs on the 29th or 30 of *Sha'ban*, he is permitted to kep a fast on that day)." (Bukhari and Muslim)

(٩١٣/٣٠) عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ مَنْ صَامَ الْيَوْمَ الَّذِیْ يُشَكُّ فِيْهِ فَقَدْ عَصٰی اَبَا الْقَاسِمِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ

(رواه ابوداؤد، والترمذی، والنسائی، وابن ماجه والدارمی)

(913/30) Ammar bin Yasir ﷺ related to us "Whoever kept fast on the day of doubt, he failed to obey Abul Qasim, the Messenger of Allah ﷺ."

(Abu Dawood, Tirmizi, Nasai, Ibn Majah and Daarami)

Commentary: The 'day of doubt,' here, denotes the day about which it can be thought that it may be a day of *Ramadan*. For instance, when the sky is overcast on the 29th of *Sha'ban* and the new moon is not visible, there is the possibility that the moon may have appeared but it could not be sighted owing to the dust or the cloud, and, thus, the next day could be a day of *Ramadan*. But reliance is not placed upon doubt or conjecture in the *Shari'ah* and the Prophet ﷺ, as such, has forbidden against fasting on that day. As the foregoing Traditions have made it clear, in such a case people should complete the thirty days of *Sha'ban*.

SAHR AND *IFTARI*

(۹۱٤/۳۱) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَسَحَّرُوْا فَاِنَّ فِي السَّحُوْرِ بَرَكَةً (رواه البخاری و مسلم)

(914/31) It is related by Anas ﷺ that the Prophet ﷺ said: "Eat *Sahr*[1] for there is propitiousness in it." (Bukhari and Muslim)

Commentary: A common aspect of *Sahr* is that it sustains the person who fasts and helps in mitigating the rigours of Fasting while the other, the inner and exceptional, aspect is what has been indicated in the Tradition quoted in *Musnad Ahmad*, on the authority of Abu Sa'eed Khudri ﷺ it says:

"There is auspicousness in *Sahr*. Do not forgo it. If nothing else, a draught of water should be taken at that time for God bestows mercy upon those who eat Sahr and angels pray for their well-being."

اَلسَّحُوْرُ بَرَكَةٌ فَلَا تَدَعُوْهُ وَلَوْ اَنْ يَّجْرَعَ اَحَدُكُمْ جُرْعَةً مِّنْ مَّاءٍ فَاِنَّ اللّٰهَ وَمَلٰئِكَتَهٗ يُصَلُّوْنَ عَلَى الْمُتَسَحِّرِيْنَ.

(۹۱٥/۳۲) عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَصْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ اَهْلِ الْكِتَابِ اَكْلَةُ السَّحَرِ (رواه مسلم)

(915/32) It is related by Amr bin al-'Aas ﷺ that the Messenger of Allah ﷺ said: "What distinguishes our fasting from the fasting of the other people of the Scriputre is the eating of *Sahr*." (Muslim)

Commentary: We must keep this distinction in practice too by eating *Sahri*. We must thank Allah for His blessings too in allowing us the pre-dawn meal.

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❶. Meaning the light of meal the Muslims make a little before dawn when fasting.

Haste in *Iftari,* Delay in *Sehr*

(٩١٦/٣٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَعَالٰى اَحَبُّ عِبَادِىْ اِلَىَّ اَعْجَلُهُمْ فِطْرًا (رواه الترمذى)

(916/33) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "God says: "More beloved among My bondsmen is the bondsman who makes haste in breaking the fast (i.e., does not delay it after the setting of the sun)." (Tirmizi)

(٩١٧/٣٤) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ النَّاسُ بِخَيْرٍ مَّا عَجَّلُوا الْفِطْرَ (رواه البخارى و مسلم)

(917/34) It is related on the authority of Sahl bin Sa'd ؓ that the Prophet ﷺ said: "So long as people are prompt in *Iftar*,[1] they will remain on the side of virtue." (Tirmizi)

Commentary: Another Tradition bearing the same import is quoted in *Musnad Ahamd*, on the authority of Abu Zarr Ghifari ؓ, but in it delay in *Sahr* is, also, mentioned along with promptitude in Iftar. It says that the Muslim will remain on the side of virtue as long as they adhere to the routine of hastening and not delaying Iftar and delay in Sahr is the requirement of *Shari'ah* and the Will of God, and, it, also, suits the convenience of the common people which is pleasing to Allah. Hence, as long as the *Ummah* acts on it, it will be on the path of goodness. On the contrary, as there is hardship for everyone in delaying *Iftar* and hastening the *Sahr* and it, also, is a kind of Innovation, it is a source of the displeasure of God. when the Muslims will adopt this practice they will forfeit the good pleasure of Allah and sink to a lower condition. Haste in *Iftar* means that breaking a fast should not be deferred when it becomes clear that the sun has set, and, in the same way, delay in *Sahr* denotes that it should not be taken much before dawn but when the break of day is near. This, also, was the regular practice of the sacred Prophet ﷺ.

(٩١٨/٣٥) عَنْ اَنَسٍ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ تَسَحَّرْنَا مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ

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[1]. Meaning breaking a fast. Iftar denotes things taken for breaking a fast on due time.

عَلَيْهِ وَسَلَّمَ ثُمَّ قَامَ إِلَى الصَّلٰوةِ قُلْتُ كَمْ كَانَ بَيْنَ الْاَذَانِ وَالسُّحُوْرِ قَالَ قَدْرُ خَمْسِيْنَ اٰيَةً (رواه البخارى و مسلم)

(918/35) Sayyidina Anas ﷺ related to us, saying that Zayd bin Thabit ﷺ told him, "We took Sahri with the Prophet ﷺ and, then, he (quickly) stood up for the *Fajr* prayer." Anas asked Zayd ﷺ, "How much time would have passed between the eating of *Sahr* and the *Azan* of *Fajr*. Zayd ﷺ replied, "It was equal to what was needed for the recitation of 50 verses of the Qur'an." (Bukhari and Muslim)

Commentary: If the recitation is properly done, it takes less than five minutes to complete fifty verses of the Qur'an. It can, thus, be said that there was merely a gap of five minutes between the Sahr of the Prophet ﷺ and the *Azan* of *Fajr*.

Prohibition of *Saum-Wisal*

If fasting is done continously without eating or drinking anyting during the day as well as the night it is called *Saum Wisal*. The Holy Prophet ﷺ has forbidden it to the *Ummah* because fasts of this kind are very hard to keep and it is quite possible that a person became so weak that he could not perform his other duties. The Prophet ﷺ has, therefore, stopped his followers from observing such fasts. With himself, however, the case was that these fasts made no real difference to his health and strength as he used to recieve a sort of non-material food and spitirual sustenance from God. Consequencly, the Prophet ﷺ kept *Saum Wisal* himelf.

(٩١٩/٣٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوِصَالِ فِى الصَّوْمِ فَقَالَ لَهُ رَجُلٌ اِنَّكَ تُوَاصِلُ يَارَسُوْلَ اللّٰهِ قَالَ وَاَيُّكُمْ مِثْلِىْ اِنِّىْ اَبِيْتُ يُطْعِمُنِىْ رَبِّىْ وَيَسْقِيْنِىْ (رواه البخارى و مسلم)

(919/36) Abu Hurayrah ﷺ narrated that when the Prophet ﷺ forbade people against keeping *Saum Wisal*, a Companion exclaimed، "But Messenger of Allah ﷺ! You keep *Saum Wisal* yourself." The Prophet ﷺ replied, "Which of you is like me? " My night passes in such a way that my Lord nourishes me (i.e., I get my nourishment from the Unseen World, and, hence, do not draw conclusions about yourself from my example in this

matter)" (Bukhari and Muslim)

Commentary: Similar Traditions, with a slight variation of words, have also been narrated on the authority of Abdullah bin Umar, Anas and Sayyadah Ayshah ﷺ from all these, it appears that the aim of the prohibition of *Saum Wisal* was to save the bondsmen from hardship and from injuring their health. In Sayyidah Aysah's narrative it is distinctly stated that:

"The Prophet ﷺ has forbidden *Saum Wisal* out of compassion.

(Bukhari and Muslim)

نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوِصَالِ رَحْمَةً لَّهُمْ

(بخاری و مسلم)

Sayyidina Abu Sa'eed Khudri's ﷺ narrative, we are now going to reproduce, tells that the Prophet ﷺ had, also, permitted some enthusiasts of *Saum Wisal* to observe continuous fasting till day-break.

(۹۲۰/۳۷) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِىِّ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تُوَاصِلُوْا فَاَيُّكُمْ اَرَدَ اَنْ يُّوَاصِلَ فَلْيُوَاصِلْ حَتّٰى السَّحَرِ قَالُوْا فَاِنَّكَ تُوَاصِلُ يَارَسُوْلَ اللّٰهِ قَالَ لَسْتُ كَهَيْئَتِكُمْ اِنِّىْ اَبِيْتُ لِىْ مُطْعِمٌ يُّطْعِمُنِىْ وَسَاقٍ يَّسْقِيْنِىْ (رواه البخاری)

(920/37) Abu Sa'eed Khudri ﷺ related that he heard from the Messenger of Allah ﷺ say, he was saying: "Do not keep *Saum Wisal,* and whoever still wants to keep it (out of ardent feeling) should do so only till day-break (i.e., for about 24 hours, from dawn to dawn)." Some Comapnions, thereupon, said: Messenger of Allah ﷺ! you keep *Saum Wisal* yourself." My condition is not like yours in this matter", replied the Prophet ﷺ. "I pass my night in such a condition that a Provider of food feeds me and a Provider of drink causes me to drink." (Bukhari)

Commentary: No elucidation of the form of feeding of the Prophet ﷺ by God and supplying him with drink, as indicated in the aforementioned narratives, is available in the Traditions. Some Commentators have suggested that the spiritual strength derived by the Prophet ﷺ from the special propinquity of God in *Saum Wisal,* particularly druing .the hours of the night, sufficed for food and drink. It can, also, be interpreted as special sustenance. A few

others say that in the nights of *Saum Wisal* the food and drinks of Heaven or the Unseen World were supplied to the Prophet ﷺ on behalf of God. But this eating and drinking was not of this world.

What is Better For *Iftar*?

(٩٢١/٣٨) عَنْ سَلْمَانَ بْنِ عَامِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ اَحَدُكُمْ صَائِمًا فَلْيُفْطِرْ عَلَى التَّمْرِ فَإِنْ لَمْ يَجِدِ التَّمْرَ فَعَلَى الْمَاءِ فَإِنَّ الْمَآءَ طَهُوْرٌ (رواه احمد و ابو داؤد والترمذی وابن ماجه والدارمی)

(921/38) It is related by Salman bin Jabir ﷺ that the Messenger of Allah ﷺ said: "When anyone of you is fasting, he should break fast with dates, and if the dates are not available, with mere water for God has made the water purifying."

(Musnad Ahma,d Abu Dawood, Tirmizi, Ibn Majah and Daarami)

Commentary: Dates were the favourite food for the Arabs, more so of the Madinans. They were cheap as well as easily available, and so, even the poor could eat them. The Prophet ﷺ, therefore, exhorted the people to break the fast with dates and if one could not get them at the time of *Iftar* then with plain water. He explained, further, that the propitious characteristic of water was that God had declared it to be pure and in breaking the fast with it, there was both external and internal purification.

(٩٢٢/٣٩) عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ قَبْلَ اَنْ يُّصَلِّيَ عَلٰى رُطَبَاتٍ فَإِنْ لَّمْ تَكُنْ رُطَبَاتٌ فَتُمَيْرَاتٌ فَإِنْ لَّمْ تَكُنْ تُمَيْرَاتٌ حَسَا حَسَوَاتٍ مِّنْ مَّاءٍ (رواه الترمذی و ابوداؤد)

(922/39) Sayyidina Anas ﷺ related to us that the Prophet ﷺ used to break the fast with a few fresh dates before the *Maghrib* prayer, and if fresh dates were not available at that time, with dry dates, and if dry dates, too, were not available, he drank a few draughts of water. (Tirmizi and Abu Dawood)

Supplication of *Iftar*

(٩٢٣/٤٠) عَنْ مَعَاذِ بْنِ زُهْرَةَ اَنَّهُ بَلَغَهُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اَفْطَرَ قَالَ اَللّٰهُمَّ لَکَ صُمْتُ وَعَلٰى رِزْقِکَ اَفْطَرْتُ (رواه ابوداؤد)

(923/40) Mu'az bin Zuhrah رحمة الله عليه a *Taba'ee*, said: "It has come to my knowledge that when the Prophet ﷺ broke the fast he used to say:

اَللّٰهُمَّ لَکَ صُمْتُ وَعَلٰی رِزْقِکَ اَفْطَرْتُ

Allahumma laka sumtu wa'ala rizqika aftartu.

O God! For Your sake have I fasted, and (now) I break the fast with the food that comes from You)." (Abu Dawood)

(۹۲٤/٤١) عَنْ اِبْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَفْطَرَ قَالَ ذَهَبَ الظَّمَاءُ وَابْتَلَّتِ الْعُرُوْقُ وَثَبَتَ الْاَجْرُ اِنْشَاءَ اللّٰهَ (رواه ابوداؤد)

(924/41) It is related on the authority of Abdullah bin Umar ﷺ that when the Prophet ﷺ broke the fast he used to say: *Zahabaz-zima'o wab-tallatil 'urooqu wa sabatal arju insha Allah*, (Thrist disappeared, dried up veins became wet and cool, and, God-willing, recompense got established.") (Abu Dawood)

Commentary: The supplication signifies that the uneasiness of thrist and dryness that were endured for some time during the fast had come to an end with Iftar. Now, neither he thrist is left nor the dryness of the veins, and, *Insha Allah*, the endless reward of the Hereafter has, also, been assured.

It is the Prophet's ﷺ expression of gratitude to God as well as an exhortation to others that fasts should be kept in that spirit.

In some other reports it is also mentioned that the Prophet ﷺ used to make the following supplication at the time of Iftar:

Yau was'ey-al-fazli ighfirlee.

(O Possessor of boundless mercy! Forgive me).

Rewad On Inviting a Fasting Person to Join At Fast-Breaking Meal

(۹۲٥/٤٢) عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ فَطَّرَ صَآئِمًا اَوْجَهَّزَ غَازِيًا فَلَهُ مِثْلَ اَجْرِهٖ

(رواه البيهقى فى شعب الايمان ورواه محى السنة فى شرح السنته)

(925/42) It is related by Zayd bin Khalid ﷺ that the Prophet ﷺ said: "Whoever invited a fasting person to break the fast with him or provided a warrior (in the defence of Faith) with the

equipment of war (i.e., arms etc), he will get the same reward as the fasting person or the warrior." (Baihaqi and Baghawi)

Commentary: One of the kindly and gracious laws of Allah is that He rewards a person who exhorts anyone to a good deed or helps him in the performance of it in the same measure as the doer of the deed. Only those who have no idea of the benevolence of God are apt to entertain doubts about glad tidings like these.

اللهم انت كما اثنيت على نفسك

FASTING ON A JOURNEY

In Surah *Al-Baqarah* where Fasting hs been enjoined upon the Believers as an obligatory duty, permission has, also, been given to the sick and the travellers to leave off the fasts, but they are commanded to make up for it by fasting for an equal number of days when they are relieved from their respective disabilites. It has, also, been made clear that the concession has been provided solely for the sake of the bondsmen's ease and convenience.

The relevant verse of the surah reads:

"And whosoever of you is present (in the month of *Ramadan*), let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desires not hardship for you. (Al-Baqarah 2:185)

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا اَوْعَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ۗ يُرِيدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

(البقرہ، ٢:١٨٥)

It is obvious from the above that the allowance has been made for the comfort of the bondsmen and with the object of saving them from hardship and suffering. Thus, if anyone does not feel any particular discomfort during a journey, he can keep fast or avail himself of the concession as he likes. The practice of the sacred Prophet ﷺ being a standarrd of perfection for the *Ummah*, he, sometimes, kept the fasts on a journey, and, sometimes, omitted them so that his followers could choose whatever course they preferred according to their circumstances. What appears from the saying and conduct of the Prophet ﷺ, in this regard, is that if other necessary activities are likely to suffer on account of fasting on a journey it is advisable to defer it, otherwise one should better keep the fast.

(٩٢٦/٤٣) عَنْ عَائِشَةَ قَالَتْ اِنَّ حَمْزَةَ بْنَ عَمْرٍو الْاَسْلَمِىَّ قَالَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَصُوْمُ فِي السَّفَرِ وَكَانَ كَثِيْرَالصِّيَامِ ...... فَقَالَ اِنْ شِئْتَ فَصُمْ وَاِنْ شِئْتَ فَاَفْطِرْ...... (رواه البخارى ومسلم)

(926/43) Sayyidah Ayshah رضى الله عنها narrated that Hamzah bin 'Amr Al-Aslami ﷺ, who used to fast much and often, once asked the Prophet ﷺ, "Should I keep the fasts on a journey? "The Prophet ﷺ replied, 'You may keep (fast) if you like and you may not if you don't." (Bukhari and Muslim)

(٩٢٧/٤٤) عَنْ اِبْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِيْنَةِاِلٰى مَكَّةَ فَصَامَ حَتّٰى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِمَاءٍ فَرَفَعَهُ اِلٰى يَدِهِ لِيَرَاهُ النَّاسُ فَاَفْطَرَ حَتّٰى قَدِمَ مَكَّةَ وَذَالِكَ فِيْ رَمَضَانَ.......... فَكَانَ ابْنُ عَبَّاسٍ يَقُوْلُ قَدْ صَامَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَفْطَرَ فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ اَفْطَرَ (رواه البخارى و مسلم)

(927/44) It is related by Abdullah bin Abbas ﷺ that as the Messenger of Allah ﷺ left Madinah for Makkah, he kept the fasts regularly on the journey till he reached the place called 'Usfan. (From there onwards he stopped fasting, and in order to bring it into the knowledge of everyone), he asked for water, then took the water in his hand and raised it hight (so that everyone could see it: He, then, drank the water). Then, the Prophet ﷺ did not keep fasts until he reached Makkah, and all this took place in the month of *Ramadan*. On this very basis, Ibn Abbas ﷺ used to say: "Messenger of Allah ﷺ kept fasts, on a journey as well as he did not. So, (it is permissible) that whoever wants, he can keep fasts on a journey, and whoever does not want, he can omit it." (Bukhari and Muslim)

Commentary: The journey mentioned in the above Tradition was the one leading to the Victory of Makkah. The Prophet ﷺ had undertaken it in *Ramadan*, 8 A.H.,. During it, he fasted in the beginning, but when on reaching 'Usfan, which was the name of a stream and from where it was only two days' journey to Makkah, it was felt that fighting was imminent, the Prophet ﷺ decided not to keep the fasts. He, thus, omitted fasting and drank water by showing it to everyone so that no one felt oppressed in the mind at

leaving off the fast.

It shows that it is better to keep fast during a journey as long as there is no such consideration. The Prophet ﷺ kept the fasts regularly till he had reached 'Usfan. Had it been commendable to give up the fasts on a journey without a special reason, he would, obviously, not have observed fasting from the time of the commencement of the journey.

Another Tradition referring to the same incident has, also, been quoted in Sahih Muslim, on the authority of Sayyidina Jabir ﷺ. In it, it is added that some people continued to fast even after the Prophet ﷺ had openly omitted it and drank the water for everyone to see. When it was brought to his knowledge, he remarked: "These people are sinners and wrong-doers (for they have acted against the wish and judgement of the Prophet ﷺ, though unwittingly, after it had been made plain to them)."

(٩٢٨/٤٥) عَنْ اَبِىْ سَعِيْدِ ن الْخُدْرِيِّ قَالَ غَزَوْ نَامَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِسِتَّ عَشَرَ مَضَتْ مِنْ شَهْرِ رَمَضَانَ فَمِنًّا مَنْ صَامَ وَمِنًّا مَنْ اَفْطَرَ فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ...... (رواه مسلم)

(928/45) It is related by Abu Sa'eed Khudri ﷺ "We set out of *Jihad* in the company of Prophet ﷺ on the 16th of *Ramadan* and some of us kept the fasts and some did not because of the leave granted to those who are on journey. So neither those who kept the fasts objected (to the action of) those who did not keep them nor those who did not keep the fasts objected (to the action of) those who kept them. (Everyone considered the conduct of the other to be legitimate and in accordance with the provisions of the *Shari'ah*)." (Muslim)

(٨٢٩/٤٦) عَنْ اَنَسٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِى السَّفَرِ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ فَنَزَلْنَا مَنْزِلًا فِىْ يَوْمٍ حَارٍّ فَسَقَطَ الصَّوَّامُوْنَ وَقَامَ الْمُفْطِرُوْنَ فَضَرَبُوا الْاَبْنِيَةَ وَسَقُوا الرِّكَابَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ الْمُفْطِرُوْنَ الْيَوْمَ بِالْاَجْرِ (رواه البخارى و مسلم)

(929/46) It is related by Anas ﷺ "We were accompanying the Prophet ﷺ on a journey (in which some of us were keeping the

fasts and some of us were not. One day, when it was very hot, we got down to make the halt. So, those of us who were fasting (were so tired and exhausted that they) took to their beds (immediately) and did not move while those who were not fasting got up, pitched the tents for everyone and gave water to the camel. The Prophet ﷺ, then, observed: 'Today, non-fasting people won the reward (i.e., they earned a greater reward.)"

(Bukhari and Muslim)

(٩٣٠/٤٧) عَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ سَفَرٍ فَرَاٰى زِحَامًا وَّرَجُلًا قَدْ ظُلِّلَ عَلَيْهِ فَقَالَ مَاهٰذَا؟ قَالُوْا صَائِمٌ فَقَالَ لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِى السَّفَرِ (رواه البخارى و مسلم)

(930/47) It is related by Jabir رضي الله عنه "The Messenger of Allah ﷺ was on a journey and he saw a crowd and saw a man for whom a shade had been provided to guard against the sun. 'What is the matter?' the Prophet ﷺ enquired. "This man is fasting', replied the men. 'his condition is giving anxiety, therefore, a shade is being provided and the crowd has collected.' 'To fast during a journey is not an act of virtue', remarked the Prophet ﷺ."

(Bukhari and Muslim)

Commentary: It shows that when Allah has permitted to offer the fast while on a journey and the Prophet ﷺ, too, acted upon it, there is no goodness in fasting for Muslims in such a state that they drop on the ground and people have to take care of them. In circumstances like these, it is essential to avail oneself of the concession and put off the fast.

Making Amends for Not Observing an Obligatory Fast

(٩٣١/٤٨) عَنْ مُعَاذَةَ الْعَدَوِيَّةِ اَنَّهَا قَالَتْ لِعَائِشَةَ مَابَالُ الْحَائِضِ تَقْضِى الصَّوْمَ وَلَا تَقْضِى الصَّلٰوةَ قَالَتْ عَائِشَةُ كَانَ يُصِيْبُنَا ذَالِكَ فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا نُؤْمَرُ بِقَضَاءِ الصَّلٰوةِ (رواه مسلم)

(931/48) Sayyidah Muazah Adaviya a *taba'ee* lady narrated that she enquired from Sayyidah Ayshah رضی الله عنها: "How is it that while fasts are kept to make up for not having fasted in *Ramadan* on account of the period of menstruation, prayers are

not offered to make up for Salah missed (during those days)?" This is the Command of Allah and the Messenger ﷺ. That is all," replied Ayshah رضي الله عنها. "When we had our menses in the lifetime of the Prophet ﷺ (and could neither fast nor offer prayer), we were ordered to keep the fasts after *Ramadan* on account of not having fasted then but we were not ordered to make up for the missed prayers." (Muslim)

Expiation for Missing a Fast Without a Cogent Reason

(٩٣٢/٤٩) عَنْ اَبِیْ هُرَیْرَةَ قَالَ بَیْنَمَا نَحْنُ جُلُوْسٌ عِنْدَالنَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذْ جَاءَ هُ رَجُلٌ فَقَالَ یَا رَسُوْلَ اللّٰهِ هَلَکْتُ قَالَ وَمَالَکَ قَالَ وَقَعْتُ عَلٰی اِمْرَأَتِیْ وَاَنَا صَائِمٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا قَالَ لَا قَالَ فَهَلْ تَسْتَطِیْعُ اَنْ تَصُوْمَ شَهْرَیْنِ مُتَتَابِعَیْنَ قَالَ لَا قَالَ هَلْ تَجِدُ اِطْعَامَ سِتِّیْنَ مِسْکِیْنًا قَالَ لَا...... قَالَ اِجْلِسْ وَمَکَثَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَبَیْنَا نَحْنُ عَلٰی ذَالِکَ اُتِیَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ بِعَرْقٍ فِیْهِ تَمْرٌ (وَالْعَرْقُ الْمِکْتَلُ الضَّخْمُ) قَالَ اَیْنَ السَّائِلُ قَالَ اَنَا قَالَ خُذْ هٰذَا فَتَصَدَّقْ بِهٖ فَقَالَ الرَّجُلُ اَعَلٰی اَفْقَرَ مِنِّیْ یَا رَسُوْلَ اللّٰهِ فَوَاللّٰهِ مَا بَیْنَ لَابَتَیْهَا (یُرِیْدُ الْحَرَّتَیْنِ) اَهْلُ بَیْتٍ اَفْقَرُ مِنْ اَهْلِ بَیْتِیْ فَضَحِکَ النَّبِیُّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ حَتّٰی بَدَتْ اَنْیَابُهٗ ثُمَّ قَالَ اَطْعِمْهُ اَهْلَکَ (رواه البخاری و مسلم)

(932/49) Abu Hurayrah رضي الله عنه related "Once while we were sitting in the company of Messenger of Allah ﷺ a man came and said 'O Messenger of Allah ﷺ! I have been ruined (meaning I have done something that has ruined me)'. What has happened? asked the Prophet ﷺ. The man replied. 'I have copulated with my wife in the state of fasting.' (In another version it is mentioned that it took place in the month of *Ramadan*). The Prophet ﷺ enquired: "Have you or is there in your possession a slave whom you can set free in expiation of the folly?' 'No,' replied the man. 'Then', said the Prophet ﷺ, 'Can you manage to fast for two months consecutively?' That is beyond my endurance,' came the reply. The Prophet ﷺ said 'Then wait. (God may produce a solution to your difficulty)." Abu Hurayrah رضي الله عنه goes on to

relate) 'the Prophet ﷺ remained seated over there and we, too, were still present when a very large bag of dates arrived for him. The Prophet ﷺ called out, 'Where is the person who had come to enquire about the matter?' 'I am here,' the man replied.' The Prophet ﷺ said to him, 'Take this bag and give it away in charity to such people who may be more needy than me?' By God! Between the rocky table-land on the two sides of Madinah (i.e., in the whole of the town) no family is poorer than mine.' The Prophet ﷺ laughed so much (against his habit) that the teeth at both corners of his lips could be seen. (Customarily, the Prophet ﷺ only smiled when he felt happy or amused). He said: 'All right. Give these dates to the members of your family to eat." (Bukhari and Muslim)

Commentary: If a person who is fasting in *Ramadan* does a thing like that, in gratification of his sexual urge, its atonement is that he set free a salve and if he cannot do so, observe sixty consecutive fasts, and if he cannot even do that, feed sixty poor and needy persons. There is a general agreement among legist-doctors on this point, but it is disputable whether the penalty applies only to sexual intercourse or it will have to be paid by those, also, who deliberately eat or drink during a fast, and, thus, render it void. According to Imam Sha'fee رحمة الله عليه and Imam Ahmad bin Hanbal رحمة الله عليه, this form of atonement is called for only in the event of a sexual intercourse because the incident mentioned in the above Tradition is solely of couplation but Imam Abu Hanifah, Imam Maalik, Sufyan Suri, Abdullah bin Mubarak رحمة الله عليهم and others like them hold that the expiation is, basically, for violating the sanctity of the fast of *Ramadan*. It is the penalty for showing disrespect to the fast againts one's carnal desires and breaking it, and the nature of offence in both the cases is identical. The atonement, as such, will be bidning on him, also, who voids his fast by eating or drinking intentionally.

A curious part of the incident is that the sacred Prophet ﷺ allowed the Comapnion ﷺ concerned to make use for himself and his family the bag of dates he had given to him for distrubing to the poor in expiation of his sin when he submitted that his family was the poorest in Madinah. The legists are of the view that it did not mean that amends had been made in that manner. The Prophet ﷺ

had permitted him, at that time, to spend the dates on his family owing to his extreme poverty but the atonement remained due on him. The legal position, also, is that if a person who cannot, for the time being, set free a slave or fast sixty consecutive days or feed sixty persons for deliberartely nullifying the fast of *Ramadan*, the atonement will remain due on him and he should have the intention of carrying it out and feeding sixty persons whenever he may afford it. Imam Zuhri and some other legist-doctors, again, believe that while the correct legal position is the same, the Prophet ﷺ treated the Companion's ؓ case as an exception, and, thus, the atonement was fulfilled.

The same incident is reffered to, a little briefly, in another Tradition related by Sayyidah Ayshah رضی اللہ عنہا and it has, also, been quoted in *Sahih Bukhari* and *Sahih Muslim*.

By What Things a Fast is Not Impaired or Nullified

There are certain things about which it can be imagined that the value of the fast was diminished or it was made void on account of them. But the Prophet ﷺ has made it clear through his sayings or action that it was not so and such errors or occurances made no difference to the purity or validity of the fast.

(٩٣٣/٥٠) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ نَسِيَ وَهُوَ صَائِمٌ فَاَكَلَ اَوْ شَرِبَ فَلْيُتِمَّ صَوْمَهُ فَاِنَّمَا اَطْعَمَهُ اللّٰهُ وَسَقَاهُ

(رواه البخاری و مسلم)

(933/50) it is related on the authority of Abu Hurayrah ؓ "Whoever forgot and was fasting and ate or drank anything (his fast was not nullified by it), (and he should), (therefore), complete the fast for it was from God that he was fed or offered the drink." (Bukhari and Muslim)

(٩٣٤/٥١) عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلٰثٌ لَا يُفَطِّرْنَ الصَّائِمَ اَلْحِجَامَةُ وَالْقَيْئُ وَالْاِحْتِلَامُ (رواه الترمذی)

(934/51) It is related by Abu Sa'eed Khudri ؓ that the Messenger of Allah ﷺ said: "A fast is not made void by three

things: bleeding by means of a horn, vomiting and wet dream."
(Tirmizi)

(٩٣٥/٥٢) عَنْ اَبِیْ هُرَيْرَةَ اَنَّ رَجُلًا سَأَلَ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُبَاشَرَةِ لِلصَّائِمِ فَرَخَّصَ لَهُ وَاَتَاهُ اٰخَرُ فَسَأَلَهُ فَنَهَاهُ فَاِذَا الَّذِیْ رَخَّصَ لَهُ شَيْخٌ وَاِذَا الَّذِیْ نَهَاهُ شَابٌّ (رواه ابوداؤد)

(935/52) Abu Hurayrah narrated that (once) a man came to the Prophet and enquired about lying with his wife and embracing her in the state of fasting (i.e., whether it was allowed). The Prophet told him that it was allowed. (But) when another man came and asked the same question, he did not permit it to him. The man whom the Prophet had told that it was permissible was advanced in years while the other whom the Prophet had forbidden was young." (Abu Dawood)

Commentary: The reason for the difference in the replies to the two questioners is self-evident. Since there was a strong likelihood of a young man being overcome with sexual desire and making his fast void, the Prophet did not permit it to the young questioner, while as an old man was comparatively safe from such a thing, he told the aged questioner that he could do so.

(٩٣٦/٥٣) عَنْ اَنَسٍ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِیِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِشْتَكَيْتُ عَيْنِیْ اَفَاَكْتَحِلُ وَاَنَا صَائِمٌ قَالَ نَعَمْ (رواه الترمذی)

(936/53) It is related by Anas that a person came to the Prophet and asked: "There is some trouble in my eye. Can I apply Collyrium to it while fasting?" "Yes," you can," replied the Prophet ." (Tirmizi)

Commentary: It shows that the fast is not affected by applying collyrium or any other medicine to the eyes.

(٩٣٧/٥٤) عَنْ عَامِرِ بْنِ رَبِيْعَةَ قَالَ رَأَيْتُ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَالَا اُحْصِیْ يَتَسَوَّكُ وَهُوَ صَائِمٌ (رواه الترمذی و ابوداؤد)

(937/54) 'Aamir bin Rabee'ah narrated "On innumerable occasions have I seen the Prophet using Miswak in the state of fasting." (Timizi and Abu Dawood)

(٩٣٨/٥٥) عَنْ بَعْضِ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَقَدْ رَاَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْعَرْجِ يَصُبُّ عَلٰى رَأْسِهِ الْمَاءَ وَهُوَ صَائِمٌ مِنَ الْعَطْشِ اَوْمِنَ الْحَرِّ (رواه مالک و ابوداؤد)

(938/55) It is related on the authority of some Companions ﷺ that they saw at 'Araj that the Prophet ﷺ was fasting and pouring water) over his head owing to (the intensity of) the heat or thrist. (Mowatta Imam Malik and Abu Dawood)

Commentary: There is no harm in pouring water over the head or taking other similar measures for relief from the severity of thrist or heat druing a fast. It is not inconsistent with the spirit of fasting. The Prophet ﷺ, sometimes, did such things to express his humbleness and utter helplessness which is the essence of servitude. He, also, wanted to set an example of ease and facility to his followers.

'Araj was the name of a village situated on the road from Madinah to Makkah. This incident would, therefore, have taken place during the journey of Victory of Makkah which was undertaken, as we have seen, in the month of *Ramadan* and, in which, the Prophet ﷺ had fasted regularly till reaching 'Usfan.

(٨٣٩/٥٦) عَنْ جَابِرِ بْنِ عَبْدِاللّٰهِ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ هَشَشْتُ فَقَبَّلْتُ وَاَنَا صَائِمٌ فَقُلْتُ يَارَسُوْلَ اللّٰهِ صَنَعْتُ الْيَوْمَ اَمْرًا عَظِيْمًا قَبَّلْتُ وَاَنَا صَائِمٌ قَالَ اَرَاَيْتَ لَوْ مَضْمَضْتَ مِنَ الْمَاءِ وَاَنْتَ صَائِمٌ قُلْتُ لَابَاسَ قَالَ فَمَهْ (رواه ابوداؤد)

(939/56) Sayyidina Jabir bin Abdullah ﷺ related to us that Sayyidina Umar bin al-Khattab ﷺ had told him "once (while fasting) I was strongly seized with desire and kissed (my wife). Thereafter, I went to the Prophet ﷺ and said to him: O Messenger of Allah ﷺ! I have committed a grave mistake today. I have kissed (my wife) while keeping fast'. The Prophet ﷺ said: 'Tell me, if you take water in your mouth and rinse it, (will it spoil your fast)?' 'No,' it will not,' I replied. 'Then', observed the Prophet ﷺ, 'What harm can be caused (by mere kissing)?' " (Abu Dawood)

Commentary: From it, we not only learn that kissing alone does not make a fast void or impair it but, also, the general rule that

what really nullifies the fast is eating, drinking or coition and jsut as the mere putting of a thing to eat or drink in the mouth which as one would say, is a prelude to eating or drinking does not detract from the value of a fast, in the same way a fast is not spoiled or nullified by acts like kissing and embracing which are only the preliminaries of sexulal couplation. However, if a man fears that he might not be able to control his passions, it will be advisable for him to abstain from such things while fasting.

NAFL FASTS

The fasts of the whole of *Ramadan* are among the fundamental duties of Islam which, like *Salah* and *Zakah* must be observed by a Muslim aspiring to be a faithful bondsman. But, apart from them, the Islamic Canonic Law has, also, provided for Nafl or supererogatory fasts, in the manner of other supererogatory forms of worship, and laid a particualr stress on them. The sacred Prophet ﷺ used to exhort the poeple to observe supererogatory fasts not only by word but, also, by deed. At the same time, he took care to see that they did not exceed the limits of moderation and began to pay the same attention to supererogatory fasts as to the obligatory ones, but showing due respect to the Divine Commands, kept the obligatory duties and supererogatory observances in their proper places and maintained the distinction between them.

Zakah of The Body

(٩٤٠/٥٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ شَيْئٍ زَكٰوةٌ وَزَكٰوةُ الْجَسَدِ الصَّوْمُ (رواه ابن ماجه)

(940/57) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "There is a *Zakah* of everything (on paying which it becomes clean), and the *Zakah* of the body is fasting."
(Ibn Majah)

Abundance of Supererogatory Fasts in The Month of *Sha'ban*

(٩٤١/٥٨) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ حَتّٰى نَقُوْلَ لَا يُفْطِرُ وَيُفْطِرُ حَتّٰى نَقُوْلَ لَا يَصُوْمُ وَمَا رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ اِلَّا رَمَضَانَ وَمَا رَاَيْتُهُ فِىْ شَهْرٍ اَكْثَرَ

مِنْهُ صِيَامًا فِيْ شَعْبَانَ (رواه البخاری و مسلم)

(941/58) Sayyidah Ayshah رضی اللہ عنہا narrated that the practice of the Prophet ﷺ (about supererogatory fasts) was that, (sometimes), he began to fast successively. without a break, till we thought that he will not leave off any. (sometimes) he did not fast and passed his days continuously without fasting till we thought that now he will never keep fast. (She added): 'I never saw that the Prophet ﷺ fast for the whole of a month except the *Ramadan* and I never saw that he kept more supererogatory fasts in any month except that of Sha'ban." (In some other versions of the same Tradition it is mentioned that he fatsed (nearly) for the whole of *Sha'ban*)." (Bukhar and Muslim)

Commentary: The first part of the above Tradition shows that there was no fixed principle of the holy Prophet ﷺ about supererogatory fasts. Sometimes, he fasted uninterruptedly for days on and, sometimes, remained contiuously without a fast, the object being that it did not become difficult for the *Ummah* to follow his example and there was enough latitude for everyone to take pattern by whatever of his practice or course of conduct that suited his circumstances. The other part tells that the Prophet ﷺ observed the whole month's fasts, regularly and from first to last, only in *Ramadan* which have been prescribed as obligatory duty by God. In *Sha'ban*, indeed, he kept more fasts than in any other month except *Ramadan*.

Six Fasts After *Ramadan*

(٩٤٢/٥٩) عَنْ اَبِىْ اَيُّوْبَ الْاَنْصَارِيِّ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ رَمَضَانَ ثُمَّ اَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ (رواه مسلم)

(942/59) It is related by Abu Ayub Ansari ﷺ that the Messenger of Allah ﷺ said: "Whoever observed the fasts of *Ramadan*, and, after it, observed six supererogatory fasts in the month of Shawwal[1], it will be equal to fasting forever (i.e., through out the year). " (Muslim)

Commentary: If there occur only 29 days in *Ramadan*, God, by His Mercy, gives the reward of 30 fasts, after including the 6

[1]. The tenth month of the Islamic year, on the first day of which the festival of Eid is celebrated

supererogatory fasts of *Shawwal,* the number of fasts becomes 36. In accordance with the benevolent principle of the Almighty of gtiving ten times reward on every good deed, ten times of 36 becomes 360, and there are, in any case, less than 360 days in a year, accroding to the Islamic Calendar. By this account, anyone who keeps 6 supererogatory fasts in the month of *Shawwal,* after observing the fasts of whole of *Ramadan*, becomes deserving of the recompenese that is on 360 fasts. From the point of view of reward and recompnese, therefore, it is equal to fasting throughout the year.

Three Supererogatory Fasts In a Month Are Enough

(٩٤٣/٦٠) عَنْ عَبْدِاللّٰهِ بْنِ عَمْروابْنِ الْعَاصِ قَالَ قَالَ لِیْ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَاعَبْدَ اللّٰهِ اَلَمْ اُخْبَرْ اَنَّکَ تَصُوْمُ النَّهَارَ وَتَقُوْمُ اللَّیْلَ فَقُلْتُ بَلٰی یَا رَسُوْلَ اللّٰهِ قَالَ فَلَا تَفْعَلْ صُمْ وَاَفْطِرْ وَقُمْ وَنَمْ فَاِنَّ لِجَسَدِکَ عَلَیْکَ حَقًّا وَّاِنَّ لِعَیْنِکَ عَلَیْکَ حَقًّا وَّ اِنَّ لِزَوْجِکَ عَلَیْکَ حَقًّا وَّاِنَّ لِزَوْرِکَ عَلَیْکَ حَقًّا لَاصَامَ مَنْ صَامَ الدَّهْرَ صَوْمُ ثَلٰثَةِ اَیَّامٍ مِنْ کُلِّ شَهْرٍ صَوْمُ الدَّهْرِ کُلِّهٖ صُمْ کُلَّ شَهْرٍ صَوْمُ الدَّهْرِ کُلِّهٖ صُمْ کُلَّ شَهْرٍ ثَلٰثَةَ اَیَّامٍ وَاَقْرَءِ الْقُرْاٰنَ فِیْ کُلِّ شَهْرٍ قُلْتُ اِنِّیْ اُطِیْقُ اَکْثَرَ مِنْ ذَالِکَ قَالَ صُمْ اَفْضَلَ الصَّوْمِ صَوْمَ دَاوٗدَ صِیَامُ یَوْمٍ وَاِفْطَارُ یَوْمٍ وَاَقْرَءُ فِیْ کُلِّ سَبْعِ لَیَالٍ مَرَّةً وَّلَا تَزِدْ عَلٰی ذَالِکَ

(رواہ البخاری و مسلم)

(943/60) Abdullah bin 'Amr bin al-Aas ﷺ narrated that the Prophet ﷺ said to him: "I have heard that you have made it your practice to fast during the day and offer Nafl prayers throughout the night. Is it true?" "Yes, Messenger of Allah ﷺ, he replied. "I do so." "Give it up", observed the Prophet ﷺ. "Keep the fasts as well as leave them. In the same way, pray in the night as well as sleep for your body, too, has a claim on you. (You have no right to tax it to excess and ignore its legitimate demands). Likewise, your eyes have a claim on you. (You must sleep and give them rest). Likewise, your wife has a claim on your guests and visitors, also, have a claim on you. (Listen), whoever fasts continually, does not, in a way, keep fast at all.

To keep three supererogatory fasts every month in equivalent to fasting throughout the year. You should, therefore, fast only three days in a month and complete one (recitation) (of the) Qur'an in a month (in *Tahajjud*)." (Abdullah bin Amr ﷺ narrated that) he submitted: "I possess greater strength than that. (Please allow me more)". The Prophet ﷺ said: "Then follow the practice of Prophet Dawood ﷺ, in fasting, that is keeping fast on one day and eat on next (i.e., fast on alternate days), and complete one (recitation of the) Qur'an in *Tahajjud* in seven nights). Do not exert yourself in excess of that."

(Bukhari and Muslim)

Commentary: Sayyidina Abdullah bin 'Amr bin al-'Aas ﷺ had a great ardour and enthusiasm for worship. It was his regualr habit to fast during the day and offer *Nafal* prayers in the night during which he copmleted one recitation of the Qur'an. When the Prophet ﷺ learnt about it, he urged moderation as the above Tradition tells. He told him that his body, his family and his friends, too, had a claim on him which should not be disregarded. At first, he advised him to keep 3 supererogatory fasts and complete one recitation of the Qur'an in *Tahajjud* in a month, but when he submitted that he could endure more without any serious harm, the Prophet ﷺ allowed him to fast on alternate days, in the manner of the Prophet Dawood ﷺ, and complete one recitation of the Qur'an in the nightly *Nafl* prayers in a week.

Evidently, the restirction was imposed by the Prophet ﷺ not because there was anything wrong in worshipping much but solely out of kindness and affection in the same way as children are told not to carry a heavy load. Hence, when Abdullah bin 'Amr ﷺ pleaded that he was capable of more than that, the Prophet ﷺ permitted him to fast on alternate days instead of 3 days in a month. We, further, learn, on the authority of *Tirmizi*, that the Prophet ﷺ had, later on, allowed to complete the reictation of the Qur'an only in 5 days, and, to some other companions, he had even granted the permission to complete it in 3 days.[1]

(٩٤٤/٦١) عَنْ اَبِیْ قَتَادَةَ اَنَّ رَجُلًا اَتَی النَّبِیَّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ

❶. It is reported in Jama-ul-fuwayid from *Musand Ahmad* and *Tabarani* that the Prophet ﷺ had given this permission to Sa'eed bin Munzar Ansari رضی اللہ عنہ.

كَيْفَ تَصُوْمُ؟ فَغَضِبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلِهِ فَلَمَّا رَاٰى عُمَرُ غَضَبَهُ قَالَ رَضِيْنَا بِاللّٰهِ رَبًّا وَبِا لْاِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ نَّبِيًّا نَعُوْذُ بِاللّٰهِ مِنْ غَضَبِ اللّٰهِ وَغَضَبِ رَسُوْلِهِ فَجَعَلَ عُمَرُ يُرَدِّدُ هٰذَا الْكَلَامَ حَتّٰى سَكَنَ غَضَبُهُ فَقَالَ عُمَرُ يَا رَسُوْلَ اللّٰهِ كَيْفَ مَنْ يَّصُوْمُ الدَّهْرَ كُلَّهُ قَالَ لَاصَامَ وَلَا اَفْطَرَ اَوْ قَالَ لَمْ يَصُمْ وَلَمْ يُفْطِرْ قَالَ كَيْفَ مَنْ يَّصُوْمُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا قَالَ وَيُطِيْقُ ذَالِكَ اَحَدٌ؟ قَالَ كَيْفَ مَنْ يَّصُوْمُ يَوْمًا وَّيُفْطِرُ يَوْمًا قَالَ ذَالِكَ صَوْمُ دَاوُدَ قَالَ كَيْفَ مَنْ يَّصُوْمُ يَوْمًا وَّيُفْطِرُ يَوْمَيْنِ قَالَ وَدِدْتُّ اَنِّيْ طُوِّقْتُ ذَالِكَ ثُمَّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلٰثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانَ اِلٰى رَمَضَانَ فَهٰذَا صِيَامُ الدَّهْرِ كُلِّهِ وَصِيَامُ يَوْمِ عَرَفَةَ اَحْتَسِبُ عَلَى اللّٰهِ اَنْ يُّكَفِّرَ السَّنَةَ الَّتِيْ قَبْلَهُ وَالسَّنَةَ الَّتِيْ بَعْدَهُ وَصِيَامَ يَوْمِ عَاشُوْرَاءَ اَحْتَسِبُ عَلَى اللّٰهِ اَنْ يُّكَفِّرَ السَّنَةَ الَّتِيْ قَبْلَهُ (رواه مسلم)

(944/61) Sayyidina Abu Qatadah ﷺ said that a man came to the Prophet ﷺ and asked him how he fasted. He was angry at what he said, and when Sayyidina Umar ﷺ observed his anger he said:

"We are satisfied with Allah as Lord, with Islam as religion and with Muhammad as Prophet ﷺ. We seek refuge in Allah from the anger of Allah and from the anger of His Messenger ﷺ."

رَضِيْنَا بِاللّٰهِ رَبًّا وَّبِالْاِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ نَّبِيًّا نَعُوْذُ بِاللّٰهِ مِنْ غَضَبِ اللّٰهِ وَغَضَبِ رَسُوْلِهِ.

He kept on repeating these words till his anger calmed down, then asked, "Messenger of Allah ﷺ what is the position of one who observes perpetual fast?" He said, "May he not fast or break his fast! " or he said, "He has neither fasted nor broken his fast." He asked, "What is the position of one who fasts two days out of every three?" The Prophet ﷺ said, "Is anyone able to do that ?" He asked what was the position of one who fasted every second day and was told that was the fast Dawood عليه السلام observed. He asked what was the position of one who fasted one day out every three, and the Messenger of Allah ﷺ said, "I wish I were given power to observe that." Then he said. "The observance of three days' fast every month and of *Ramadan*

every year is a perpetual fast. I seek from Allah that fasting on the day of *Arafah* may atone for the sins of the preceding and the coming year, and I seek from Allah that fasting on the day of *Ashura* may atone for the sins of the preceding year." (Muslim)

Commentary: Some points need to be explained. Someone asked the Prophet ﷺ how he kept the (optional) fasts and he was displeased with that question just as a teacher is with a student's improper question. He should have asked about himself that how he should observe optional fasts. Some of the practices of the Prophet ﷺ were exclusive to him and beyond other people.

Sayyidina Umar ؓ observed his displeasure and tried to make amends on behalf of the Muslim body. He then asked about optional prayers (*Salah*).

The Prophet ﷺ did not approve of anyone keep fast everyday.

He himself suggested that for the general Muslims it was enough to keep the fasts of Ramadan and three optional fasts each month. They would fetch reward for thirty fasts; and hence they would be like permanent fasting.

He also recommended the fasts on the days of *Arafah* and too on the days of *Ashura*.

The fast on the day of Arfah 10th of *Zul Hajjah*) is for those who do not perform Hajj. For the pilgrims the approved worship on that day is the standing at the plain of Arafah, the offering of *Zuhr* and *Asr* together in brief. They must not offer the sunnah of *Zuhr*. If they fast on that day, it would be inconvenient to them, hence it is not preferred that they fast on that day. (In fact, one hadith disallows them). The Prophet ﷺ showed through his conduct too that one must not fast; he drank milk on the plain of Arafah on the 9th *Zul Hajjah* while he was riding a camel so that everyone may observe that he was not fasting.

Those who do not perform the *Hajj* are recommended to fast on this day and obtain blessings and mercy. Similarly, on the Id day, they are required to make the sacrifice.

The fast on the day of *Ashurah* is important because it was obligatory before the fasting of *Ramadan* became obligatory. When fasting is *Ramadan* was prescribed the command to the fast on the *Ashura* was rescrinded. We will see the Ahadith later on.

Practice of The Prophet ﷺ Concerning Three Fasts in a Month

(٩٤٥/٦٢) عَنْ حَفْصَةَ قَالَتْ اَرْبَعٌ لَمْ تَكُنْ يَدَعُهُنَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صِيَامَ عَاشُوْرَاءَ وَالْعَشْرِ وَثَلٰثَةِ اَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكْعَتَانِ قَبْلَ الْفَجْرِ
(رواه النسائی)

(945/62) Sayyidah Hafsah رضی الله عنها related to us that there are four things which the Messenger of Allah ﷺ never omitted; (i) the fast of 'Aashura[1]; (ii) the fast of the *'Ashra* of *Zul-Hajjah*[2] (i.e., from the 1st of *Zul-Hajjah* to *Yaum-ul-'Arafa* i.e., the 9th of *Zul-Hajjah*), (iii) the three fasts of every month; and (iv) the two *Rak'at* before Fajr. (Nasai)

Commentary: What it shows is that though the four things were not oblitgatory, the Prophet ﷺ observed them regularly.

(٩٤٦/٦٣) عَنْ مُعَاذَةَ الْعَدَوِيَّةِ اَنَّهَا قَالَتْ سَأَلْتُ عَائِشَةَ اَكَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ مِنْ كُلِّ شَهْرٍ ثَلٰثَةَ اَيَّامٍ قَالَتْ نَعَمْ فَقُلْتُ لَهَا مِنْ اَيِّ اَيَّامِ الشَّهْرِ كَانَ يَصُوْمُ قَالَتْ لَمْ يَكُنْ يُبَالِيْ مِنْ اَيِّ اَيَّامِ الشَّهْرِ يَصُوْمُ
(رواه مسلم)

(946/63) Mu'azah Adawiyah narrated "I asked Sayyidah Ayshah رضی الله عنها, 'Did the Prophet ﷺ fast on three days every month?' 'Yes', she replied. 'He fasted on three days every month'. I, then, asked, 'In which part of the month (and on what dates)?' 'He did not care in which part of the month he fasted,' she replied." (Muslim)

Commentary: In some Traditions it is stated that the Prophet ﷺ used to keep fast on three days in the beginning of every month while, in others, that he did so on the 13th, 14th and 15th of it. In some other reports, again, fasting on 3 days in a week is mentioned. But, as it is disticntly indicated in Sayyidah Ayshah's statement, none of these was his regular practice. The Prophet ﷺ often, had to travel and, then, there were so many other things which did not make it possible for him to have any fixed days for *Nafl* fasts. Moreover , if he fasted regularly on certain days or

1. Denoting the 10th day of the month of Moharrum.
2. The name of last month of the Islamic year on the tenth day of which month is the festival of Eidul Adha.

dates, it would not have been easy for his followers, with divergent circumstances, to take after him in this regard, and would have, further, given rise to the misunderstanding that these fasts, too, were among the essential duties of the Faith. In fine, for reasons like these, the Prophet ﷺ did not abide by any particualr days or dates. It was the best and wisest course for him but as far as the Companions were concerned, he, often, exhorted them to keep the three fasts of the month on the 13th, 14th and 15th of the lunar dates.

Fasts of *Ayyam-ul Beed*

(٩٤٧/٦٤) عَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَبَا ذَرٍّ اِذَا صُمْتَ مِنَ الشَّهْرِ ثَلٰثَةَ اَيَّامٍ فَصُمْ ثَلٰثَ عَشْرَةَ وَاَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ

(رواه الترمذی والنسائی)

(947/64) Abu Zarr Ghifari ﷺ narrated that the Prophet ﷺ said to him: "O Abu Zarr! When you keep the three monthly fasts, keep them on the 13th, 14th and 15th(of the month)."

(Tirmizi, Nasai)

(٩٤٨/٦٥) عَنْ قَتَادَةَ بْنِ مِلْحَانَ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَاْمُرُنَا اَنْ نَّصُوْمَ الْبِيْضَ ثَلَاثَ عَشَرَةَ وَاَرْبَعَ عَشَرَةَ وَخَمْسَ عَشَرَةَ وَقَالَ هُوَ كَهَيْئَةِ الدَّهْرِ

(رواه ابوداؤد والنسائی)

(948/65) Qatadah bin Milhan related to us that the Prophet ﷺ used to tell us to fast on *Ayyam al-Beed*[1] i.e., on the 13th, 14th and 15th of the month, and he said that to fast on these three days of the month was equal in value to fasting forever (i.e., throughout the year). (Abu Dawood and Nasai)

Commentary: The Traditions reproduced above show, firstly, that the faithful bondsman who observes 3 supererogatory fasts every month will merit the reward equal in value to fasting on all thirty days of the month, and secondly, that it is better to observe the fasts on the 13th , 14th and 15th of the month.

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❶. Meaning days of the month during the nights of which the moon is at its brightest, i.e., the 13th, 14th and 15th of the month accroding to the lunar calendar.

The fast of *'Aashurah*

In some of the preceding narratives the virtues of the fast of *'Aashurah* and the speical care the Prophet ﷺ took to observe it have been mentioned in passing. The Traditions that follow appertain specifically to it and, also, deal with the historical significance of that day.

(٩٤٩/٦٦) عَنْ اِبْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِيْنَةَ فَوَجَدَ الْيَهُوْدَ صِيَامًا يَّوْمَ عَاشُوْرَاءَ فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا هٰذَا الْيَوْمُ الَّذِىْ تَصُوْمُوْنَهُ فَقَالُوْا هٰذَا يَوْمٌ عَظِيْمٌ اَنْجَى اللّٰهُ فِيْهِ مُوْسٰى وَقَوْمَهُ وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهُ فَصَامَهُ مُوْسٰى شُكْرًا فَنَحْنُ نَصُوْمُهُ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَنَحْنُ اَحَقُّ وَاَوْلٰى بِمُوْسٰى مِنْكُمْ فَصَامَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَمَرَ بِصِيَامِهٖ (رواه البخارى و مسلم)

(949/66) Ibn-i-Abbas رضي الله عنه narrated that when the Messenger of Allah ﷺ came to Madinah he found that the Jews fasted on *Yaum Al-Aashurah*, i.e., the 10th of Moharrum. He enquired from them what was the significance of the day (in their religious tradition) that they fasted on it. They replied: 'It is a very great day with us. On it, the Lord had delivered Musa عليه السلام and the Children of Israel from the enemy and drown the Pharosal and his army, and Musa عليه السلام used to fast on this day as a mark of gratitute to the Almighty, and we, too fast on it as his loyal followers.' The Prophet ﷺ thereupon remarked: 'Musa عليه السلام has a greater claim upon me than upon you.' He, then, fasted on that day himself and instructed his followers to do the same." (Bukhari and Muslim)

Commentary: One can imagine from the above Tradition that the sacred Prophet ﷺ began to observe the fast on the day of 'Aashurah only when he had come to live in Madinah, after the Migration, though it is clearly stated in Sayyidah Ayshah's رضى الله عنها narrative, quoted, again, in *Sahih Bukhari* and *Sahih Muslim* that the Quraysh of Makkah fasted on the day of *'Aashurah* even during the days of Ignorance and the holy Prophet ﷺ, also, kept it in Makkah, before the migration. Later when the Prophet ﷺ migrated to Madinah, he kept that fast there, too, and ordered his

followers to act likewise.

In fact, the day of *'Aashurah* commanded much reverence among the Quraish, also, in the days of Ignorance. The covering of the House of Ka'bah was changed on that day and the Quraish fasted on it. Perhaps some reports of the sayings of Sayyidina Ibrahim ﷺ and Sayyidina Ismail ﷺ regarding the day of *'Aashurah* had reached the Quraish and it was the custom of the holy Prophet ﷺ to join in the good things the Quraish did owing to their affinity with the community of Ibrahim ﷺ. He, consequently, participated in the *Hajj* and, also, kept the fast of *Aashurah* with the Quraish but did not enjoin it upon others. Later, when the Prophet ﷺ came to Madinah and saw the Jews observing the fast of *'Aashurah* and learnt from them that it was the blessed day on which God had drownned Pharoah and his people and delivered Sayyidina Musa ﷺ and his followers from them, and, accroding to reports mentioned in *Musnad Ahmad* etc., the Ark of Nuh ﷺ also, had, rested on the Mount of Ararat on that very day, he took a greater interest in the fast, and also, ordered the Muslims, in general, to fast on that day. In some Traditions it is stated that the Prophet ﷺ enjoined it with such force and emphasis as is, generally, done in case of an obligatory or near-obligatory duty. Thus, it is related in *Sahih Bukhari* and *Sahih Muslim*, on the authority of Rubbi'ah bint Mu'awwiz and Salmah bint Aku, that on the morning of *'Aashurah*, the Prophet ﷺ send word to the Ansars living in the settlements of Madinah that those who might not have eaten or drunk anything up to that time should fast on that day while those who had eaten or drunk something shou.. from that time abstain from it for the rest of the day and behave like fasting men.

These reports have induced many a legist to conclude that in the beginning the fast of *'Aashurah* was *Wajib* i.e., essential or binding but later when the fasts of *Ramadan* were prescribed, its obligatoriness was annulled and its position became that of a supererogatory fast about which we have already seen the Prophet's ﷺ saying "I hope that by its auspicousness the sins of the previous year will be removed." Even after it, the Prophet ﷺ continued to attach the greatest importance to it after the fasts of *Ramadan*.

(۹۵۰/۲۷) عَنْ اِبْنِ عَبَّاسٍ قَالَ مَا رَاَیْتُ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَتَحَرّٰی صِیَامَ یَوْمٍ فَضَّلَهٗ عَلٰی غَیْرِهٖ اِلَّا هٰذَا الْیَوْمَ یَوْمَ عَاشُوْرَاءَ وَهٰذَا الشَّهْرَ یَعْنِیْ شَهْرَ رَمَضَانَ (رواه البخاری و مسلم)

(950/67) Abdullah bin Abbas ﷺ narrated "I did not see that the Prophet ﷺ showed much concern for the fast of any day of virtue and excellence save of the day of *'Aashurah* and of the blessed month of *Ramadan.*" (Bukhari and Muslim)

Commentary: The purport of the above Tradition is that it was felt by Abdullah bin Abbas ﷺ from the practice of the Prophet ﷺ that among the supererogatory fasts, he attached the greatest importance to the fast of *'Aashurah.*"

(۹۵۱/٦۸) عَنْ عَبْدِاللّٰهِ بْنِ عَبَّاسٍ قَالَ حِیْنَ صَامَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ یَوْمَ عَاشُوْرَاءَ وَاَمَرَبِصِیَا مِهٖ قَالُوْا یَا رَسُوْلَ اللّٰهِ اِنَّهٗ یَوْمٌ یُعَظِّمُهُ الْیَهُوْدُ وَالنَّصَارٰی فَقَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ فَاِذَا كَانَ الْعَامُ الْمُقْبِلُ اِنْشَاءَ اللّٰهُ صُمْنَا الْیَوْمَ التَّاسِعَ قَالَ فَلَمْ یَاتِ الْعَامُ الْمُقْبِلُ حَتّٰی تُوُفِّیَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ (رواه مسلم)

(951/68) It is related on the authority of Abdullah bin Abbas ﷺ that when the Messenger of Allah ﷺ made it his principle and custom to observe the fast of *'Aashurah*, and, also, bade the Muslims to do the same, some Companions ﷺ said to him: "O Messenger of Allah ﷺ! The Jews and Christians celebrate this day as a festival (and, in a way, it has become their national and religious characteristic and when we keep fast on that particualr day a resemblance is created between us and them. Can no alteration, then, be made in it so that the question of resemblace did not arise)?" The Prophet ﷺ replied: "God willing, when the next year comes we will fast on the 9th." "But", adds Abdullah bin Abbas ﷺ, "The Prophet ﷺ died before (the arrival of) the month of *Muharrum* of the next year." (Muslim)

Commentary: The decision to make a change in the date of the fast of *'Aashurah* could not be acted upon in the Prophet's ﷺ lifetime but the *Ummah* recieved the guidance from it that such a similitude and assoiciation should preferably be avoided.

The resolve to keep fast on the 9th of Muharram could mean two things, both of which have been explained by the commentators. Firstly, that the Prophet ﷺ and, with him, the *Ummah* will observe the fast on the 9th instead of the 10th of *Muharrum*, and, secondly, that they will fast on the 9th in addition to the 10th of *Muharrum*, and, thus, their conduct will become different from that of the Jews and Christians. A majority of theologists, however , have preferred the latter view and held that, in addition to the day of *Aashurah*, fast should, also, be kept on the 9th of Muharrum, and if it may not be possible due to some reason to fast on the 9th of *Muharrum* then it should be done on the 11th.

Nevertheless, since in our time the Jews and Christians do not observe fast on th day of 'Aashurah, i.e., the 10th of *Muharrum*, and, in truth, they do not follow the lunar calendar at all, the question of similitude and partnership has, in our view, ceased to have a relevance. It should, therefore, not be necessary, now, to, keep fast on the 9th or 11th of *Muharrum*.

The Fast of *Arafah*

(٩٥٢/٦٩) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ اَيَّامٍ اَحَبُّ اِلَى اللّٰهِ اَنْ يُّتَعَبَّدَ فِيْهَا مِنْ عَشْرِ ذِى الْحِجَّةِ يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ بِصِيَامِ سَنَةٍ وَّقِيَامُ كُلِّ لَيْلَةٍ مِّنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ (رواه الترمذى)

(952/69) Sayyidina Abu Hurayrah ؓ said that the Messenger of Allah ﷺ said: "There are no days on which Allah likes better to be worshipped than the ten days of *Zul-Hajjah*. Fasting observed on each of these days is equivalent to a year's fasting, and salah during each of these nights is equivalent to salah during Laylatul Qadr." (Tirmizi)

Commentary: We have explained in a previous *Hadith* that these refer to the nine days of *Zul Hajjah* because it is forbidden to fast on Id day which is on the tenth.

(٩٥٣/٧٠) عَنْ اَبِىْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صِيَامُ يَوْمِ عَرَفَةَ اِنِّىْ اَحْتَسِبُ عَلَى اللّٰهِ اَنْ يُّكَفِّرَ السَّنَةَ الَّتِىْ بَعْدَهُ وَالسَّنَةَ الَّتِىْ قَبْلَهُ (رواه الترمذى)

(953/70) It is related by Abu Qatadah ﷺ that the Prophet ﷺ said: "I confidently expect from God that the fast of the day of *'Arafah* (i.e., the 9th of *Zul-Hajjah*) will be an atonement for the sins of the previous year and of the subsequent year." (Tirmizi)

Commentary: Form the other sayings as well as the practice of the sacred Prophet ﷺ it appears that this exhortation for the fast of Arfah is not for the pilgrims[1] who are camping in *'Arafat* on the day of *Arafah* for performing the *Hajj*. For them, the right course is not to fast on that day.

Observation: Some people doubt such tidings which promise great reward. They should not do so especially when the *Hadith* is authentic.

The Fast of 15th of *Sha'ban*

(٩٥٤/٧١) عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ فَقُوْمُوْا لَيْلَهَا وَصُوْمُوْا نَهَارَهَا فَإِنَّ اللّٰهَ يَنْزِلُ فِيْهَا لِغُرُوْبِ الشَّمْسِ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُوْلُ اَلاَ مِنْ مُّسْتَغْفِرٍ فَاغْفِرُلَهُ اَلاَ مُسْتَرْزِقٌ فَاَرْزُقُهُ اَلاَ مُبْتَلًى فَأُعَافِيْهِ اَلاَ كَذَا اَلاَ كَذَا حَتّٰى يَطْلَعَ الْفَجْرُ

(رواه ابن ماجه)

(954/71) It is related by Sayyidina Ali ﷺ that the Messenger of Allah ﷺ said: "When the 15th night of *Sha'ban* comes, on that night offer Nafl prayers in the presence of the Lord and keep fast on that day for, in that night, soon after sunset, the special mercy of Allah descends on the First Heaven and He proclaims, 'Is there a bondsman who begs forgiveness from Me that I may forgive him? Is there a bondsman who begs sustenance from Me that I may grant him sustenance? Is there a bondsman in distrress who begs good health and well-being from Me that I may bestow good health and well-being upon him?' In the same way, God calls different kinds of needy people to supplicate to Him for their needs at that time so that He may grant their petitions. From sunset till dawn, in that night, the Mercy of the Lord calls His bondsmen in a like manner." (Ibn Majah)

Commentary: On the basis of this report the pracitce obtains among the religous-minded Muslims everywhere to keep fast on

[1]. Meaning the pilgrims to the House of Ka'bah for carrying out the Hajj.

the whole, feel that, from the point of view of documentary evidence of transmission, it is a very weak kind of report. About one of its narrators, Abu Bakr bin Abdullah, the doctors of formal criticism of the Traditions have even gone to the extent of saying that he used to concoct reports.

Only this solitary report is found in the standard compilations about the fasts of the 15th of *Sha'ban*, but as regarads prayer, suppliction and repentance in the night of the 15th of that month, a number of other Traditions have, also, been related.

Though the line of narrators of none of these is reliable, as judged by the criterion laid down by the scholars of the Traditions, the number of such narratives is quite large and these have been related on the authority of different Companions, and, as such, some scholars like Ibn-is-Salah are disinclined to hold them as wholly unfounded.

Supererogatory Fasts on Particular Days

In the forgoing Traditions, Muslims have been urged to keep supererogatory fasts in some particular months of the year and some specific dates of the month. In the same way, they have also been exhorted to fast on certain days of the week. Guidance, in this regard, is, also, available from the practice of the sacred Prophet ﷺ.

(٩٥٥/٧٢) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تُعْرَضُ الْاَعْمَالُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيْسِ فَاُحِبُّ اَنْ يُعْرَضَ عَمَلِىْ وَاَنَا صَائِمٌ

(رواه الترمذى)

(955/72) It is relared by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Deeds are presneted (before) God on (every) Monday and Thrusday, and I want that I am fasting when my deeds are presnented." (Tirmizi)

(٩٥٦/٧٣) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيْسِ (رواه الترمذى والنسائى)

(956/73) It is related by Sayyidah Ayshah رضی اللہ عنہا that the Messenger of Allah ﷺ kept fasts on Monday and Thursday."

(Tirmizi and Nasai)

(٩٥٧/٧٤) عَنْ اَبِىْ قَتَادَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ يَوْمِ الْاِثْنَيْنِ فَقَالَ فِيْهِ وُلِدْتُّ وَفِيْهِ اُنْزِلَ عَلَيَّ (رواه مسلم)

(957/74) Abu Qatadah ﷺ narrated that (once) the Prophet ﷺ was asked about fasting on Mondays, and he replied: "I was born on Monday and it was on Monday that the revelation of the Qur'an to me began." (Muslim)

Commentary: It shows that Monday is a most propitious day. It was on it that the sacred Prophet ﷺ, was born and the revelation of the Word of God began. To fast on it, naturally, is highly commendable and praiseworthy.

One of the reasons why the Prophet ﷺ, sometimes, or often, fasted on a Monday was that the deeds of men were presented to Allah on it and he wanted to be fasting when it took place, and the other was the feeling of gratitude at the two outstanding favours of Allah his own birth and the commencement of the Revelation which, indeed, are a blessing for the entire mankind.

(٩٥٨/٧٥) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ قَالَ.......... قَلَّمَا كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ يَوْمَ الْجُمُعَةِ .... (رواه الترمذى والنسائى)

(958/75) It is related on the authority of Abdullah bin Masud ﷺ that seldom it was that the Prophet ﷺ did not keep fast on a Friday." (Tirmizi and Nasai)

Commentary: It shows that the Prophet ﷺ generally, fasted on Fridays. But from other Traditions we learn that he forbade it for the reason that people did not, owing to the blessedness and superiority of that day, single it out for the supererogatory fast and its night for keeping vigil.

(٩٥٩/٧٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَخْتَصُّوْا لَيْلَةَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ اللَّيَالِيْ وَلَا تَخْتَصُّوْا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْاَيَّامِ اِلَّا اَنْ يَّكُوْنَ فِيْ صَوْمٍ يَصُوْمُهٗ اَحَدُكُمْ (رواه مسلم)

(959/76) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Do not single out the night of Friday among the nights for prayer, and, similarly, do not single out the day of Friday among the days for fasting except that a Friday falls on

the date on which anyone of you habitually keeps a supererogatory fast. (In that case, there is no harm in keeping a supererogatory fast on a Friday)". (Muslim)

Commentary: It was quite possible that affected strongly by the exceptional auspeciousness of a Friday, people who had a flair for perfection began to show excessive solictitude for keeping a supereogatory fast on it and devoting its night to prayers, and, thus, something which God had not prescribed as binding or essential got elevated to that position. Hence, the Prophet ﷺ disallowed it. The injunction, however, is of an administrative nature and its purpose merely is that the supererogatory fast on a Friday and the spending of its night in devotions did not become an additional ritual.

(٩٦٠/٧٧) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَصُوْمُ مِنَ الشَّهْرِ السَّبْتَ وَالْاَحَدَ وَالْاِثْنَيْنِ وَمِنَ الشَّهْرِ الْاٰخَرِ الثَّلَثَاءَ وَالْاَرْبَعَاءَ وَالْخَمِيْسَ (رواه الترمذى)

(960/77) It is related on the authority of Sayyidah Ayshah رضى الله عنها that the Prophet ﷺ (also did so that he) fasted, in one month, on Saturday, Sunday and Monday, and, in the other, on Tuesday, Wednesday, and Thursday. (Tirmizi)

Commentary: We have learnt, already, from Sayyidah Ayshah's رضى الله عنها own narrative that the holy Prophet ﷺ did not follow a fixed routine about the three supererogatory fasts of the month. What the above Tradition denotes simply is that it was, also, his practice that in one month, he fasted on the first three days of the week, i.e., Saturday, Sunday and Monday, and, in the next, on the three coming after them, i.e., Tuesday, Wednesday and Thurday. About Friday, it has perviously been stated in the Tradition related by Abdullah bin Mas'ud ؓ that the prophet ﷺ often kept fast on it. Thus, apart from the day and dates the fasts on which enjoy an instrinsic superiority, the Prophet ﷺ took care that his superoragatory fast fell on every day of the week so that people could know that all the seven days were the days of worship.

Days on Which Supererogatory Fasts Are Prescribed

There are certain days in a year on which it is forbidden to observe fasting. God is the Absolute Monarch, the Supereme Being, the Knower of all things. He declared *Salah* to be the worship of highest order and yet forbade the offering up of it at some particualr hours like those of the rising, setting and declining of the sun. Likewise, He proclaimed fasting to be a particualrly favoured form of worship but, at the same time, prohibited it on certain days. We are but to carry out His Commandments. It is not for us to reason why.

(٩٦١/٧٨) عَنْ اَبِىْ سَعِيْدِ نِ الْخُدْرِيِّ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ صَوْمِ يَوْمِ الْفِطْرِ وَالنَّحْرِ (رواه البخارى و مسلم)

(961/78) Abu Sa'eed Khudri ﷺ narrated that the Messenger of Allah ﷺ has forbidden the fast of *Yaum-ul-Fitr* and of the day of sacrifice (of animals) (i.e., *Yaumul Adha*) (Bukhari and Muslim)

(٩٦٢/٧٩) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَهٰى عَنْ صِيَامِ يَوْمَيْنِ يَوْمِ الْاَضْحٰے وَيَوْمِ الْفِطْرِ (رواه مسلم)

(962/79) Sayyidina Abu Hurayrah ﷺ said, that the Messenger of Allah ﷺ disallowed fasting on the *Eid Al-Adha* and the *Eid-Al-Fitr.* (Muslim)

(٩٦٣/٨٠) عَنْ اَبِىْ عُبَيْدٍ مَوْلٰى ابْنِ اَزْهَرَ قَالَ شَهِدْتُ الْعِيْدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ فَجَاءَ فَصَلّٰى ثُمَّ انْصَرَفَ فَخَطَبَ النَّاسَ فَقَالَ اِنَّ هٰذَانِ يَوْمَانِ نَهٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِهِمَا يَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ وَالْاٰخَرُ يَوْمٌ تَاكُلُوْنَ فِيْهِ مِنْ نُسُكِكُمْ (رواه مسلم)

(963/80) Abu Ubayd Ibn Azhar (Taba'ee) narrated "I offered the *Eid* prayers behind Umar bin Khattab ﷺ. He led the service, and, at the conclusion of it, delivered the sermon in which he said: "The two days of *Eid* are such that on them the Prophet ﷺ has forbidden fasting. Of these, one is the day of your breaking fasts (after the whole of Ramadan) and the other is the day of

eating the flesh of the animals sacrificed by you." (Muslim)

(٩٦٤/٨١) عَنْ نُبَيْشَةَ الْهُذَلِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَيَّامُ التَّشْرِيْقِ اَيَّامُ اَكْلٍ وَّشُرْبٍ وَّذِكْرِ اللّٰهِ (رواه مسلم)

(964/81) It is related by Nubaisha Huzali ﷺ that the Prophet ﷺ said that "*Ayyam ul-Tashriq* (i.e., the 11th, 12th and 13th of Zul-Hajjah) are the days of eating, drinking and remembering the Lord." (Muslim)

Commentary: In the two aforementioned narratives of Sayyidina Abu Saeed Khudri and Sayyidina Umar ﷺ it is explicitly forbidden to fast on the days of *Eidul Firt* and *Eidul Adha*, and, in Sayyidina Umar's account, it is, further, indicated that the fast of *Yaumul Fitr* is forbidden because God has proclaimed it to be the "Day of breaking Fast, i.e. of abstraining from fasting, and eating and drinking after *Ramadan,* and, thus, to fast on this day is to act against the wish and purpose of Allah and the fast of *Yaumul Adha* is forbidden because the pleasure of the Lord is that the bondsmen ate, like beggars at His door, the flesh of the animals sacrificed by them as a feast from Allah, and, he, of course, is a most arrogant and ungrateful bondsman who deliberately keeps fast on the day of general feast of God. Since the 11th and 12th of *Zul Hujjah* are the days of the sacrifical offering of animals, the same rule will, also, apply to them.

From Nubaisha Huzali's ﷺ report we, again, learnt that the Prophet ﷺ has declared all the days of *Tushriq* to be the days of feast from the Lord and these include the 13th of *Zul-Hajjah* as well. Thus, fasting is prohibited on all the four days, from the 10th to the 13th *Zul-Hujjah.* Now, to fast on these days will be a sin, not worship.

A Supererogatory Fast Can be Voided

A heavy penalty has to be paid for voiding a fast of the month of *Ramadan* without a cogent reason. But a supererogatory fast can be broken before time without incurruing a penlaty or the need to make amends for it. The Prophet ﷺ has done it himslef, occasioanlly, and, also, informed others that it was permissible.

(٩٦٥/٨٢) عَنْ عَائِشَةَ قَالَتْ دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَقَالَ هَلْ عِنْدَكُمْ شَيْئٌ فَقُلْنَا لَا قَالَ فَإِنِّيْ إِذًا صَائِمٌ ثُمَّ اَتَانَا يَوْمًا اٰخَرَ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ اُهْدِيَ لَنَا حَيْسٌ فَقَالَ اَرِيْنِيْهِ فَلَقَدْ اَصْبَحْتُ صَائِمًا فَاَكَلَ (رواه مسلم)

(965/82) It is related by Sayyidah Ayshah رضی اللہ عنہا that one day the Prophet ﷺ came to my apartment and asked, 'Is there anything to eat in your house?" 'Ther is nothing at this thime,' I replied. The Prophet ﷺ said, 'Then I shall keep fast today.' Later, when on another day the Prophet ﷺ came to my apartment, I said to him, 'Today (someone) has sent me Hais[1] as a gift.' 'Do eat it'. The Prophet ﷺ replied, 'Let me see it. I had formulated the intention to fast today.' He, then ate a portion of it and did not keep fast.' (Muslim)

Commentary: It shows, firstly, that the intention for a supererogatory fast can be formulated during the day also, and, secondly, that a supererogatory fast can be voided if one changes one's mind after the formulation of intention.

(٩٦٦/٨٣) عَنْ اُمِّ هَانِئٍ قَالَتْ لَمَّا كَانَ يَوْمُ الْفَتْحِ فَتْحِ مَكَّةَ جَاءَتْ فَاطِمَةُ فَجَلَسَتْ عَلٰى يَسَارِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاُمُّ هَانِئٍ عَنْ يَمِيْنِهٖ فَجَاءَتِ الْوَلِيْدَةُ بِاِنَاءٍ فِيْهِ شَرَابٌ فَنَاوَلَتْهُ فَشَرِبَ مِنْهُ ثُمَّ نَاوَلَهٗ اُمَّ هَانِئٍ فَشَرِبَتْ مِنْهُ فَقَالَتْ يَارَسُوْلَ اللّٰهِ لَقَدْ اَفْطَرْتُ وَكُنْتُ صَائِمَةً فَقَالَ لَهَا اَكُنْتِ تَقْضِيْنَ شَيْئًا قَالَتْ لَا قَالَ فَلَا يَضُرُّكِ اِنْ كَانَ تَطَوُّعًا

(رواہ ابوداؤد والترمذی والدارمی)

(966/83) It is related by Umm Haani bint Abi Talib رضی اللہ عنہا "On the day of the Victory of Makkah (when the Prophet ﷺ was in Makkah), Fatimah رضی اللہ عنہا came and sat on the left side of the Prophet ﷺ while I was sitting on his right. In the meantime, a little girl brought something for the Prophet ﷺ and handed it over to him. The Prophet ﷺ drank a little of it, and, then, passed it on to me, and I, also, drank a little of it, and, after it, I told the Prophet ﷺ that I was fasting and had voided the fast by drinking it. The Prophet ﷺ enquired, 'did you want to make amends for any obligatory fast by measn of it?' 'No', I replied, '(It was simply a supererogatory fast).' The Prophet ﷺ,

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[1]. A kind of sweetmeat perpared with dates and butter.

thereupon, remarked, 'There is no harm if it was a supererogatory fast." (Abu Dawood, Tirmizi and Daarami)

Commentary: It distinctly tellls that there is no sin in breaking a supererogatory fast before time. In another Tradition referring to the same incident it is stated that "a person who is keeping a supererogatory fast is free to complete it if he likes or to break it (before time) if he wants to do so for some reason." But in none of the two Traditions is it clarified whether another fast, on some other day, has to be kept as an atonement for it. The Tradition given below, however, contains the command for the expiatory fast.

(٩٦٧/٨٤) عَنْ عَائِشَةَ قَالَتْ كُنْتُ اَنَا وَحَفْصَةُ صَائِمَتَيْنِ فَعُرِضَ لَنَا طَعَامٌ اِشْتَهَيْنَاهُ فَاَكَلْنَا مِنْهُ فَقَالَتْ حَفْصَةُ يَارَسُوْلَ اللّٰهِ اِنَّا كُنَّا صَائِمَتَيْنِ فَعُرِضَ لَنَا طَعَامٌ اِشْتَهَيْنَاهُ فَاَكَلْنَا مِنْهُ قَالَ اِقْضِيَا يَوْمًا اٰخَرَ مَكَانَهُ (رواه الترمذى)

(967/84) Sayyidah Ayshah رضی الله عنها narrated "Both I and Hafsa رضی الله عنها were keeping a supererogatory fast when food was laid before us. We felt inclined to eat it and we ate it. After it, Hafsa رضی الله عنها said to the Prophet ﷺ, 'O Messenger of Allah! Both of us were fasting and (in that state) food was brought to us. We liked the food and ate it(and, thus, void the fast).'' 'Keep an expiatory fast in place of it on some other day,' replied the Prophet ﷺ.' (Tirmizi)

Commentary: It shows that when a sueperérogatory fast is intentionally voided another fast should be kept to make amends for it. It is essential to do so, according to Imam Abu Hanifah رحمة الله عليه, while Imam Sha'fee رحمة الله عليه believes that it is only *Mustahab*.

قال اللّٰہ تعالیٰ

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ
سَبِيْلًا ط وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ

(البقرہ ۳:۹۷)

NATURE AND OBJECTS OF THE *HAJJ*

Among the five principal tenets of Islam, the last is the *Hajj* or Pilgrimage to Makkah.

What the *Hajj* denotes, briefly, is that the truthful Believers present themselves, on a fixed day, in the court of the Almighty, like His frienzied adorers, to express their fidelity to the legacy of His Friend, Sayyidina Ibrahim ﷺ, by emulating his example in every act and gesture, and to identify themselves with his sublime ideals and resplendent sentiments to the best of their ability.

One aspect of the Glory of Allah is that He is the Allpowerful, the Absolute, the King of Kings, and we are His humble slaves. The other is that, in Him, all the attributes of Beauty and Elegance, which evoke the feelings of love and admiration, are assembled in their most perfect form, and, thus, He, alone, is Adored One, in the real sense. The former aspect of Might and Magnificence demands that the bondsmen appear before the Lord as the embodiments of humility and lowliness. The foremost practical duty in Islam, i.e., prayer (*Salah*), is typically representative of this state, and *Zakah*, too, is amply indicative of another feature of the unique relationship by demonstrating that the authority of the Lord extends over the wealth earned or acquired by the bondsmen as well. The latter aspect of Charm and Loveability requires that the attachment of the bondsman to God should be one of love and fervency. To some extent, this peculiarity finds its expression in fasting. To forego food and drink and to abstain from the grartification of carnal desires is among the degrees or stages of love. But the Hajj offers a complete manifestation of it. To wear an unsewn, shroud-like a garment instead of a stitched dress, to remain bareheaded and dishevelled, to refuse to have a hair-cut and to avoid pairing off the nails, combing the hair and applying oil to

it and using perfume and taking a bath, and to utter the loud cry of *Labbaik Labbaik* (Here I am! Here I am!), and to walk round the House of Ka'bah, to kiss the Black Stone fixed in a corner of it, to embrace its walls and to weep and wail. and to go round about the hills of Safa and, Marwa, and then, to go out of the town of Makkha and stay sometimes in the wilderness of Mina, sometimes in the uninhabited region of Arafat and sometimes in the wasteland Muzdalifa, and after it, to throw pebbles, again and again, at Jamrat[1] which in fact, are the symbols of Satan — all these acts are commonly associated with those who are siezed with the sweet madness of love, and Sayyidina Ibrahim ﷺ, so to speak, was the founder of this glorious tradition. God took such a great liking to these deeds and actions of his that He made them the rites and ceremonies of the *Hajj* and the *Umrah*.[2]

The commandment enjoining the *Hajj* was sent down, according to most reliable reports in 9 A.H. and the next year, only three months before his death, the Prophet ﷺ performed the Hajj with a very large party of the Companions which is, generally known as the Farewell Hajj. During it, the following verse was revealed to him at Arafat:

This day I have perfected your religion for you and completed My favour unto you. (Al-Maidah 5:3)	اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ الآية (المائده : ٥:٣)

Though not expressly stated, it is included in the meaning of the above verse that the *Hajj* is the culminatiung tenet of Islam.

If a bondsman is blessed with a correct and sicnere *Hajj* which is called *Hajj Mabroor* in the special terminology of the *Shari'ah*, and even if a particle of association with the Prophet Ibrahim ﷺ and Muhammad ﷺ is granted to him it will mean that he has, as one would say, attained the highest degree of felicity and obtained a boon than which there can be no greater gift or favour in this world.

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❶. Denoting the three pillars at Mina.

❷ Meaning the pilgrimage to Makkha at any time of the year other than that of the Hajj.

Obligatoriness and Superiority of The *Hajj*

(٩٦٨/١) عَنْ اَبِيْ هُرَيْرَةَ قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَاَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوْا فَقَالَ رَجُلٌ اَكُلَّ عَامٍ يَّا رَسُوْلَ اللّٰهِ فَسَكَتَ حَتّٰى قَالَهَا ثَلٰثًا فَقَالَ لَوْقُلْتُ نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ ثُمَّ قَالَ ذَرُوْنِيْ مَاتَرَكْتُكُمْ فَاِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُوَالِهِمْ وَاخْتِلَافِهِمْ عَلٰى اَنْبِيَاءِ هِمْ فَاِذَا اَمَرْتُكُمْ بِشَيْئٍ فَأْتُوْ مِنْهُ مَااسْتَطَعْتُمْ وَاِذَا نَهَيْتُكُمْ عَنْ شَيْئٍ فَدَعُوْهُ

(رواه مسلم)

(968/1) Sayyidina Abu Hurayrah ﷺ related to us that one day the Messenger of Allah ﷺ delivered a sermon in which he said: "O people! The *Hajj* has been enjoined upon you (and) so make efforts to perform it." Someone asked: "Are we to perform the Hajj every year?" The Prophet ﷺ kept silent at the enquiry and did not give a reply till the questioner had put the same question thrice. The Prophet ﷺ, then, remarked (with evident displeasure) : "If in reply to your question I had said. 'Yes: it has been made obligatory to perform the Hajj every year; it would have come to be prescribed like that. and. (then); you would not have been able to observe it." After it, the Prophet ﷺ said: 'Unless I give you an order about anything, do not try to take the order from me (and add to you duties by asking questions). People of the earlier communities were ruined because they asked too many questions from their Prophets. and. then, failed to obey the commands. Thus, (my advice to you is that) when I give you an order for anything, try your best to carry it out and when I forbid against anything, leave it." (Muslim)

Commentary: In another Tradition referring to the same incident, and related on the authority of Sayyidina Ali ﷺ, it is indicated that proclamation by the Prophet ﷺ of the obligatoriness of the *Hajj* and the aforementioned conversation with thè enquirer had taken place upon the revelation of the following verse of *surah Aal-Imran*:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا۔

(آل عمران،٣:٩٧)

Pilgrimage to the House (of Allah) is a duty men owe to God those who can afford the journey. (Aal-Imran 3:97)

In this Tradition the name of the questioner has not been mentioned but in the account of Sayyidina Abdullah bin Abbas ﷺ, quoted in *Musnad Ahmad, Daarami*, and *Nasai* it is stated that he was Aqr'a bin Habis Tamini. He was among the Quraish who had embraced Islam after the Victory of Makkah, and, thus, did not have a full opportunity to receive guidance from the Prophet ﷺ. It was owing to it that he made the mistake of asking such a question and persisting with it when the Prophet ﷺ did not give a reply.

The Prophet's remark that if he had replied in the affirmative it would have become a duty to perform the *Hajj* every year signifies that the qestioner should have realised that the command of obligatoriness of the *Hajj* he had conveyed was enought to show that it was to be carried out only once in a lifetime. To make an enquiry after it could, also, have resulted in the Prophet's ﷺ answering "yes" to it which would, of course, have been at the behest of God and, then, it would have become binding to perform the *Hajj* every year and the Ummah consequently, would have been put to great hardship.

Afterwards, the Prophet ﷺ observed that a large number of people belonging to the ancient communities had been destroyed owing to the evil habit of asking too many questions. They added to their duties by making all sorts of enquiries from their Prophets عليهم السلام, and, then failed to observe them.

At the end, the Prophet ﷺ enunciated the principle "When I give you an order for anything, try your best to carry it out, and when I forbid you against anything, give it up." What it goes to show is that ease and toleration was the charactristic feature of the *Shari'ah* brought by him and not severity and narraowness. One should sincerely try to observe it as best as one can for anything left wanting owing to human frailty or weakness is hoped that Allah will treat it with indulgenece and forgive it.

(٩٦٩/٢) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ مَلَكَ زَادًا وَّرَاحِلَةً تُبَلِّغُهُ اِلٰى بَيْتِ اللّٰهِ وَلَمْ يَحُجَّ فَلَا عَلَيْهِ اَنْ يَّمُوْتَ يَهُوْدِيًّا اَوْ نَصْرَانِيًّا وَّذَالِكَ اَنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى يَقُوْلُ وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا (رواه الترمذى)

(969/2) It is related by Sayyidina Ali ﷺ that the Messenger of Allah ﷺ said: "Anyone whom God has given enough to perform the *Hajj*, and he also, has a conveyance which can take him to the House of God, if he still fails to do so then it does not matter whether he dies a Jew or a Christian, and it is so because God has said:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا (آل عمران ٣:٩٧)

Pilgrimage to the House (of Allah) is a duty men owe to God — those who can afford the journey." (Aal-e-Imran 3:97) (Tirmizi)

Commentary: It imparts a most severe warning to those who do not perform the *Hajj* despite the fact that they possess the means to undertake the Pilgrimage. to die in such a state, according to it, is similar to dying as a Jew or Christian. It is comparable to the admonition which couples together the giving up of prayer and apostasy and polytheism as for the same class of transgressions. It is set forth, also, in the Qur'an:

"اَقِيْمُو الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ." (الروم ٣٠:٣١)

And establish prayer (and by leaving it out) be not of those who ascribe partners unto Him. (Al-Rum 30:31)

The Muslims who do not perform the *Hajj* though they are religiously obliged to do so have been compared, in this Tradition, to Jews and Christians and not to polytheists because it was the peculiarity of the Jews and Christians that they did not perform the *Hajj* while the polytheists of Arabia did so but they did not offer salah, and, hence, the habitual neglect of prayer has been condemned as the chracteristic of those who ascribe partners to Allah.

Again, in support of the stern warning given in the above Tradition to those who do not carry out the *Hajj* although they can afford the journey reference has been made to the verse of *surah Aal-Imran* in which the prescribing of the Hajj as a duty has been proclaimed, i.e.,

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

Pilgrimage to the House (of Allah) is a duty men owe to God those who can afford the journey, (Aal-e-Imran3:97)

But it appears that the narrator stopped at reciting the first part of the verse while, in fact, the warning is based upon its latter part which reads:

وَمَنْ كَفَرَ فَإِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ (آل عمران ۳:۹۷)

But if any deny faith (let him know that) Allah stands not in need of any of His creatures. (Aal-e-Imran 3:97)

(meaning that if, after this commandment, anyone adopts the attitude of the Infidels and fails to perform the *Hajj* even though he can afford the journey then God does not care. He is Independent of all His creatures).

In it, those who possess the means and yet do not carry out the *Hajj* have been condemned as the deniurs of Faith and the admonition that God does not stand in need of His creatures has been administered to them which signifies that Allah is supremely unconcerned with what such ungrateful and defiant people do and in whatever state they die.

(۹۷۰/۳) عَنْ اِبْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ مَا يُوْجِبُ الْحَجَّ قَالَ الزَّادُ وَالرَّاحِلَةُ (رواه الترمذی و ابن ماجه)

(970/3) Abdullah bin Umar ﵁ narrated that a person came to the Prophet ﷺ and asked: "What makes the Hajj obligatory?" "The wherewithal of the journey and the conveyance," replied the Prophet ﷺ. (Tirmizi and Ibn Majah)

Commentary: In the Qur'an those who can afford the journey has been laid down as the condition that makes the Hajj obligatory. The aim of the questioner, perhaps, was to seek an elucidation of the stipulation and the Prophet ﷺ explained what it meant was, firstly, that a conveyance was available in which one could travel to Makkah, and, secondly, that there was enough money to meet the expenses during the journey. The jurists have, also, included the maintenance of persons who are dependent for their needs on the intending pilgrim which is self-evident.

(۹۷۱/٤) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَجَّ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمٍ وَّلَدَتْهُ اُمُّهٗ (رواه البخاری و مسلم)

(971/4) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ said: "Whoever perfomrs the *Hajj* and commits no lustful act during ti nor disobeys God (in any other way) shall return from it as pure and sinless as he was at the time of his birth."
(Bukhari and Muslim)

Commentary: It tells that it anyone performs the *Hajj* and, during it, abstains from all lustful things and every other act of defiance to God which falls within the sphere of lewdness, his sins will be forgiven and he will return from it as spotless as he was when he had been born.

(٩٧٢/٥) عَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ اَلْعُمْرَةُ اِلَی الْعُمْرَةِ کَفَّارَةٌ لِّمَا بَیْنَهُمَا وَالْحَجُّ الْمَبْرُوْرُ لَیْسَ لَهٗ جَزَاءٌ اِلَّا الْجَنَّةَ
(رواه البخاری و مسلم)

(972/5) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: From one *Umrah* to another (i.e., the two Umrah) become an atonement for the sins committed during the period intervening between them, and the reward on *Hajj Mabroor* (i.e., pure and untainted *Hajj*) is Paradise itself and nothing less."
(Bukhari and Muslim)

(٩٧٣/٦) عَنْ اِبْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ تَابِعُوْا بَیْنَ الْحَجِّ وَالْعُمْرَةِ فَاِنَّهُمَا یَنْفِیَانِ الْفَقْرَ وَالذُّنُوْبَ کَمَا یَنْفِی الْکِیْرُ خَبَثَ الْحَدِیْدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَیْسَ لِلْحَجَّةِ الْمَبْرُوْرَةِ ثَوَابٌ اِلَّا الْجَنَّةُ
(رواه الترمذی والنسائی)

(973/6) It is related by Abdullah bin Mas'ud ﷺ that the Messenger of Allah ﷺ said: "Perform the *Hajj* and *Umrah* again and again for both, the *Hajj* and the *Umrah*, remove poverty and sins in the same way as the furnace removes the impurities of gold, silver and iron and there is no lesser recompense on a pure and sincere Hajj than paradise."
(Tirmizi and Nasai)

Commentary: It shows that whoever performs the *Hajj* or *Umrah* with sincerity of the heart takes a dip, as it were, in the Lord's River of Mercy and, as a consequence of it, the filthy effects of sins are washed away from him. Besides, in this world, too, the favour of God upon him is that he is relieved of poverty and indigence and

prosperity and tranquility of the heart are bestowed upon him, and, again, the granting of Paradise in return for a pure *Hajj* is the firm and positive promise of Allah.

(٩٧٤/٧) عَنْ اَبِىْ هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهُ قَالَ اَلْحَاجُّ وَالْعُمَّارُ وَفْدُاللّٰهِ اِنْ دَعَوْهُ اَجَابَهُمْ وَاِنِ اسْتَغْفَرُوْهُ غَفَرَلَهُمْ (رواه ابن ماجه)

(974/7) It is related on the authority of Abu Hurayrah ﷺ that the Prophet ﷺ said: "Those who make the Pilgirmage for the *Hajj* or *Umrah* are the guests of Allah. The petitions they make will be granted and if they seek deliverance from sins, their sins will be gorgiven." (Ibn Majah)

(٩٧٥/٨) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا لَقِيْتَ الْحَاجَّ فَسَلِّمْ عَلَيْهِ وَصَافِحْهُ وَمُرْهُ اَنْ يَّسْتَغْفِرَلَكَ قَبْلَ اَنْ يَّدْخُلَ بَيْتَهُ فَاِنَّهُ مَغْفُوْرٌ لَهُ (رواه احمد)

(975/8) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "When you meet anyone who has performed the Hajj, greet him, shake hands with him and beseech him to pray for the forgiveness of your sins before he reaches his home for he is in the state that decision of forgiveness has been taken for him (and it is confidently expected that his supplication will be accepted)."(Musnad Ahmad)

(٩٧٦/٩) عَنْ اَبِىْ هُرَيْرَةَ مَنْ خَرَجَ حَاجًّا اَوْ مُعْتَمِرًا اَوْ غَازِيًا ثُمَّ مَاتَ فِىْ طَرِيْقِهٖ كَتَبَ اللّٰهُ لَهُ اَجْرَ الْغَازِىْ وَالْحَاجِّ وَالْمُعْتَمِرِ (رواه البيهقى فى شعب الايمان)

(976/9) It is related on the authority of Abu Hurayrah ﷺ that whoever sets out with the intention of performing the *Hajj* or *Umarh* or for doing *Jihad* in the cause of Allah and dies in the way, the same reward is written down for him as is fixed for those who perform the Hajj or Umrah or carry out Jihad in the path of Allah." (Baihaqi)

Commentary: This benevolent rule and principle has, also, been enunciated in the Qur'an which says:

وَمَنْ يَّخْرُجْ مِنْ بَيْتِهٖ مُهَاجِرًا اِلَى اللّٰهِ وَرَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا (النساء۔ ٤:١٠٠)

And whoso forsakes his home with the intention of migrating towards Allah and His Messenger, and death overtakes him (in the way), his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful. (Al-Nisaa 4:100)

If anyone gets out of his house to do something for Allah but dies in the way then Allah gives him full reward for what he had intended.

MIQAT IHRAM TALBIA

Allah has proclaimed Ka'bah as the Qiblah of the faithful Believers and as His Own Bayt (i.e., House), and to make the pilgrimage to it and perform the *Hajj*, once in a lifetime, has been prescribed as a duty to God to all those who can afford the journey. He has, further, laid down some proprities for it one of which is that the pilgrims should not present themselves in their usual dress but in a mendicants robe which resembles the shroud and reminds them of the appearance they have to make before the Lord on the Day of Resurrection. No shirt, jacket, coat, sherwani, or trousers are to be worn; only a tahbund (a cloth sheet) is to be tied round the waist and a seamless sheet wrapped round the upper part of the body. The head has to be kept bare and no socks, not even shoes which cover the whole of the feet, are allowed.[1] There are, also, some other restirctions of a like nature the object of which is that the bondsman appeared in a condition that singinfied complete submission and indifference to wroldly comforts. But for the sake of the pirlgrms' convenience, it has not been enjoined that they start from their home wearing the *Ihram*[2] and observing the restristions that go with it. Were it so, the bondsmen would have been put to much difficulty. Till recently, pilgrims from many countries used to reach Makkah after travelling for months, and, even now, the journey for many of them, by land or sea takes several weeks. To abide by the rules and regualtions governing the state of wearing Ihram would, naturally, have proved very hard for most of them. So, some places have been marked out on different sides of the city of Makkah on reaching which a pirlgrim coming for the *Hajj* or

❶. It should be noted that these rules regarding Ihram are for men only. The women are permitted to wear stitched clothes, to cover their heads and to wear socks or shoes out of consideration for Hijab.

❷. Denoting the pilgrim's robe as described above.

Umrah from a place lying beyond them is required to put on the *Ihram*. These are called *Miqat*.

It should, moreover, be borne in mind that the assuming of Ihram does not simply mean the wearing of the two sheets but, after it, two rak'at prayer (*salah*) are, also, offered, and, then, *Talbia* is recied with a loud voice and in a full-thorated manner, the words of which are as follows:

"لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ، لَبَّيْكَ لَاشَرِيْكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَاشَرِيْكَ لَكَ."

Ibbaik Allahumma labbaik; labbaik laa shareeka laka labbaik; innal-hamda wan nai'mata laka wal mulk; laa shreeka lak.

(O Allah! Here I am! Here I am in Thy presence! Thou hast no partner! All praise is for Thee and from Thee are all blessings! To Thee alone belongs Power and Rule! Thou art without a partner!)

After the recitation of Taliba, the pilgrim becomes *Muhrim* i.e., enters into the state of *Ihram*. The Pilgrimage begins with it and all the restrictions associated with *Ihram* come into force in the same way as a person offering prayer enters into the act of prayer on saying *Takbir* and the regulations prescribed for prayer become effective for him.

Miqat

(٩٧٧/١٠) عَنْ ابْنِ عَبَّاسٍ قَالَ وَقَّتَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِاَهْلِ الْمَدِيْنَةِ ذَالْحُلَيْفَةِ وَلِاَهْلِ الشَّامِ الْجُحْفَةَ وَلِاَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ وَلِاَهْلِ الْيَمَنِ يَلَمْلَمَ فَهُنَّ لَهُنَّ وَلِمَنْ اَتَى عَلَيْهِنَّ مِنْ غَيْرِ اَهْلِهِنَّ لِمَنْ كَانَ يُرِيْدُ الْحَجَّ وَالْعُمْرَةَ فَمَنْ كَانَ دُوْنَهُنَّ فَمَهَلُّهُ مِنْ اَهْلِهٖ وَكَذَالِكَ وَكَذَاكَ حَتّٰى اَهْلُ مَكَّةَ يُهِلُّوْنَ مِنْهَا (رواه البخاری و مسلم)

(977/10) It is related by Abdullah bin Abbas ﷺ that the Prophet ﷺ appointed Zul Hulayfa as the *Miqat* for the inhabitants of Madinah, and Al-Juhfa for the inhabitants of Syria, and Qarnul Manazil for the inhabitants of Najd, and Yalamlam for the inhabitants of Yemen; and these four *Muaqit*[1] are for the people

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[1]. Plural of Miqat.

who live in those places, and, besides them, for all those who come through them from other areas with intention of performing the *Hajj* or *Umrah*; and the people who are on the nearer side of these places (i.e., live between them and Makkah) shall put on Ihram on starting from their homes, and this procedure will go on like that until the inhabitants of the city of Makkah shall put on Ihram from Makkah. (Bukhari and Muslim)

(١١/٩٧٨) عَنْ جَابِرٍ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَهَلُّ اَهْلِ الْمَدِيْنَةِ مِنْ ذِى الْحُلَيْفَةِ وَالطَّرِيْقِ الْاٰخَرِ الْجُحْفَةُ وَمَهَلُّ اَهْلِ الْعِرَاقِ مِنْ ذَاتِ عِرْقٍ وَّمَهَلُّ اَهْلِ نَجْدٍ قَرْنٌ وَمَهَلُّ اَهْلِ الْيَمَنِ يَلَمْلَمُ (رواه مسلم)

(978/11) Sayyidina Jabir ﷺ relates that he heard the Messenger of Allah ﷺ say: "*Zul-Hulayfa* is the *Miqat* for the people of Madinah and Juhfa is the *Miqat* for those coming by the other route, and *Zaat-i-iraq* is the *Miqat* for the people of Najd, and yalamlam is the Miqat for the people of Yemen." (Muslim)

Commentary: In the narrative of Abdullah bin Abbas ﷺ only 4 muaqit are mentioned, Zul-Hulayfa, Juhfa, Qarnul Manazil and Yalamlam while in Jabir's narrative a fifth, *Zaat-i-iraq* is added for the inhabitnts of Iraq. There is, also, another minor variation in the two reports. In the former Tradition, Juhfa is described as the Miqat for the people of Syira, and, in the latter, for "those coming by the other route" which apparently, means that if the people of Madinah come by the other route i.e., through Juhfa to Makkah, they, too, can put on the Ihram from it. Some commentators, however, have held that the people of Syria are meant by the people "coming by the other route." In that case, only the difference of expression will remain in the two accounts. Anyhow, all the five Muaqit are positively marked out and universally accepted. Below we will describe them in a little detail:

(i) Zul Hulayfa: which indicates the borderline of the city of Makkah for those coming from the side of Madinah is situated only at a distance of 5 miles from Madinah. It is the farthest *Miqat* from Makkah, being two hundred miles away, or, rather, two hundred and fifty miles by the present route. Since the inhabitants of Madinah bear a special affinity with Islam, the *Miqat* for them has

been fixed at the greatest distance. They have a greater claim to be in the vanguard of those who strive in the path of Allah and observe the duties prescribed by Him.

(ii) Juhfa: is the *Miqat* for people coming from the Western areas like Syria. It was a settlement near Rabigh which has, now, become non-existent but it is well known that it was situated near Rabigh which is a hundred miles from Makkah near the coast.

(iii) Qarnul Manazil: Serves as the *Miqat* for those coming from the side of Najd. It is the name of a hill, about 35 miles to the east of Makkah; on the road leading to Najd.

(iv) Zaat-ul-Iraq: is the *Miqat* for the people coming from the side of Iraq. It is situated about 50 miles to the north-east of Makkah, on the road leading to Iraq.

(v) Yalamlam: is the *Miqat* for the people coming from the side of Yemem. It is a famous hill among the hills of Tahama and is situated about 40 miles to the south-east of Makkah, on the road that joins Yemen with it.

As both the aforementioned Traditions show, the sacred Prophet ﷺ had determined these five places as the *Miqat* for their own inhabitants as well as for those coming from the *Hajj* or Umrah from areas lying beyond them. The legists are agreed that pilgrims coming from the side of any of the *Muaqit* must put on the *Ihram* on crossing them.

The Robe of Ihram

(٩٧٩/١٢) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ اَنَّ رَجُلًا سَأَلَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا يَلْبِسُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَلْبِسُوْا الْقَمِيْصَ وَلَا الْعَمَائِمَ وَلَا السَّرَاوِيْلاتِ وَلَا الْبَرَانِسَ وَلَا الْخِفَافَ اِلَّا اَحَدٌ لَا يَجِدُ النَّعْلَيْنِ فَيَلْبَسُ الْخُفَّيْنِ وَلْيَقْطَعُهُمَا اَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا تَلْبِسُوْا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ وَّلَا وَرْسٌ (رواه البخاری و مسلم)

(979/12) It is related by Abdullah bin Umar ﷺ that once a person enquired from Messenger of Allah ﷺ, "What clothes can a *Muhrim* wear?" The Prophet ﷺ replied, 'Wear neither the shirt nor the turban nor the trousers nor the cloak for keeping off the rain nor leather-socks except that anyone has no footgear

to use in which case he can wear the leather-socks for the protection of feet after cutting (them) off from below the ankles, and also do not wear clothes that are scented with a saffron or vars." (Bukhari and Muslim)

Commentary: In this Tradition only a few clothes like the shirt, turban and trousers are mentioned which were in vogue during those days but the command applies to all the dresses that are or may be used in future by different peoples and in different countries for the purpose for which the shirt, turban and trousers etc., are worn.

Saffron is a well-known substance while Vars is the name of an odiferous leaf of yellow colour. As both of these were used for scenting, the use of clothes to which saffron or vars is applied has been forbidden in the state of *Ihram*.

The questioner wanted to know what clothes a *Muhrim* was to wear but the Prophet ﷺ told him what he was not to wear. This reply, in a way, contained the exhortation that the thing to be asked was not what kind of clothes should be worn by the *Muhrim,* but what was he to abstain from wearing for the effect of putting on the *Ihram* simply is that the use of certain clothes and things that are normally allowed becomes unlawful for people assuming it. The enquirer should, as such, have asked what kind of clothes and what acts were prohibited to a *Muhrim*.

(٩٨٠/١٣) عَنْ اِبْنِ عُمَرَ اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْهٰى النِّسَاءَ فِىْ اِحْرَامِهِنَّ عَنِ الْقُفَّازَيْنِ وَالنِّقَابِ وَمَا مَسَّ الْوَرْسُ وَالزَّعْفَرَانُ مِنَ الثِّيَابِ وَلْتَلْبَسْ بَعْدَ ذَالِكَ مَا اَحَبَّتْ مِنْ اَلْوَانِ الثِّيَابِ مُعَصْفَرٍ اَو خَزٍّ اَوْحُلِيٍّ اَو سَرَاوِيْلَ اَوْقَمِيْصٍ اَوْخُفٍّ (رواه ابوداؤد)

(980/13) Abdullah bin Umar رضي الله عنه related to us, saying: "I heard Messenger of Allah ﷺ forbidding women from wearing gloves during *Ihram*, and from using the vail to cover the face, and from wearing clothes scented with saffron or vars, and, besides they could wear coloured garments if they like, and they could wear ornaments if they liked, and, also, shirt and trousers and leather-socks." (Abu Dawood)

Commentary: It shows that the wearing of stitched clothes like

shirt and trousers is disallowed only to men in the state of *Ihram*. Women are permitted to wear them owing to purdah and they can, also, wear leather-socks. Of course, they, too, are forbidden from wearing gloves and covering their faces with the veil but it does not mean that they kept their faces bare even before men with whom they were unacquainted. The Tradition only forbids regualr veiling of the face. In the presence of unrelated men they should screen their faces with cloaks etc.

In Abu Dawood, it is quoted on the authority of Sayyidah Ayshah رضی اللہ عنہا, "We, women, were in the company of the Prophet ﷺ during the *Hajj*, while in *Ihram*. (so because of *Ihram* we did not cover our faces with the viel). (But) when men used to pass by in front of us, we suspended our cloaks from our heads and, thus, observed the *hijab*, uncovered our faces when the men had moved away."

From it, it is clear that women are forbidden from using the veil while in *Ihram* but they should screen their faces with the cloak etc. in the presence of strange men.

Taking a Bath Before *Ihram*

(٩٨١/١٤) عَنْ زَيْدِ بْنِ ثَابِتٍ اَنَّهٗ رَاٰ ی النَّبِیَّ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ تَجَرَّدَ لِاِهْلَالِهٖ وَاغْتَسَلَ (رواه الترمذی والدارمی)

(981/14) Zayd bin Thabit ؓ related to us that he saw that the Prophet ﷺ removed his clothes and took a bath for putting on Ihram. (Tirmizi and Daarami)

Commentary: On the strength of this Tradition, the taking of a bath before assuming *Ihram* has been declared a *Sunnah* but it is, also, enough that one only performed *Wudu* for offering the two rak'at of *Nafl* for *Ihram*. In case one could not even offer *salah* and simply formulated the intention of putting on *Ihram*, it would also suffice and the Ihram would be in order.

Talbia of *Ihram*

(٩٨٢/١٥) عَنْ اِبْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَيْهِ وَسَلَّمَ يُهِلُّ مُلَبِّدًا يَقُوْلُ لَبَّيْکَ اَللّٰهُمَّ لَبَّيْکَ لَبَّيْکَ لَاشَرِيْکَ لَکَ لَبَّيْکَ اِنَّ الْحَمْدَ

وَالنِّعْمَةَ لَکَ وَالْمُلْکَ لَا شَرِیْکَ لَکَ، لَایَزِیْدُ عَلٰی هٰؤُلَاءِ الْکَلِمَاتِ

(رواه البخاری و مسلم)

(982/15) It is related by Abdullah bin Umar ﷺ that "I heard the Messenger of Allah ﷺ reciting *Talbia* in such a condition that the hair of his head were fixed and arranged in order (as the hair of the head, generally, are after a bath). He was reciting *Talbia* thus:

لَبَّیْکَ اَللّٰهُمَّ لَبَّیْکَ لَبَّیْکَ لَاشَرِیْکَ لَکَ لَبَّیْکَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَکَ . وَالْمُلْکَ لَا شَرِیْکَ لَکَ.

Labbaik Allahumma labbaik; laa shareeka laka labbaik; innal hamda wan nai'mata laka wal mulk; laa shareeka lak.

(O Allah! Here I am! Here I am in Thy presence! Thou hast no partner! All praise is for Thee and from Thee are all blessings! To Thee alone belongs Power and Rule! Thou are without a patner).

He was reciting only these sets of wordes in Talbia and not making any addition to them." (Bukhari and Muslim)

Commentary: Commentators remarked that God had invited the bondsmen to the *Hajj* through His Friend, Sayyidina Ibrahim ﷺ, as is, alos, mentioned in the Qur'an. Thus, as the bondsman recites Talbia after assuming Ihram he, so to speak, says in response to the call of Ibrahim ﷺ and the invitation of Allah that:

"O Allah! Thou summoned me to Thy court and sent the call through Thy Friend. So, here I am in Thy presence, with all eagerness and submission."

First *Talbia* of *Ihram*

(۹۸۳/۱٦) عَنْ عَبْدِاللّٰهِ بْنِ عُمَرَ قَالَ کَانَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا اَدْخَلَ رِجْلَهٗ فِی الْغَرْزِ وَاسْتَوَتْ بِهٖ نَاقَتُهٗ قَائِمَةً اَهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِی الْحُلَیْفَةِ

(رواه البخاری و مسلم)

(983/16) Abdullah bin Umar ﷺ related to us, saying: "It was the practice of the Messenger of Allah ﷺ to recite the *Talbia* of Ihram (after offering 2 *Rak'at* of prayer in the mosque of *Zul Hulayfa*) when he placed his foot in the stirrup of the camel near

the mosque and the camel rose up with him (in the saddle)."
(Bukhari and Muslim)

Commentary: There is a difference in the narratives of the Companions ﷺ over when and where the holy Prophet ﷺ had recited the first *Talbia* of *Ihram* on the occasion of the Farewell Hajj. As we have seen above, according to Sayyidina Abdullah bin Umar's ﷺ report, the Prophet ﷺ mounted his camel near the mosque of Zul Hulayfa, after he had offered two *Ra'kat* of *Nafl* in it, and as the camel stood up with him, he recited the Talbia of Ihram for the first time, and, thus, became *Muhrim* from that time. But other reports have it that the Prophet ﷺ recited the first *Talbia* after offering prayer in the mosque of Zul Hulayfa and before mounting the camel. In *Sunan Abu Dawood* and *Mustadarak Haakim*, the celebrated *Taba'ee*, Sa'd bin Jubayr, is quoted as saying "I enquired about this divergence from Abdullah bin Abbas ﷺ and he explaied that the Prophet ﷺ had recited Talbia immediately after offering the two *Rak'at* of *Nafl* in the mosuqe of Zul Hulayfa but only the few persons present near him, at that time, could know it. After it, when the Prophet ﷺ mountetd his camnel and the camel stood up, he again, recited it and it was his first *Talbia* after getting up on his mount and the people who heard it but had not heard the first *Talbia* imagined that he had recited it for the first time on mounting the camel. Later, when the camel had reached the place called Baida and the Prophet ﷺ, once again, recited the Talbia those who had not heard the first two *Talbia* thought that he had recited the Talbia for the first time on reaching Baida.

This should remove any misunderstanding regarding the time and place of the recitation of the first *Talbia.*of *Ihran* by the sacred Prophet.

Talbia Should be Said With a Loud Voice

(١٧/٩٨٤) عَنْ خَلَّادِ بْنِ السَّائِبِ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتَانِىْ جِبْرَئِيْلُ فَاَمَرَنِىْ اَنْ اٰمُرَ اَصْحَابِىْ اَنْ يَّرْفَعُوْا اَصْوَاتَهُمْ بِالْاِهْلَالِ اَوِالتَّلْبِيَةِ (رواه مالک والترمذی و ابوداؤد والنسائی وابن ماجه والدارمی)

(984/17) Khallad bin Sa'ib a Taba'ee related on the authority of his father, Sa'ib bin Khallad Ansari ﷺ, that the Prophet ﷺ said: "Jibril came to me and conveyed the Command of Allah that I order my Companions to recite *Talbia* with a loud voice."
(Mowatta Malik, Tirmizi, Abu Dawood, Nasai, Ibn Majah and Daarami)

(۹۸۵/۱۸) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يُلَبِّى اِلَّا لَبّٰى مَنْ عَنْ يَّمِيْنِهٖ وَشِمَالِهٖ مِنْ حَجَرٍ اَوْمَدَرٍ حَتّٰى تَنْقَطِعَ الْاَرْضُ مِنْ هٰهُنَا وَهٰهُنَا (رواہ الترمذی و ابن ماجه)

(985/18) It is related by Sahl bin Sa'd ﷺ that the Prophet ﷺ said: "When the faithful bondsman of Allah recites the *Talbia* of the *Hajj* or *Umrah* (and says, *Labbaik Allahumma Labbaik*) all the created things that are to his right and to his left, even the lifeless stones, trees or lumps of earth, also say *Labbaik* with him until the earth comes to an end from this side and from that side." (Tirmizi and Ibn Majah)

Commentary: The Qur'an tells that everything that exists in the heavesn and the earth pays adoration to Allah and sings His praises, but the human beings do not hear it. In the same manner, the above Tradition shows that every object on the left and the right hand sides of the faithful bondsman joins him when he says *Labbaik*, though he cannot know about it.

Special Supplication After *Talbia*

(۹۸٦/۱۹) عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ اَبِيْهِ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ كَانَ اِذَا فَرَغَ مِنْ تَلْبِيَتِهٖ سَاَلَ اللّٰهَ رِضْوَانَهٗ وَالْجَنَّةَ وَاسْتَعْفَاهُ بِرَحْمَتِهٖ مِنَ النَّارِ (رواہ الشافعی)

(986/19) Umarah bin Khuzaymah bin Thabit Ansari related on the authority of his father "After the Messenger of Allah ﷺ had recited the Talbia (i.e., become a Muhrim on reciting it), he beseeched for His countenance and sought refuge in His Mercy from Hell." (Shafa'ee)

Commentary: On the basis of this Tradition the theologists have shown preference for the supplication after *Talbia* in which Allah is implored for His good graces and for Paradise and protection

from the punishment of Hell. There can, indeed, be no greater need or desire of a truthful bondsman than that he attained the favour of the Lord and gained entry into Heaven and secured protection against His wrath and against Hell. This is, therefore, the most suitable supplication for the occasion. After it, one can address whatever petition one likes to Allah.

اَللّٰهُمَّ إِنَّا نَسْأَلُكَ رِضَاكَ وَ الْجَنَّةَ وَ نَعُوْذُبِكَ مِن غَضَبِكَ وَالنَّارِ

"Allahummah in-na nasaaluka rizaka wal jannata wa na'oozbika min ghazbika wan-nnar.

(O Allah! I beg of Thee Thy good pleasure and Paradise. I, also, beg of Thee to spare me out of Thy mercy the Punishment of Fire.

FAREWELL *HAJJ*

There is a difference of opinion over the year in which the command prescribing the *Hajj* was revealed. The prevalent view, however, is that it was in 9 A. H., after the Victory of Makkah. The sacred Prophet ﷺ did not himself, perform the *Hajj* that year but sent Sayyidina Abu Bakr ؓ as *Amir Hajj*, i.e., the leader of the Pirlgrimage to Makkah and the first *Hajj* was carried out under his leadership. Some important announcements were, also, made on that occasion one of which was that, in future, no apostate or polytheist would be allowed to perform the *Hajj* nor were the filthy pagan practices to be permitted.

The Prophet ﷺ, perhaps, refrained from performing the *Hajj* at that time because he wanted his *Hajj* to be so pure and perfect that there was not a single person participating in it who could defile it with rites and ceremonies of the Age of Perversion. It was to be a saga of light and virtue from the beginning to the end, presenting a true picture of his call and precepts. The Hajj of 9 A.H., under the guidance of Sayyidina Abu Bakr ؓ, thus, was to serve as preparatory step to the Prophet's own *Hajj* in the following year.

Anyhow, the Prophet ﷺ decided to perform the *Hajj* in 10 A.H., which was the last year of his life and since he had recieved the indication that the period of his existence in the world and the mission assigned to him by Allah were drawing to a close, he took special care to make known his intention publicly so that as many Muslims as possible availed themselves of the opportunity of learning the rites and formalities of the *Hajj* and other precepts and commands of Faith by going along with him on the pilgrimage and having a share in the exquisite auspiciousness of his company during the journey.

Thousands of Muslims collected in Madinah in response to the

call. The 24th of *Zul Qa'dah*[1] was a Friday and the Prophet ﷺ gave special instructions regarding the Hajj in the sermon he delivered on it and this magnificent party of pilgrims set forth from Madinah, after the *Zuhr* prayers, on Saturday, the 25th of *Zul Qa'dah*. The *Asr* prayer was observed at *Zul Hulayfa* where the Prophet ﷺ made the first halt. The Ihram, too, was to be worn from there. The night was spent at that placeand, on the next day, i.e., Sunday, the Prophet ﷺ and his Companions ؓ put on the *Ihram* after the *Zuhr* prayer, and left for Makkah, reaching there on the 14th of *Zul Hajjah*. More and more pilgrims joined the party on the way. From 40,000 to 1,30,000 men are reported to have performed the *Hajj* with the Prophet ﷺ. What, however, is common to all the narratives is that there was a vast concourse of men and nothing but heads could be seen on all sides.

During the *Hajj*, the Prophet ﷺ gave sermons on various occasions in which he made it plain that his time was near after which it would not be possible to obtain the knowledge of Faith directly from him. He took special pains to guide, instruct and train the people throughout the journey.

Apart from the rites and regulations of the *Hajj* and the detailed methods of performing it, the Traditions relating to the event, also, contain some most important guidance regarding the different branches of the *Shari'ah*.

In fact, so much was accomplished by way of teaching, preaching and propagation of Faith during the month-long journey as could, normally, not have been possible in several years. This has led some front-rank leaders of the *Ummah* to infer that the most effective means to acquire the knowledge and blessings of Faith is companionship during a religious tour.

We, now, proceed to quote first of all, the Tradition related on the authority of Sayyidina Jabir ؓ and Abdullah ؓ, but as it is too long, we shall break it into parts for purposes of the Commentary.

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❶. The name of the 11th month of the Islamic year, the 12th being that of *Zil Hajjah* in which Hajj is performed.

Details

(۹۸۷/۲۰) عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ اَبِيْهِ قَالَ دَخَلْنَا عَلٰى جَابِرِ بْنِ عَبْدِاللّٰهِ فَسَأَلَ عَنِ الْقَوْمِ حَتّٰى انْتَهٰى اِلَيَّ فَقُلْتُ اَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حُسَيْنٍ فَاَهْوٰى بِيَدِهٖ اِلٰى رَاسِيْ فَنَزَعَ زِرِّيَ الْاَعْلٰى ثُمَّ نَزَعَ زِرِّيَ الْاَسْفَلَ ثُمَّ وَضَعَ كَفَّهٗ بَيْنَ ثَدْيَيَّ وَاَنَا يَوْمَئِذٍ غُلَامٌ شَابٌّ فَقَالَ مَرْحَبًا بِكَ يَابْنَ اَخِيْ سَلْ عَمَّا شِئْتَ فَسَأَلْتُهٗ وَهُوَ اَعْمٰى وَحَضَرَ وَقْتُ الصَّلٰوةِ فَقَامَ فِيْ نَسَّاجَةٍ مُلْتَحِفًا بِهَا كُلَّمَا وَضَعَهَا عَلٰى مَنْكِبَيْهِ رَجَعَ طَرَفَا هَا اِلَيْهِ مِنْ صِغَرِهَا وَرِدَائُهٗ عَلٰى جَنْبِهٖ عَلَى الْمِشْجَبِ فَصَلّٰى بِنَا فَقُلْتُ اَخْبِرْنِيْ عَنْ حَجَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بِيَدِهٖ فَعَقَدَ تِسْعًا فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَكَثَ تِسْعَ سِنِيْنَ لَمْ يَحُجَّ ثُمَّ اَذَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَاجٌّ فَقَدِمَ الْمَدِيْنَةَ بَشَرٌ كَثِيْرٌ كُلُّهُمْ يَلْتَمِسُ اَنْ يَّاتَمَّ بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَيَعْمَلُ مِثْلَ عَمَلِهٖ فَخَرَجْنَا مَعَهٗ حَتّٰى اَتَيْنَا ذَالْحُلَيْفَةِ فَوَلَدَتْ اَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ اَبِي بَكْرٍ فَاَرْسَلَتْ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَيْفَ اَصْنَعُ قَالَ اِغْتَسِلِيْ وَاسْتَثْفِرِيْ بِثَوْبٍ وَّاَحْرِمِيْ فَصَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتّٰى اِذَا اسْتَوَتْ بِهٖ نَاقَتُهٗ عَلَى الْبَيْدَاءِ نَظَرْتُ اِلٰى مَدِّبَصَرِيْ بَيْنَ يَدَيْهِ مِنْ رَاكِبٍ وَّمَاشٍ وَعَنْ يَّمِيْنِهٖ مِثْلَ ذَالِكَ وَعَنْ يَسَارِهٖ مِثْلَ ذَالِكَ وَمِنْ خَلْفِهٖ مِثْلَ ذَالِكَ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَيْنَ اَظْهُرِنَا وَعَلَيْهِ يَنْزِلُ الْقُرْاٰنُ وَهُوَ يَعْرِفُ تَاوِيْلَهٗ وَمَا عَمِلَ مِنْ شَيْئٍ عَمِلْنَا بِهٖ فَاَهَلَّ بِالتَّوْحِيْدِ لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَاشَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَاشَرِيْكَ لَكَ، وَاَهَلَّ النَّاسُ بِهٰذَا الَّذِيْ يُهِلُّوْنَ بِهٖ فَلَمْ يَرُدَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِمْ شَيْئًا مِنْهُ وَلَزِمَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَلْبِيَتَهٗ

"لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ، لَبَّيْكَ لَاشَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَاشَرِيْكَ لَكَ."

قَالَ جَابِرٌ لَسْنَا نَنْوِىْ اِلَّا الْحَجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ حَتّٰى اِذَا اَتَيْنَا الْبَيْتَ مَعَهٗ اِسْتَلَمَ الرُّكْنَ فَرَمَلَ ثَلٰثًا وَّمَشٰى اَرْبَعًا ثُمَّ تَقَدَّمَ اِلٰى مَقَامِ اِبْرَاهِيْمَ فَقَرَاءَ وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرَاهِيْمَ مُصَلًّى فَجَعَلَ الْمَقَامَ بَيْنَهٗ وَبَيْنَ الْبَيْتِ فَكَانَ اَبِىْ يَقُوْلُ وَلَا اَعْلَمُهٗ ذَكَرَهٗ اِلَّا عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَءُ فِى الرَّكْعَتَيْنِ قُلْ هُوَاللّٰهُ اَحَدٌ وَقُلْ يَااَيُّهَاالْكٰفِرُوْنَ ثُمَّ رَجَعَ اِلَى الرُّكْنِ فَاسْتَلَمَهٗ ثُمَّ خَرَجَ مِنَ الْبَابِ اِلَى الصَّفَا فَلَمَّا دَنٰى مِنَ الصَّفَا قَرَأَ اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللّٰهِ اَبْدَأُ بِمَا بَدَاَ اللّٰهُ بِهٖ فَبَدَأَ بِالصَّفَا فَرَقٰى عَلَيْهِ حَتّٰى رَاَى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ فَوَحَّدَاللّٰهَ وَكَبَّرَهٗ وَقَالَ لَااِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْئٍ قَدِيْرٌ لَااِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ اَنْجَزَ وَعْدَهٗ وَنَصَرَ عَبْدَهٗ وَهَزَمَ الْاَحْزَابَ وَحْدَهٗ ثُمَّ دَعَا بَيْنَ ذَالِكَ قَالَ مِثْلَ هٰذَا ثَلَاثَ مَرَّاتٍ ثُمَّ نَزَلَ وَمَشٰى اِلَى الْمَرْوَةِ فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا حَتّٰى اِذَا كَانَ اٰخِرَطَوَافٍ عَلَى الْمَرْوَةِ نَادٰى وَهُوَ عَلَى الْمَرْوَةِ وَالنَّاسُ تَحْتَهٗ فَقَالَ لَوْ اِنِّىْ اِسْتَقْبَلْتُ مِنْ اَمْرِىْ مَااسْتَدْبَرْتُ لَمْ اَسُقِ الْهَدْىَ وَجَعَلْتُهَا عُمْرَةً فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهٗ هَدْىٌ فَلْيَحِلَّ وَلْيَجْعَلْهَا عُمْرَةً فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمٍ فَقَالَ يَارَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَصَابِعَهٗ وَاحِدَةً فِى الْاُخْرٰى وَقَالَ دَخَلَتِ الْعُمْرَةُ فِى الْحَجِّ لَابَلْ لِاَبَدٍ اَبَدٍ

وَقَدِمَ عَلِيٌّ مِنَ الْيَمَنِ بِبُدْنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (فَوَجَدَ فَاطِمَةَ مِمَّنْ حَلَّ وَلَبِسَتْ ثِيَابًا صَبِيْغًا وَاكْتَحَلَتْ فَاَنْكَرَ ذَالِكَ عَلَيْهَا فَقَالَتْ اِنَّ اَبِىْ اَمَرَنِىْ بِهٰذَا) فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاذَا قُلْتَ حِيْنَ فَرَضْتَ الْحَجَّ قَالَ قُلْتُ اَللّٰهُمَّ اِنِّىْ اُهِلُّ بِمَا اَهَلَّ بِهٖ رَسُوْلُكَ قَالَ فَاِنَّ مَعِىَ الْهَدْىَ فَلَا تَحِلَّ قَالَ فَكَانَ جَمَاعَةُ الْهَدْىِ الَّذِىْ قَدِمَ بِهٖ عَلِيٌّ مِنَ الْيَمَنِ وَالَّذِىْ اَتٰى بِهِ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِائَةً قَالَ فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوْا اِلَّا النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمَنْ كَانَ مَعَهٗ هَدْىٌ

فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ تَوَجَّهُوْا اِلٰى مِنٰى فَاَهَلُّوْا بِالْحَجِّ وَرَكِبَ النَّبِيُّ صَلَّى اللّٰهُ

عَلَيْهِ وَسَلَّمَ فَصَلّٰى بِهَا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ ثُمَّ مَكَثَ
قَلِيْلًا حَتّٰى طَلَعَتِ الشَّمْسُ وَاَمَرَ بِقُبَّةٍ مِنْ شَعْرٍ تُضْرَبُ لَهُ بِنَمِرَةَ فَسَارَ رَسُوْلُ
اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَا تَشُكُّ قُرَيْشٌ اِلَّا اَنَّهُ وَاقِفٌ عِنْدَالْمَشْعَرِا
الْحَرَامِ كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ فَاَجَازَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ حَتّٰى اَتٰى عَرَفَةَ فَوَجَد الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ فَنَزَلَ بِهَا۔

حَتّٰى اِذَا زَاغَتِ الشَّمْسُ اَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهُ فَاَتٰى بَطْنَ الْوَادِىْ فَخَطَبَ
النَّاسَ وَقَالَ اِنَّ دِمَاءَ كُمْ وَاَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِىْ
شَهْرِكُمْ هٰذَا فِىْ بَلَدِكُمْ هٰذَا اَلَا كُلُّ شَيْئٍ مِنْ اَمْرِالْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ
مَوْضُوْعٌ وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوْعَةٌ وَاِنَّ اَوَّلَ دَمٍ اَضَعُ مِنْ دِمَائِنَادَمُ ابْنِ رَبِيْعَةَ
ابْنِ الْحَارِثِ وَكَانَ مُسْتَرْضِعًا فِىْ بَنِىْ سَعْدٍ فَقَتَلَهُ هُذَيْلٌ وَرِبَا الْجَاهِلِيَّةِ
مَوْضُوْعٌ وَّاَوَّلُ رِبًا اَضَعُ مِنْ رِبَانَا رِبَاعَبَّاسِ بْنِ عَبْدِالْمُطَّلِبِ فَاِنَّهُ مَوْضُوْعٌ كُلُّهُ
فَاتَّقُوااللّٰهَ فِي النِّسَاءِ وَاِنَّكُمْ اَخَذْ تُمُوْهُنَّ بِاَمَانِ اللّٰهِ وَاسْتَحْلَلْتُمْ فُرُوْجَهُنَّ
بِكَلِمَةِ اللّٰهِ وَلَكُمْ عَلَيْهِنَّ اَنْ لَايُوْطِئْنَ فُرُشَكُمْ اَحَدًا تَكْرَهُوْنَهٗ فَاِنْ فَعَلْنَ ذَالِكَ
فَاضْرِبُوْهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ وَّلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ وَقَدْ
تَرَكْتُ فِيْكُمْ مَالَنْ تَضِلُّوْ بَعْدَهٗ اِنِ اعْتَصَمْتُمْ بِهٖ كِتَابُ اللّٰهِ وَاَنْتُمْ تُسْئَلُوْنَ عَنِّىْ
فَمَا اَنْتُمْ قَائِلُوْنَ ؟ قَالُوْا نَشْهَدُ اِنَّكَ قَدْ بَلَّغْتَ وَاَدَّيْتَ وَنَصَحْتَ فَقَالَ بِاِصْبَعِهِ
السَّبَابَةِ يَرْفَعُهَا اِلَى السَّمَاءِ وَيَنْكُتُهَا اِلَى النَّاسِ اَللّٰهُمَّ اشْهَدْ اَللّٰهُمَّ اشْهَدْ ثَلٰثَ
مَرَّاتٍ ثُمَّ اَذَّنَ بِلَالٌ ثُمَّ اَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ اَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ
بَيْنَهُمَا شَيْئًا۔ ثُمَّ رَكِبَ حَتّٰى اَتَى الْمَوْقِفَ فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصْوَاءِ اِلَى
الصَّخَرَاتِ وَجَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَلَمْ يَزَلْ وَاقِفًا حَتّٰى
غَرَبَتِ الشَّمْسُ وَذَهَبَتِ الصُّفْرَةُ قَلِيْلًا حَتّٰى غَابَ الْقُرْصُ وَاَرْدَفَ اُسَامَةَ
وَدَفَعَ حَتّٰى اَتَى الْمُزْدَلِفَةَ فَصَلّٰى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِاَذَانٍ وَاحِدٍ وَاِقَامَتَيْنِ
وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا ثُمَّ اضْطَجَعَ حَتّٰى طَلَعَ الْفَجْرُ فَصَلَّى الْفَجْرَحِيْنَ تَبَيَّنَ لَهُ
الصُّبْحُ بِاَذَانٍ وَّاِقَامَةٍ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتّٰى اَتَى الْمَشْعَرَالْحَرَامَ فَاسْتَقْبَلَ
الْقِبْلَةَ فَدَعَاهُ وَكَبَّرَهٗ وَهَلَّلَهٗ وَوَحَّدَهٗ فَلَمْ يَزَلْ وَاقِفًا حَتّٰى اَسْفَرَ جِدًّا فَدَفَعَ قَبْلَ

اَنْ تَطْلُعَ الشَّمْسُ وَارْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ حَتّٰى اَتَى بَطْنَ مُحَسِّرَ فَحَرَّكَ
قَلِيْلًا ثُمَّ سَلَكَ الطَّرِيْقَ الْوُسْطَى الَّتِىْ تَخْرُجُ عَلَى الْجَمْرَةِ الْكُبْرٰى حَتّٰى اَتَى
الْجَمْرَةَ الَّتِىْ عِنْدَالشَّجَرَةِ فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا
مِثْلَ حَصَى الْخَذَفِ رَمٰى مِنْ بَطْنِ الْوَادِىْ ثُمَّ انْصَرَفَ اِلَى الْمَنْحَرِ فَنَحَرَ ثَلٰثًا
وَّسِتِّيْنَ بُدْنَةً بِيَدِهٖ ثُمَّ اَعْطٰى عَلِيًّا فَنَحَرَمَا غَبَرَ وَاَشْرَكَهٗ فِىْ هَدْيِهٖ ثُمَّ اَمَرَ مِنْ كُلِّ
بُدْنَةٍ بِبُضْعَةٍ فَجُعِلَتْ فِىْ قِدْرٍ فَطُبِخَتْ فَاَكَلَا مِنْ لَحْمِهَا وَشَرِبَا مِنْ مَرَقِهَا ثُمَّ
رَكِبَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَفَاضَ اِلَى الْبَيْتِ فَصَلّٰى بِمَكَّةَ الظُّهْرَ
فَاَتٰى عَلٰى بَنِىْ عَبْدِالْمُطَّلِبِ يَسْقُوْنَ عَلٰى زَمْزَمَ فَقَالَ اِنْزِعُوْا بَنِىْ عَبْدِالْمُطَّلِبِ
فَلَوْلَا اَنْ يَغْلِبَكُمُ النَّاسُ عَلٰى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ فَنَاوَلُوْهُ دَلْوًا فَشَرِبَ مِنْهُ
(رواه مسلم)

(987/20) Jafar bin Muhammad, (the great drandson of Syyidina Husain bin Ali رضی اللہ عنہما and porpularly called Imam Ja'far Sadiq), related to us on the authority of his father, Muhammad bin Ali[1], (known commonly by the name of Imam Muhammad Baqar), that 'some of us went to the Prophet's Companion, Jabir bin Abdullah ﷺ. He asked us to introduce ourselves (upon which everyone of us made himnself acquainted to him). When my turn came I said, 'I am Muhammad bin Ali bin Husain'. (He had grown very old and, also, had become blind). He placed his hand over my head (with affection), and then opened the upper button of my shirt, and, after it, the lower button, and then taking his hand inside the shirt, placed it over the middle part of my chest. I was quite young at that time, and (expressing his joy over my coming), he said, 'God bless you, my nephew! Ask freely whatever you want to aks! Meanwhile, the time of prayers (*Salah*) came. Sayyidina Jabir ﷺ had wrapped a small sheet round his body which was so short that when he threw it over his houlders both of its ends came towards him. Though his mantle was hanging on the line nearby, (he did not think it necessary to wear it for the prayers, but led the congregation

[1]. Muhammad bin Ali, i.e., Imam Baqar was born in 56 A.H. If he was even 14 or 15 years old at that time of this meeting, Jabir رضی اللہ عنہ must have been over 90. Sayyidina Jabir died at Madinah in 74 A.H. at the age of 94 years, and, according to reliable reports, he was the last of the Companions in Madinah. After his death, Madinah became bereft of the holy Companions.

wrapped in the small sheet). When the prayer was over, I said to him, 'Tell me the details of the Prophet's *Hajj* (i.e., the Farewell *Hajj*)'. He replied, making a sign of nine with his fingers. 'The Prophet ﷺ did not perform any *Hajj* for 9 years after coming to Madinah. Then, in 10 A.H., he had it announced that he intended to perform the Hajj that year. On receiving the information, a very large number of men thronged to Madinah. Everyone was eager to emulate his example, in the fullest degree, by accompanying him on the sacred journey. (When the day of departure arrived), the whole party left Madinah (under the leadership of the Prophet) and came to Zul Hulayfa and made a halt there for the day. Here an incident occurred (which was that) Asma, bint 'Umais رضی الله عنها, (wife of Abu Bakr Siddiq, who was also in party), gave birth to a child. She enquired from the Prophet ﷺ what was to be done in those cirucumstances. The Prophet ﷺ replied that she should take the bath of *Ihram* in the same condition, and bandage her private parts with a cloth as women do at such a time, and formulate the *niyat*[1] of *Ihram*. Afterwards, the Prophet ﷺ offered the last prayer in the mosque of Zul Hulayfa (i.e., *Zuhr*), and mounted his camel, Qasawa, till when the camel reached Baida (which was a somewhat elevated plain with a flat surface near Zul Hulayfa), I looked around from the height and noticed that there were nothing but men, monted as well as on foot, on all sides, as far as the eye could see, and the Prophet ﷺ was in our midst, and the Qur'an was being revealed to him, and he knew its reality and true significance. (Whatever he did was ,thus, according to the Divine Will and Revelation), and our attitude was that we did what we saw him do. (So when the Prophet's ﷺ camel reached Baida), the Prophet ﷺ recited the *Talbia* of *Tawheed* (i.e., Monotheism) with a loud voice: *Labbaik Allahumma labbaik; labbaika laa shareeka laka labbaik; in-nal hamda wannai' mata laka wal mulk; laa shareeka lak.* The Talbia which his accompanying Comapanions ﷺ recited (indcluded a few more words), but though they recited it aloud, Prophet ﷺ neither contradicted nor corrected them (but) he continued to recite his own Talbia (meaning that some of the Companions ﷺ recited the *Talbia* which contained some additional words of veneration but since it was permissible, the

❶. Meaning the precise formulation of intention.

Prophet ﷺ did not check them. On his own part, however, he did not make any alteration in *Talbia*)'

"Sayyidina Jabir ؓ went on to relate: 'In this journey our intention was simply to perform the Hajj. *Umrah* was not in our minds till we had completed the journey and reached the House of Allah (i.e., the Ka'bah) in the company of the Prophet ﷺ. (On reaching there), the Prophet ﷺ carried out the *Istilam*[1] of *Hajr Aswad*[2] (i.e., he placed his hand on it and kissed it and, then, he began the *Tawaf*[3]) during which he did *Ramal*[4] (the first) three circuits and, in the remaining four, walked at his normal pace and in the normal way. (On completing the seven circutis of *Tawaf*), the Prophet ﷺ proceeded towards *Muqam Ibrahim*[5] and recited the verse,

وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرَاهِيْمَ مُصَلًّى
(البقره ٢:١٢٥)

Take Muqam Ibrahim as your place of worship,
(Al-Baqarah 2:25)

and, then offered prayer by standing at such a place that Muqam Ibrahim was between him and Ka'bah." (Imam Jafar Sadiq relates that). "my father used to tell that in those two Rak'at the Prophet ﷺ recited the surah *Qul yaa aiyyuhal kafiroon* and *Qul hu-wallahu ahad*. He, then, again returned to Hajr Aswad, and once more, carried out its *Istilam*,[6] and, then, went out (for *Sa'ee*)[7] towards the hill of Safa by one of the doors, and, on reaching close to it, recited the verse,

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ

Lo! (the mountains of) As-Safa and Al-Marwa are among the Landmarks of Allah (Al-Baqarah 2:158)

After (reciting the verse), the Prophet ﷺ said: "I begin *Sa'ee*

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1. The act of kissing Hajr Aswad in each circuit of Tawaf.
2. The Black Stone embedded in the wall of the House of Kabah.
3. The ritual of going round the House of Ka'bah seven times, commencing from the Black Stone and having the Kabah on the left.
4. Walking done at a rather brisk pace with short steps, with the chest thrown out and the shoulders moved in the style of a wrestler.
5. A spot near Ka'bah.
6. This *Istilam* was for *Sa'ee*. Just as *Tawaf* is commenced with *Istilam*, *Istilam* before *Sa'ee* is also sanctioned by the practice of the Prophet ﷺ.
7. The ritual of walking at a brisk pace, seven times each way, the distance between the two hills of *Safa* and *Marwa*.

from the very Safa mentioned in this verse by God.' So, he came to (the hill of) Safa and ascended it up to the point from where *Ka'bah* could be seen. He, then, stopped, and, with his face turned towards *Ka'bah*, occupied himself with the praise and golrification of the Lord. He said: Laa *illaaha il-laahu wahdahu laa shareeka lahu, lahul mulki wa lahul hamdu, wa hua ala kulli shai-in qadeer, laa ilaaha il-lallaahu wahdahu anjaz wa'adahu wa nasara abdahu wa nasara abdahu wa hazamal ahzuaba wahdahu.* (No one is worthy of worship save Allah; He is One and without a partner; His is the Kingdom and unto Him is due all praise and He hath power over all things. He hath fulfilled His promise (of granting ascendancy over Makkah and over the whole of Arabia and making His Faith supreme); He gave the fullest help to His bondsman, and He, and He alone, defeated the clans of polytheism and paganism).

"'The Prophet ﷺ recited it thrice and entreated the Lord in the intervals separating the recitals. Afterwards, he came down (the hill) and proceeded towards (the hill of) Marwa. On reaching the lower part of the valley, he walked at his usual pace till he came to Marwa, and here, too, he did what he had done at Safa, and, as he reached Marwa, after completing the last round, he said to the Companions: "If I had thought of earlier what I thought later, I would not have brought the animals of sacrifice from Madinah and made the *Tawaf* and *Sa'ee* I have performed an *Umrah*. So, now, I tell you that those of you who have not brought the animals of sacrifice with them should put an end to their Ihram and make an Umrah of the Tawaf and Sa'ee they have performed." Suraqa bin Maalik enquired, 'O Messenger of Allah! Is the command for performing Umrah in the month of *Hajj* only for this year or forever?' The Prophet ﷺ replied, entwining the fingers of one hand with those of the other, that Umrah had entered into *Hajj* not only that year but for all times."

Commentary: For realising the significance of what the sacred Prophet ﷺ said at the conclusion of *Sa'ee* at *Marwa*, i.e., those who had not brought the animals of sacrifice with them should regard their *Tawaf* and *Sa'ee* to be an *Umrah* and he would have done the same had he not brought the animals from Madinahh it is necessary to bear in mind that among the popular misconceptions

of the Age of Perversion one was that it was strictly forbidden to perform *Umrah* in *Shawwal*, *Zul Qa'dah* and *Zul Hajjah*, which were commonly known as *Ashhar Hajj*, for the reason that the journey of the *Hajj* was undertaken during them. At the very outset, the Prophet ﷺ had made it clear that whoever liked could put on merely the *Ihram* of *Hajj* which in the special terminology of the *Shari'ah* was called *Ifrad*, or the *Ihram* of *Umrah* in the beginning, and, then, the other *Ihram* of the *Hajj* after performing the *Umrah* in Makkah, which was called *Tamattu* or a common *Ihram* for both the *Hajj* and the *Umrah* and formulate the *Niyat* of performing both of them with the same *Ihram*, which was called *Qiran*. On learning about it from the Prophet ﷺ, very few of the Companions ؓ had, owing to their unusual circumstances, decided on *Tamattu* and assumed only the *Ihram* of *Umrah* at *Zul Hulayfa*, one of them being Sayyidah Ayshah رضی الله عنها. Otherwise, most of the Companions ؓ had either put on the Ihram of the Hajj or of both, the *Hajj* and the *Umrah*. The Prophet ﷺ, himself, had assumed the *Ihram* of both, i.e., he had adopted the course of *Qiran*. Besides, he had brought the animals of sacrifice with him from Madinah, and the pilgrim who does so cannot end the state of *Ihram* until he has performed the *Qurbani* on the 10th of *Zul Hajjah*. Thus, the Prophet ﷺ and the Companions ؓ who, like him, had brought the animals with them could not remove the *Ihram* before the *Hajj*, i.e., before carrying out the sacrificial offering of the animals, but for the pilgrims who had not done so there was no such legal constraint.

On reaching Makkah, it was felt more intensely by the Prophet ﷺ that for the eradication of the superstitious belief that to perform *Umrah* during the months of the *Hajj* was extermely sinful it was advisable to set, for everyone to see, a large scale example of acting in opposition to it, the only way to which was that the greatest possible number of Companions ؓ who had performed the *Tawaf* and *Sa'ee* with him put an end to the state of *Ihram* and to all the restirctions that went with it by deciding that the *Tawaf* and *Sa'ee* they had carried out was an *Umrah* and donned another *Ihram* for the *Hajj* at the appropriate time. But as the Prophet ﷺ had brought with him the animals of sacrifice such a course was

not open to him. That is why, he said that if he had realised in the beginning what he did latter on, he would not have brought the animals from Madinah and removed the *Ihram*, taking his *Tawaf* and *Sa'ee* to be an *Umrah*. But as now he could not do so himself, he was telling those who had not brought the animals with them to resolve that their *Tawaf* and *Sa'ee* were an *Umrah* and take off the *Ihram*.

On hearing it, Suraqa bin Maalik,[1] who, till then, was under the imrpession that it was highly sinful to perform *Umrah* during the months of the *Hajj*, got up and enquired whether what the Prophet ﷺ had said was meant only for the paritcular year or for all time. The Prophet ﷺ, in order to emphasise the point, joined the fingers of one hand with those of the other and declared that *Umrah* had entered into the *Hajj* in the like manner, and it could be performed during the months, and even in close proximity to the days of the *Hajj*, and the notion of its sinfulness was utterly wrong and based upon ingorance, and, further, that the command was not only for the time being but forever.

To continue with the Tradition:

"And And Sayyidina Ali ﷺ (who had gone to Yemen for the collection of *Zakah* and other imposts at the order of the Prophet ﷺ) arrived in Makkah, bringing some other animals for *Qurbani* by the Prophet ﷺ. He saw that his wife, Fatima Zahra رضی الله عنها, had taken off Ihram and become *Halal* [i.e., come out of the restrictions prescribed for those adopting it] and was wearing coloured clothes, and, also had used collyrium. He thought it to be highly improper and expressed his displesure (and, according to the report quoted in *Abu Dawood*, said to her, 'who had told you to remome Ihram and become free from the attending restrictions?' Sayyidah Fatima رضی الله عنها replied 'my father (i.e., the sacred Prophet) had given me the order (and

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1. He was the same person who, on the information supplied by his slave, had pursued the Prophet ﷺ when he was migrating to Madinah, in the hope of capturing him and winning the reward placed on his head, but as he had drawn close to the Prophet ﷺ, the legs of his mare had sunck into the ground. The mare, however, had come out safely as the Prophet ﷺ prayed at his request. Suraqa, then, returned to Makkah and remained true to his paganish creed till he had embraced Islam in 8 A.H., at the Victory of Makkah, along with the other inhabitatns of the town.

I have done so in compliance with it)'. The Prophet ﷺ then, asked Ali, 'What had you said when you formulated the *Niyat* of *Hajj* alone, as is done in Ifrad, or only of *Umrah,* as is done in *Tamattu,* or of both, as is done in *Qiran*)? 'I had formulated the *Niyat* thus', replied Ali. 'O Allah! I put on the *Ihram* of what Thy Messsenger has put on'. The Prophet ﷺ thereupon, explained, 'I had brought the animals of sacrifice with me (and owing to it, I cannot now remove the *Ihram* before the *Hajj* and you have formulated the *Niyat* of *Ihram* like that of mine). So, you are, also, to remain in the state of *Ihram* like me."

(Jabir adds); "The total number of the animals of sacrifice the Prophet ﷺ had brought with him and Ali ؓ had brought for him later was 100'. (In some traditions it is mentioned in detail that 63 camels had come with the Prophet ﷺ and 37 had been brought by Hazrat Ali ؓ from Yemen). (Sayyidina Jabir ؓ related, further, that) "in accordance with the command of the Prophet ﷺ, all the Companions ؓ who not brought the animals of sacrifice with them removed the Ihram and cut short the hair of their heads after completing the Sa'ee of Safa and *Marwa* and became *Halal* and decided that the Tawaf and Sa'ee they had performed were an *Umrah*. Only the Prophet ﷺ and the Companions ؓ who had brought the animals of sacrifice with them remained in the state of *Ihram*."

Commentary: The Companions ؓ who removed *Ihram* on the adivce of the Prophet ﷺ did not shave off their heads but only cropped the hair because they wanted to earn the merits of shavin the head at the removal of the *Ihram* of the *Hajj*.

To take up the Tradition again:

"Then as Yaumul Tarwiya (i.e., the 8th of Zul Hajjah) dawned and everyone began to leave for Mina (and the Companions ؓ who had removed Ihram after the *Sa'ee* of *Safa* and *Marwa* and become *Halal*) assumed the *Ihram* of *Hajj* and the Prophet ﷺ proceeded towards Mina on his camel. On reaching there, the Prophet ﷺ and the Companions ؓ observed the *Salah* of *Zuhr*, *Asr*, *Maghrib*, *Isha* and *Fajr* in the mosque of Kheef), and stayed for some time at Mina after the *Fajr* prayers till when the sun rose, he left for Arafat, and he had ordered the tent of *Suf*[1]

❶. Meaning laying aside the restrictions.

❷. A kind of coarse cloth made of mixed cotton and wool.

to be pitched for him at *Namira*[1] (the place from where the flat ground of Arafat begins). The people of his family of the Quraysh were sure that the Prophet ﷺ will stay near the hill of *Mash'ar-i-Haraam*, as the *Quraish* used to do during the Age of Perversion (but he did not do so) and went beyond the limits of Mash'ari'-i-Haram to *Arafat* and saw that (according to his instructions(his tent had been pitched at Namira. He, thus, dismounted at the tent."

Commentary: The ritualistic movements of the *Hajj* begin on the 8th of Zul Hajjah which is called *Yaumul Tarwiya*. On its morning the pilgrims leave for Mina. While the pilgrims performing the *Hajj* by the method of *Ifrad* or *Qiran* are already in the state of *Ihram*, other pilgrims, too, put on the Ihram and proceed to Mina on the 8th of *Zul Hajjah* and stay there till the morning of the 9th. The sacred Prophet ﷺ and the rest of the Companions ؓ who had brought the animals of sacrifice with them were in the state of Ihram at that time and the rest of the Companions ؓ who had removed the *Ihram* after performing *Umrah* assumed the *Ihram* of the *Hajj* on 8th of *Zul Hajjah* and the whole party of pilgrims left for Mina where it stayed for the day and proceeded for Arafat on the morning of the 9th after the sun had risen.

Arafat is situated at about 6 miles from Mina and 9 Miles from Makkah. It lies outside the limits of *Haram*[2]. In that direction the area of Arafat begins where the territory of *Haram* ends. The tribals of Arabia who came for the *Hajj* went out of the limits of *Haram* to carry out the ritual of *Wuqoof* [3] at Arafat on the 9th of *Zul Hajjah* while the Quraysh who considered themselves to be the custodians of *Ka'bah* and called themselves the 'People of *Haram*' did not come out of those limits even for *Wuqoof* and carried it out

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❶. It lies exactly at the point where the territory of Haram ends and from where the area of Arafat begins. The present mosque of Namira is situated at the border of Haram and it is said that its wall which is towards Makkah marks the dividing line between Arafat and Namira so much so that, God forbidding, if it collapses on the outer side, it will fall out of the territory of Arafat and in the valley of Nmira.

❷. The territory of Makkah, along with a certain defined territory on all its sides, is called Haram.

❸. The stay at Arafat between the declining of the sun from the meridian on the 9th of Zul Hajjah and the dawn of the 10th of Zul Hajjah is called Wuqoof. It is the most important ritual of Hajj.

within them near the hill of *Mash'ar-i-Haram,* in the territory of Muzdalifa. The regarded it a mark of eminence and distinction. In view of this family tradition, the Quraysh believed that the Prophet ﷺ, too, would carry out Wuqoof near *Mash'ari-i-Haram,* but as the correct place of *Wuqoof* was Arafat, he gave the order, at the time of departure for Mina, that his tent should be pitched at Namira.

To take up the Tradition again:

'When the sun declined he (the Prophet ﷺ) ordered for the saddle to be placed on his camel. The saddle ws (then) placed on the camel and he mounted it and came to the Valley (of 'Orna) and from the back of the camel delivered a sermon in which he said:

"O people! Your lives, your properties and your honour must be as sacred to one another as this sacred day, as this sacred month, and as this sacred town. Know it clearly that all the customs of the Days of Ignorance are trampled under my feet. (I proclaim their end and annulment)."

"This day the retaliation for all murders committed in the Days of Ignorance is cancelled (i.e., no Muslim shall now take vengeance for a murder committed during those days), and foremost of all the murder of a member of my own family, i..e. of the son of Rab'i bin Haris bin Abdul Muttalib[1], forgiven.

"This day all sums of interest are remitted (i.e., no Muslim shall now realise the interest on the money lent by him), and in this regard, also, I , first of all, announce the remission of the sum of interest owed to my uncle Abbas رضي الله عنه, son of Abdul Muttalib.

"And O people! Fear God in respect of the rights of your women for you have taken them as the trust of God in your hands and to derive satisfaction from them has been made legitimate for you by His Command. Your special claim on them is that they do not permit anyone whom you do not like to come into your house and to sit in your place or on your bed, but if they ever commit a folly admonish them with kindness, and their special

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1. Rab'i bin Haris was the cousin of the Prophet ﷺ. His infant son whom, accroding to the Arab custom, a lady of the tribe of Banu Sa'ad had taken home for suckling and fosterage was killed at the hands of the people of the tribe of Hzail in a tribal conflict. The family of the Prophet ﷺ was entitled by the ancient Arab custom to avenge his blood.

claim on you is that you feed and clothe them to the best of your ability."

"And I am leaving for you the provision of guidance. If you abide by it and remain attached to it you will never go astry. It is the Book of God (i.e., the Qur'an).

"And, on the Day of Resurrection, it will be enquired from you, on behalf of God, about me (whether I had conveyed to you His Message and Commandments). So, tell me, what reply will you give?'

"And the valley resounded with the reply from the assmembled host, 'By our Lord! Verily you have conveyed to us the message and commandments of God and left no stone unturned to guide as (along the Straight Path) through kindness and good counsel.'

"Upon it, the Prophet ﷺ raised his index finger towards the sky and said it thrice: 'O Allah, I beseech Thee, bear Thou witness unto it."

"After it, Bilal ؓ gave *Azan* (at his command) and called out the Iqamah and the Prophet ﷺ led the *Zuhr* service. Then, Bilal ؓ, again called out *Iqamah* and the Prophet ﷺ led the *Asr* service."

Commentary: It is known for certain that the day of Wuqoof at Arafat fell that year on a Friday. The Prophet ﷺ, first, delivered the aforementioned sermon, after the declining of the sun, and, then, led both the *Zuhr* and Asr prayers together, at the time of *Zuhr*, without an interval. In this Tradition, *Zuhr* is distinctly mentioned which shows that day, the Prophet ﷺ did not offer the Friday prayer, but the *Zhur* prayer and the sermon he delivered was not of a Friday prayer, probably, was that Arafat is not an inhabited area a town or village but a stretch of waste-land a dry, vacant region and the Friday service is held only in a populated place.

The guidance the Prophet ﷺ imparted in the course of the sermon was most suitable for the occasion. After the sermon, he offered the *Zuhr* and *Asr* prayers simultaneously, without offering even two *Rak'at* of *Nafl* or *Sunnah* between them. There is a complete agreement in the *Ummah* over the point that on the day of *Wuqoof Arafat* these two prayers should be offered like that, and, in the same way, on that day the *Maghrib* and *Isha* prayers should

be offered together at the time of *Isha* on reaching *Muzdalifah*. The Prophet ﷺ had done likewise as we shall see later. It is the correct time and manner of offering those prayers on that day, perhaps, for the reason that the distinction of Yaumul Arafat that, on it, even the timings of those prayers had been changed by Allah came to the knowledge of everyone, and, also ,that the whole of the afternoon was left free for *Zikr* and *Du'a* which were the real religious duties for that day and the bondsmen did not have to spare time for a prayer from *Zuhr* to *Maghrib* or even *Isha*.

Alluding, towards the close of the sermon, to the fact that his death was near the Prophet ﷺ said that he will be leaving for his followers a complete provision of guidance after which they will never go out of the right way provided that they remained true to it, and it was the Qur'an.

It is clear from the foregoing what the Prophet ﷺ had in mind when during the last days of his mortal illness he had wanted something to be written down by way of a testament and about which he had said "after it you will never be misled ". The sermon at the time of the Farewell *Hajj* distinctly shows that the Prophet ﷺ wanted to dictate as his last wish resolute and unswerving adherence to the holy Qur'an. he had, already, indicated in the sermon how great was the golry and splendour of the Book of God, and since Sayyidina Umar ؓ knew it and the Almighty had, also, endowed him with the courage to speak out boldly at the appropriate time, he had said that they knew, as a result of the training and guidance received continuously from the Prophet ﷺ how profound and everlasting was the worth and value of the Qur'an; so why should trouble be taken to dictate the will when the sacred Prophet ﷺ was so ill and feeling so restless. They remembered and shall always remember what the Prophet ﷺ had taught: *Hasbuna Kitabullah* (The Book of Allah is sufficient unto us).

The Tradition goes on to say:

"Then, (after the Prophet had offered the prayers of *Zuhr* and *Asr* without a break), he mounted his camel and came to the place of *Wuqoof* at Arafat and made the camel stand so as to face the large rocks and had the multitude standing in front of

him and turned his face towards the *Qiblah* and remained there till the time of sunset came and the paleness (of the latter part of the evening), too, disappeared and the sun wholly passed below the horizon, and, then, left (Arafat for Muzdalifa) and made Usama bin Zayd ﷺ ride on his camel behind him until he came to Muzdalifah (which was about 3 miles from Arafat). On reaching there, the Prophet ﷺ offered the *Maghrib* and Isha prayers together with one Azan and two Iqamah (i.e., the *Azan* was called only once but the *Iqamah* for *Maghrib* and *Isha* were called out separately) and between the two prayers, also, he did not offer any *Nafl* or *Sunnah Rak'at*. After it, the Prophet ﷺ lay down and remained lying till it was daybreak and the time for Fajr had arrived. At the dawn, he celebrated the Fajr service with *Azan* and *Iqamah*, and, then, came to *Mash'ar-i- Haraam* (which was a ridge within the limits of Muzdalifa and it still is like that with the difference that a building has been constructed there as a landmark). On coming here, the Prophet ﷺ stood facing the *Qiblah* and occupied himself with supplication and glorification of the Lord till it was broad daylight. Then, a little after sunrise, the Prophet ﷺ left for Mina and now made Fadl bin Abbas ride on his camel at the back. He set off till, as he entered the Valley of Muhassar, he somewhat increased the pace of his mount, and, on coming out of it, proceeded along the middle path that led to the biggest Jamra (i.e., Pillar), and, then, on reaching the Jamra which is near the tree, he carried out Rami[1] against it. He threw seven pebbles at it and said Allah-u-Akbar at each throw. The pebbles were like the pebbles of Khazaf (i.e., of the size of a pea that could be held between the thumb and the index or middle finger for throwing). He threw the pebbles at the *Jamra* from the low ground (near the Jamra), and, on finishing *Rami*, went towards the place of Qurbani (i.e., where the animals are sacrificed), and carried out the Qurbani of sixty-three camels with his own hand and left the rest to Ali ﷺ for performing the Qurbani, and, (thus), let him join in the *Qurbani* offered by him (i.e., the Prophet ﷺ). Then, the Prophet ﷺ ordered a piece of meat to be taken from every camel that had been sacrificed. All those pieces were cooked in a cauldron and both, the Prophet ﷺ and Ali ﷺ, ate the meat and drank the broth. Then, the Prophet ﷺ proceeded to the

❶. The ritual throwing pebbles at Jamrat.

House of Allah on his mount for *Tawaf Ziyarat*[1] and offered the prayer of *Zuhr* at Makkah. At the conclusion of the prayer, the Prophet ﷺ went up to th members of his family (i.e., Bani Abdul Muttlib) who were drawing water from *Zam Zam* and giving it to the people to drink. He said to them. 'If there was not the danger that other people forcibly took away this service from you, I would, also, have joined you in pulling out the pitcher'. They, drew out a pitcher from *Zam Zam* and gave it to the Prophet ﷺ from which he drank."

Commentary: The principle rite of the Hajj is *Wuqoof Arafa*, i.e., standing on th 9th of *Zul Hajjah* in the presence of the Lord in the table-land of Arafat, after *Zuhr* and *Asr* prayers on the declining of the sun. The above Tradition shows how long was the *Wuqoof* the Prophet ﷺ had performed. He had offered the *Zuhr* and *Asr Salah* soon after the time prescribed for the *Zuhr* began, and, then, stayed there till sunset. Afterwards, the Prophet ﷺ left directly for Muzdalifa where, as we have seen, he offer the *Maghrib* and *Isha* services simultaneously.

On that night, in Muzdalifa, the Prophet ﷺ rested after the *Isha* till *Fajr* and altogether omitted the *Tahajjud* though he never missed it even in a journey, probably because he had been very busy throughout the 9th *Zul Hajjah*. In the morning, he had travelled from Mina to Arafat where he, first, delivered the historic sermon, and, then, carried out the *Wuqoof* continously till *Maghrib*, and, immediately after that, jourenyed over to Makkah. Thus, from *Fajr* till *Isha* he had remained constantly occupied and on the move. On the next day, the 10th of *Zul Hjjah* he had, again, to keep busy. He had to travel, in the morning, from *Muzdalifa* to Mina, and, on reaching there, at first, to perform the *Rami* of the *Jamrat*, and, then, to carry out the *Qurbani* of as many as 63 camels with his own hand, and, afterwards, to go from Mina to Makkah for *Tawaf Ziyarat*, and, then, return to Mina.

Anyway, as the schedule for the 9th and 10th of *Zul Hajjah* was so heavy and tiring, it was necessary to rest properly during the night between them at Muzdalifa. The body, too, has a claim and its resources are, after all, limited. In such congregations, in

[1]. The ritual of circumambulation performed after the Qurbani has been done at Mina.

particular, it is essential to make an allowance for one's physical needs so that the aspect of leniency may, also, be felt by the people and they can appreciate the temperate nature and moderate disposition of the *Shari'ah*.

It is distinctly stated in this Tradition that the Prophet ﷺ had perfomred the *Qurbani* of 63 camels with his own hand. These were, perhaps, the camels he had brought from Yemen, he got sacrificed by him. The figure of 63 significant. The Prophet ﷺ, then was 63 years of age, and, thus, he made, an offering of a camel for every year of his life in thanksgiving.

The Prophet ﷺ and Sayyidina Ali ؓ had the meat of the animals sacrificed by them cooked and they ate it and drank the broth. It shows that a person can partake of the meat of the animals offered by him in sacrifice as well as give it to Kinsmen to eat.

On the 10th of *Zul Hajjah* the Prophet ﷺ went ot Makkah, after finishing with the *Qurbani*, for *Tawaf Ziyarat*. It is better to perform *Tawaf Ziyarat* on the 10th of *Zul Hajjah*, after the fulfliment of the ritual of *Qurbani*, but it can, also, be delayed.

From ancient times it had been the privilege of Bani Abdul Muttalib to draw water from the well of *Zam Zam* and offer it to the pilgrims. As the Prophet ﷺ came to *Zam Zam*, after carrying out *Tawaf Ziyarat* and saw his kismen performing the enviable task, he felt like taking a hand in it. But he thought that, then, all his Companions would, also, want to participate in it, in emulation of his example, and, in the upshot, the members of his family would be deprived of the time-honoured right. The sacred Prophet ﷺ, hence, expressed his wish for the sake of their encouragement and, also, explained why he had preferred not to join.

The above narrative, as we have remarked already, contains the longest and most detailed account of the *Farewell Hajj*. Yet a number of events have been left out in it, including even the ritual of *Halq*[1] and the sermon of the 10th of *Zul Hajjah* which are mentioned in other Traditions.

In some other versions of the same Tradition it appears that the Prophet ﷺ said:

"I have performed *Qurbani* at this place but the whole area of

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1. Meaning the rite of shaving the head.

Mina is the place of *Qurbani.* You can, therefore, perform *Qurbani* at your place (i.e., where you are staying at Mina). (Similarly), I have carried out Wuqoof here (i.e., near the big rocks), but the whole of Arafat is the place of *Wuqoof,* and I have halted here (i.e., near *Mash'ar-i- Haraam*), but the whole of Muzdalifa is the place of halting. (One can stay for the night in any part of it)." (Muslim)

(٩٨٨/٢١) عَنْ جَابِرٍ قَالَ نَحَرَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ نِسَائِهِ بَقَرَةً فِيْ حَجَّتِهِ (رواه مسلم)

(988/21) It is related on the authority of Jabir bin Abdullah ؓ that the Messenger of Allah ﷺ had, in his *Hajj*, performed the *Qurbani* of a cow on behalf of his wives. (Muslim)

(٩٨٩/٢٢) عَنْ عَلِيٍّ قَالَ اَمَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْ اَقُوْمَ عَلٰى بُدْنِهٖ وَاَنْ اَتَصَدَّقَ بِلَحْمِهَا وَجُلُوْدِهَا وَاَجِلَّتِهَا وَاَنْ لَا اُعْطِيَ الْجَزَّارَ مِنْهَا قَالَ نَحْنُ نُعْطِيْهِ مِنْ عِنْدِنَا (رواه البخاری و مسلم)

(989/22) It is related on the authority of Sayyidina Ali ؓ that the Prophet ﷺ ordered me to supervise the disposal of the animals sacrificed by him and to give away their meat, hides and entrails in charity and to desist from giving anything out of them to the butchers (as their wages). He said: "I shall pay them for their services from my pocket)." (Bukhari and Muslim)

(٩٩٠/٢٣) عَنْ اَنَسٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَتٰى مِنٰى فَاَتَى الْجَمْرَةَ فَرَمَاهَا ثُمَّ اَتٰى مَنْزِلَهٗ بِمِنٰى وَنَحَرَ نُسُكَهٗ ثُمَّ دَعَا بِالْحَلَّاقِ وَنَاوَلَ الْحَالِقَ شِقَّهُ الْاَيْمَنَ فَحَلَقَهٗ ثُمَّ دَعَا اَبَاطَلْحَةَ الْاَنْصَارِيَّ فَاَعْطَاهُ اِيَّاهُ ثُمَّ نَاوَلَ الشِّقَّ الْاَيْسَرَ فَقَالَ اِحْلِقْ فَحَلَقَهٗ فَاَعْطَاهُ اَبَا طَلْحَةَ فَقَالَ اِقْسِمْهُ بَيْنَ النَّاسِ

(رواه البخاری و مسلم)

(990/23) It is related on the authority of Anas bin Maalik ؓ that when the Prophet ﷺ came to Mina (from Muzdalifa, on the morning of the 10th of *Zul Hajjah*, he first went to *Jamrat ul-Uqaba*[1] and performed the *Rami* of it, and, then, came to his tent and performed the *Qurbani* of the animals. After that, he

[1]. Meaning the last Pillar.

called the barber. and, first, brought the right side of his head before him and the barber shaved that side (of it). The Prophet ﷺ, then, called Abu Talha ؓ and gave the hair to him. He, then, brought the left side of his head before the barber and said: "Now, shave it also". The barber shaved that side (of the head) as well, and, then, the Prophet ﷺ gave the hair, again to Abu Talha ؓ and said: 'Distribute the hair to the people."

(Bukhari and Muslim)

Commentary: The incident of shaving of the head by the Prophet ﷺ had not been mentioned in Sayyidina Jabir's ؓ prolonged narrative though it forms one of the main rites of the *Hajj* that are to be performed on the 10th of *Zul Hajjah*.

The corrrect way of Halq. as we learn from the above Tradition, is that, first, the right side of the head should be shaved and, then, the left.

On this occasion the sacred Prophet ﷺ gave his hair to Abu Talha Ansari who was one of his devoted Companions. He had covered the Prophet ﷺ with his body, as with a shield, and taken all the arrows on himself during the assualt by the pagans of Makkah in the Battle of Uhud. Besides, he was particularly solictious of the comfort of the holy Prophet ﷺ and took a keen interest in entertaining his, i.e., the Prophet's guests in a kindly and generous manner. In fine, Abu Talha ؓ and his wife, Umm Sulaym (the mother of Anas ؓ) were conspicuous for such acts of service and it was, perhaps, for that reason that the Prophet ﷺ had handed over his hair to him, and, also, had it distributed through him to others.

It, thus, furnishes, a clear support to and justification for the institution of the preservation of the relics of holy men.

Most probably, the "blessed hair" of the Prophet ﷺ which are said to be preserved at various places and about the genuineness of which reliable evidence is available are from among the hair distributed on the occasion of the Farewell *Hajj*. Some reports show that Abu Talha ؓ had given one or two hair each to the people. In this way, these would have come into the possessions of thousand of Companions ؓ, and their descendants would have taken the fullest care to protect and preserve the holy relic. Hence, there is nothing strange that some of the hair are still preserved at

some place. But to proclaim any hair to be the "blessed hair" of the Prophet ﷺ without an authentic proof if a very grave matter. Anyhow, whether false or geniune, to make it or its display a source of money- making is shameful in the extreme.

(٩٩١/٢٤) عَنْ اِبْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فِیْ حَجَّةِ الْوِدَاعِ اَللّٰهُمَّ ارْحَمِ الْمُحَلِّقِيْنَ قَالُوْا وَالْمُقَصِّرِيْنَ يَارَسُوْلَ اللّٰهِ قَالَ اَللّٰهُمَّ ارْحَمِ الْمُحَلِّقِيْنَ قَالُوْا وَالْمُقَصِّرِيْنَ يَارَسُوْلَ اللّٰهِ قَالَ وَالْمُقَصِّرِيْنَ

(رواه البخاری و مسلم)

(991/24) Abdullah bin Umar ﷺ related to us that, during the Farewell Haj, the Messenger of Allah ﷺ said: "Blessings of the Lord be on them who had their heads shaved here." Some of the people said: "O Messenger of Allah! Make the same prayer for those, also, who haw their hairs cropped." The Prophet ﷺ, again, said: "Blessings of the Lord be on them who had their heads shaved here." When they repeated the request, the Prophet ﷺ said, at the third time, "And the blessings of the Lord be on them, also, who had their hairs cropped here."Bukhari and Muslim

Commentary: to have the head shaved or the hair cut short out of habit or necessity is not an act of worship, but as the shaving of the head or the cropping of the hair in the *Hajj* or *Umra* is an expression of servility and submission on the part of the bondsman, it constitutes a special form of worship and the rite should be carried out in the same spirit. Moreover, as there is a great display of servility and humbleness in having the head shaved than the hair cropped, it enjoys a superiority over it and, that was why, the Prophet ﷺ gave preference to those who had their heads shaved in the prayer of mercy.

(٩٩٢/٢٥) عَنْ اَبِیْ بَكْرَةَ قَالَ خَطَبَنَا النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ قَالَ اِنَّ الزَّمَانَ اِسْتَدَارَ كَهَيْئَتِهٖ يَوْمَ خَلَقَ اللّٰهُ السَّمٰوَاتِ وَالْاَرْضَ السَّنَةُ اِثْنٰى عَشَرَ شَهْرًا مِنْهَا اَرْبَعَةٌ حُرُمٌ ثَلٰثٌ مُتَوَالِيَاتٌ ذُوالْقَعْدَةِ وَذُوالْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِیْ بَيْنَ جُمَادٰى وَشَعْبَانَ وَقَالَ اَیُّ شَهْرٍ هٰذَا فَقُلْنَا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ سَيُسَمِّيْهِ بِغَيْرِ اِسْمِهٖ قَالَ اَلَيْسَ ذَا الْحِجَّةِ قُلْنَا بَلٰى

قَالَ اَىُّ بَلَدٍ هٰذَا قُلْنَا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ سَيُسَمِّيْهِ بِغَيْرِ اِسْمِهٖ قَالَ اَلَيْسَ الْبَلْدَةُ قُلْنَا بَلٰى قَالَ فَاَىُّ يَوْمٍ هٰذَا قُلْنَا اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهٗ سَيُسَمِّيْهِ بِغَيْرِ اِسْمِهٖ قَالَ اَلَيْسَ يَوْمَ النَّحْرِ قُلْنَا بَلٰى قَالَ فَاِنَّ دِمَاءَكُمْ وَاَمْوَالَكُمْ وَاَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا فِىْ بَلَدِكُمْ هٰذَا فِىْ شَهْرِكُمْ هٰذَا وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْئَلُكُمْ عَنْ اَعْمَالِكُمْ اَلَا فَلَا تَرْجِعُوْا بَعْدِىْ ضُلَّالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ اَلَا هَلْ بَلَّغْتُ قَالُوْا نَعَمْ قَالَ اَللّٰهُمَّ اشْهَدْ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَرُبَّ مُبَلَّغٍ اَوْعٰى مِنْ سَامِعٍ

(رواه البخارى و مسلم)

(992/25) It is related on the authority of Abu Bakrah Thaqafi ﷺ that the Prophet ﷺ delivered a sermon on the 10th of *Zul Hajjah* (during the Farewell Hajj) in which he said: 'Time has returned to its original state, as it was when the heavens and the earth were created. The year is only of full twelve months out of which four are sacred-three months in succession. Zul Qa'dah. Zul Hajjah and *Muharram*, and *Rajab* which falls between *Jamadi-uth-Thaani* and *Sha'ban* and is held in a greater esteem by the tribe of Muzar. Then, the Prophet ﷺ said: "Do you know which month is this?" 'Allah and His Messenger ﷺ knows best', we replied. So, he remained silent for some time, so much so that we thought he was going to give some other name to the month, (but) he said: 'Is it not the month of *Zul Hajjah*?' 'Of course, it is *Zul Hajjah*', we replied. Then he said. 'Do you know what town is this?' We replied: 'Allah and His Messenger ﷺ know best.' He, then, remained silent for some time till we thought he was going to give some other name to the town. (but) he said: 'Is it not Balda?'[1] 'Of course , it is Balda', we replied. Then, he said 'Do you know what day is it today?' We replied: 'God and His Messenger know best.' Upon it. he said, 'Is it not *Yaum-un- Nahr*?' After it, the Prophet ﷺ observed: 'Your lives are your property and your honour are forbidden to one another (i.e..it is not permitted to you to kill anyone unjustly or to lay your hand on anyone's property or honour; these are forbidden forever) as you consider it forbidden on this sacred day, in this sacred town and in this sacred month to kill anyone or to infringe on his property or honour.' After it, the Prophet

1. Balda was one of the names of Makkah.

ﷺ said, 'Before long, in the Hereafter, you are to meet your Lord who will call you to account for your deeds. Now, listen, I warn you not to go so far astray after me that some of you begin to cut the throats of others.' After it, he asked them, 'Tell me have I conveyed the message of the Lord to you.' They all replied with one voice, 'Of course, you have.' (The Prophet ﷺ, then, said), 'O Lord, I beseech Thee, bear Thou witness unto it.' After it, he said to the people, 'Let those present take this message to those absent. Many people who come to know of a thing from one who had heard it are more capable of remembering it than those who have heard it (directly)."

(Bukhari and Muslim)

Commentary: In order to appreciate the Prophet's ﷺ remark that the time had returned to its original state it needs be remembered that an erraneous custom among the polytheists of Arabia was that, sometimes, according to their needs or convenience, they used to assume about a year that it consisted of thirteen months by making a month occur twice in it which threw the entire arrangement of time into months and years into disorder and make it unreliable. Thus, the *Hajj* which, according to their calculation, fell in the month of *Zul Hajjah* did, in fact, not fall in it. But after hundreds of years of rotation in the Age of Perversion it so happened that what, for instance, was the month of *Muharrum* in their view was also the month of *Muharrum* by the celestial arrangement and the month they considered to be *Zul Hajjah*, in fact, was *Zul Hajjah*. The same thing was stressed by the Holy Prophet ﷺ in his sermon. He made it clear, through it, that the *Zul Hajjah* in which that *Hajj* was taking place was *Zul Hajjah* also by celestial calculation and a year considered of only twelve months and it was now going to be like that till the end of time.

At the end of the sermon the Prophet ﷺ exhorted the *Ummah* not to fall a prey to internecine conflicts which were wholly opposed to the spirit of Islam. The Prophet ﷺ had administered this warning to his followers on many onther occasions also perhaps because it had been revealed to him, in some measure, that Satan was going to be really successful in sowing the seeds of discord among them.

PRINCIPAL RITUALS AND CEREMONIES OF THE *HAJJ*

Almost all the rites and ceremonies of the Hajj have come to be mentioned in the Traditions regarding the Farewell Hajj. We will now see what his teachings and actual practice were in respect of each one of them, taken individually.

Entry into Makkah and the First *Tawaf*

The unique honour bestowed by Allah on the city of Makkah, by virtue of its association with the House of *Ka'bah*, demands that one enters it with proper attention and reverence, and, next to it, is the claim of the holy *Ka'bah* that its Tawaf is performed before everything else. The blessed stone, i.e., *Hajr Aswad* which is embedded in a corner of the *Ka'bah* and bears a close association with Almighty and Paradise, then, requires that Tawaf should be commenced with its *Istilam*. Such was the pracitce of the holy Prophet ﷺ and this was what the Companions ؓ had learnt from him.

(٩٩٣/٢٦) عَنْ نَافِعٍ قَالَ إِنَّ ابْنَ عُمَرَ كَانَ لَايَقْدِمُ مَكَّةَ إِلَّا بَاتَ بِذِىْ طُوًى حَتّٰى يُصْبِحَ وَيَغْتَسِلَ وَيُصَلِّيَ فَيَدْخُلَ مَكَّةَ نَهَارًا وَإِذَا نَفَرَمِنْهَا مَرَّ بِذِىْ طُوًى وَبَاتَ بِهَا حَتّٰى يُصْبِحَ وَيَذْكُرُ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْعَلُ ذَالِكَ (رواه البخاری و مسلم)

(993/26) It is related by Nafi, the special attendent of Abdullah bin Umar ؓ, that whenever Abdullah bin Umar ؓ came to Makkah he spent the night at Zi Tuwa[1] before entering the town till at daybreak he took a bath and offered prayer (Salah), and, then, entered Makkah during the day, and when he returned

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1. The name of settlement near Makkah.

from Makkah then, too, he spent the night at Zi Tuwa and departed from there in the morning, and Abdullah bin Umar ﷺ used to say that it, also, was the practice of the Messenger of Allah ﷺ. (Bukhari and Muslim)

(٩٩٤/٢٧) عَنْ جَابِرٍ قَالَ إِنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَدِمَ مَكَّةَ اَتَى الْحَجَرَ فَاسْتَلَمَهُ ثُمَّ مَشٰى عَلٰى يَمِيْنِهٖ فَرَمَلَ ثَلٰثًا وَّمَشٰى اَرْبَعًا (رواه مسلم)

(994/27) It is related by Jabir ﷺ that when the Messenger of Allah ﷺ arrived at Makkah, first of all, he came to the Black Stone and carried out its *Istilam*, and, after it, performed the Tawaf from the right side of it(in such a way) that in the first three circuits he did *Ramal* and in other four, he walked at normal pace. (Muslim)

Commentary: Every Tawaf begins with the *Istilam* of the Black Stone which denotes the act of kissing it or touching it with the right hand, and, then, kissing the hand or stretching the arms towards it with the palms turned in its direction, and, then, kissing the palms. Seven circuits round the House of *Ka'bah* are performed in each *Tawaf*.

A peculiar kind of gait which gives the impression of vigour and strength is called Ramal. It is related that when, in 7 A.H., the Prophet ﷺ came to Makkah for *Umrah*, with a large party of Companions, the Makkans remarked that the unfavourable climate of Makkah had told upon their health and make them weak. As the news reached the Prophet ﷺ, he ordered that the first three circuits of the circumambulation should be performed in the style of *Ramal* so that the impression of the lethargy or enervation of the Companions might be dispelled. It appeared to Allah and He make it into a permanent practice. It is still observed and in the first three circuits of the initial *Tawaf* the pilgrim performing the *Hajj* or *Umrah* carries out, and, after which, the Sa'ee between Safa and Marwa is performed, walking is done briskly, in the manner of Ramal and, in the remaining four, at usual pace.

(٩٩٥/٢٨) عَنْ اَبِىْ هُرَيْرَةَ قَالَ اَقْبَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ مَكَّةَ فَاَقْبَلَ اِلَى الْحَجَرِ فَاسْتَلَمَهُ ثُمَّ طَافَ بِالْبَيْتِ ثُمَّ اَتَى الصَّفَا فَعَلَاهُ حَتّٰى

يَنْظُرَ اِلَى الْبَيْتِ فَرَفَعَ يَدَيْهِ فَجَعَلَ يَذْكُرُ اللّٰهَ مَاشَاءَ وَيَدْعُوْ (رواه ابو داؤد)

(995/28) Abu Hurayrah ﷺ narrated that when the Messenger of Allah ﷺ came the first thing he did, after entering Makkah, was to go near the Black Stone and carry out its *Istilam*. After that, he performed *Tawaf* and, then, came to the hill of Safa and ascended it up to the point from where the House of *Ka'bah* could be seen. He, then raised his hands (as one does while supplicating to the Lord) and occupied himself with prayer and supplication as long as he liked. (Abu Dawood)

(٩٩٦/٢٩) عَنِ ابْنِ عَبَّاسٍ قَالَ طَافَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ حَجَّةِ الْوِدَاعِ عَلٰى بَعِيْرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ (رواه البخاری و مسلم)

(996/29) Abdullah bin Abbas ﷺ narrated that in the Farewell Hajj the Messenger of Allah ﷺ performed the *Tawaf* of the House of *Ka'bah* riding on a camel and in his hand there was a walking stick with a curved handle with which he carried out the Istilam of the 'Black Stone." (Bukhari and Muslim)

Commentary: In Sayyidina Jabir's ﷺ narrative it is distinctly told about the Prophet's Tawaf that, after carrying out the Istilam of the Balck Stone, he proceeded towards the right and began the Tawaf in the first three circuits of which he did *Ramal* while in the remaining four, walked at normal pace. It shows that the Prophet ﷺ had performed the Tawaf on foot. The above Tradition, quoted on the authority of Sayyidina Abdullah bin Abbas ﷺ, on the other hand, tells that the Prophet ﷺ had done the Tawaf riding on a camel. There is, however, no contradiction between the two reports. On reaching Makkah the Prophet ﷺ had performed the first Tawaf on foot which has been carried out after it, on his return to Makkah from Mina on the 10th of *Zul Hajjah*, was performed while he was seated on the camel in order that those who wanted to ask anything from him could easily do so. The camel, so to say, was serving for a platform at that time. Moreover, he might be wanting to show by his own conduct that, in special circumstances, *Tawaf* could, also, be performed by means of transport.

(٩٩٧/٣٠) عَنْ اُمِّ سَلْمَةَ قَالَتْ شَكَوْتُ اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

اَنِّیْ اَشْتَكِیْ فَقَالَ طُوْفِیْ مِنْ وَرَاءِ النَّاسِ رَاكِبَةً فَطُفْتُ وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُصَلِّیْ اِلٰى جَنْبِ الْبَيْتِ يَقْرَءُ بِالطُّوْرِ وَكِتَابٍ مَسْطُوْرٍ

(رواه البخاری و مسلم)

(997/30) It is related by Sayyidah Umm Salmah رضی الله عنها "(in the Farewell Hajj) I informed the Prophet ﷺ that I was ill. (So, how I was to perform Tawaf)? The Prophet ﷺ replied, 'Perform tawaf by riding in the rear of the people.' I, thus, performed Tawaf in that Manner, and, at that time, the Prophet ﷺ was offering prayer by the side of the House of Allah, and, in it, he was reciting Surah At-Tur." (Bukhari and Muslim)

(۹۹۸/۳۱) عَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ النَّبِیِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَانَذْكُرُ اِلَّا الْحَجَّ فَلَمَّا كُنَّا بِسَرِفَ طَمِثْتُ فَدَخَلَ النَّبِیُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنَا اَبْكِیْ فَقَالَ لَعَلَّكِ نَفِسْتِ قُلْتُ نَعَمْ قَالَ فَاِنَّ ذَالِكِ شَيْئٌ كَتَبَهُ اللّٰهُ عَلٰى بَنَاتِ اٰدَمَ فَافْعَلِیْ مَايَفْعَلُ الْحَاجُّ غَيْرَ اَنْ لَاتَطُوْفِیْ بِالْبَيْتِ حَتّٰى تَطْهُرِیْ

(رواه البخاری و مسلم)

(998/31) It is related by Sayyidah Ayshah رضی الله عنها "(in the journey of the Farewell *Hajj*) we set forth from Madinah, in the company of the Messenger of Allah ﷺ. We all were talking of nothing but the Hajj till as we reached the place called Sarif (from where Makkah was only a short distance away), my monthly periods began. When the Prophet ﷺ came in the tent and saw me crying he said to me, 'Perhaps your menses have started.' 'Yes', I replied. 'It is like that.' The Prophet ﷺ said. '(There is nothing in it to cry about). It is one of those things which God has made necessary for the daughters of Adam (i.e., for all women). Perform all the rites of the *Hajj* like the other pilgrims but do not perform the *Tawaf* of *Ka'bah* till you get clean, (i.e., the menses stop)'." (Bukhari and Muslim)

(۹۹۹/۳۲) عَنْ اِبْنِ عَبَّاسٍ اَنَّ النَّبِیَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الطَّوَافُ حَوْلَ الْبَيْتِ مِثْلَ الصَّلٰوةِ اِلَّا اَنَّكُمْ تَتَكَلَّمُوْنَ فِيْهِ فَمَنْ تَكَلَّمَ فِيْهِ فَلَا يَتَكَلَّمَنَّ اِلَّا بِخَيْرٍ

(رواه الترمذی والنسائی والدارمی)

(999/32) It is related by Abdullah bin Abbas ؓ that the Prophet ﷺ said: "The *Tawaf* of the House of *Ka'bah* is worship of the

same class as prayer (*Salah*), the only difference being that in *Tawaf* you are permitted to talk. So, whoever talks to anyone in *Tawaf* should talk only of good and virtuous things (and abstain from vain conversation)". (Tirmizi, Nasai and Daarami)

(١٠٠٠/٣٣) عَنْ اِبْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ مَسْحَهُمَا (اَلْحَجَرِ الْاَسْوَدِ وَالرُّكْنِ الْيَمَانِيْ) كَفَّارَةٌ لِلْخَطَايَا وَسَمِعْتُهُ يَقُوْلُ مَنْ طَافَ بِهٰذَا الْبَيْتِ اُسْبُوْعًا فَاَحْصَاهُ كَانَ كَعِتْقِ رَقَبَةٍ وَسَمِعْتُهُ يَقُوْلُ لَايَضَعُ قَدَمًا وَّلَا يَرْفَعُ اُخْرٰى اِلَّا حَطَّ اللّٰهُ عَنْهُ بِهَا خَطِيْئَةً وَّكَتَبَ لَهُ بِهَا حَسَنَةً

(رواه الترمذی)

(1000/33) Abdullah bin Umar ﷺ related that he heard Messenger of Allah ﷺ say: "To pass the hands over the Black Stone and *Rukn-i-Yamaani*[1] is a source of the expiation of sins." He, further, related that he heard the Prophet ﷺ say: "Whoever makes seven circuits round the House of *Ka'bah* and did it properly (i.e., by showing due regard to rules and proprities), this act of his will be equivalent to setting free a slave." And he related that he, also, heard it from him, he was saying "when the bondsman will put down one foot and raise the other while performing the circummbulation, Allah will forigive one sin in recompense for each step and the reward for one virtuous deed will be written down for him." (Tirmizi)

Commentary: The words طاف بهذا البيت اسبوعا are translated by us as "Whoever makes seven circuits." They could also mean:

(i) Cirucumambulation the *Ka'abah* severn times, that would be 49 circuits, or

(ii) Circumambulation for seven successive days without break.

Allah knows best.

The Black Stone

(١٠٠١/٣٤) عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي الْحَجَرِ وَاللّٰهِ لَيَبْعَثَنَّهُ اللّٰهُ يَوْمَ الْقِيٰمَةِ لَهُ عَيْنَانِ يَبْصُرُ بِهِمَا وَلِسَانٌ يَنْطِقُ بِهٖ يَشْهَدُ عَلٰى مَنِ اسْتَلَمَهُ بِحَقٍّ

(رواه الترمذی و ابن ماجة والدارمی)

(1001/34) It is related by Abdullah bin Abbas ﷺ that the

[1]. Denoting the south-west corner of The Ka'bah.

Messenger of Allah ﷺ said about the Black Stone: "By God! The Lord will confer a new life on it and raise it in such a manner, on the Day of Resurrection, that it will have two eyes with which it will see and a tongue with which it will speak and testify with truth about the bondsmen who will have carried out its *Istilam*." (Tirmizi, Ibn Majah and Daarami)

Commentary: Apparently, *Hajr Aswad* is a piece of stone but it is vested with a unique spirituality and remembers everyone who does its *Istilam*. On the Day of Final Requital, God will raise it up as a seeing and speaking being and it will depose in favour of the bondsmen who used to perform its Istilam reverntially.

(١٠٠٢/٣٥) عَنْ عَابِسِ بْنِ رَبِيْعَةَ قَالَ رَاَيْتُ عُمَرَ يُقَبِّلُ الْحَجَرَ وَيَقُوْلُ اِنِّیْ لَاَعْلَمُ اَنَّکَ حَجَرٌ مَاتَنْفَعُ وَلَا تَضُرُّ وَلَوْلَا اَنِّیْ رَاَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ مَاقَبَّلْتُکَ (رواہ البخاری و مسلم)

(1002/34) 'Aabis bin Rabee' narrated "I saw Umar bin Khattab ؓ, he was kissing the Black Stone and saying: 'I know for certain that thou art a stone (and there is no attribute of Divinity in thee). Thou canst neither benefit nor harm anyone. Had I not seen the Prophet ﷺ kissing thee, I would never have done that." (Bukhari and Muslim)

Commentary: Sayyidina Umar ؓ said it openly and for everyone to hear so that there remained no possibility of an ignorant or newly converted Muslim assuming that there was the attribute of God, head and the power to do good or harm in the Black Stone on seeing leading men of the *Ummah* like him kissing it.

A point of fundamental importance that emerges from Sayyidina Umar's ؓ observation is that if a thing is venerated with the belief that it is the Command of Allah and the Prophet ﷺ, the veneration is justified, but if it is done out of the conviction that it has the power over good and evil then it, clearly, is a kind of polytheism and has no place in the Islamic scheme of things.

Zikr and Supplication in *Tawaf*

(١٠٠٣/٣٦) عَنْ عَبْدِاللّٰهِ بْنِ السَّائِبِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَابَيْنَ الرُّكْنَيْنِ رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِحَسَنَةً وَّقِنَا

عَذَابَ النَّارِ (رواه ابو داؤد)

(1003/36) Abdullah bin Sa'ib ﷺ related that he heard the Prophet ﷺ recite the following supplication between *Rukn Yamaani* and *Hajr Aswad* (during Tawaf):

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ (البقره ٢:٢٠١)

"Rabbana aatina fid-duniya hasanataon-wa fil aakhirati hasanataon-wa-qina azaabun naar." (Al-Baqarah 2:201)

(O Allah! I beg of Thee forgiveness and peace in this world and the next. O Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of Fire).(Abu Dawood)

(١٠٠٤/٣٧) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ وُكِّلَ بِهٖ سَبْعُوْنَ مَلَكًا (يَعْنِيْ الركن اليمانى) فَمَنْ قَالَ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْعَفْوَ وَلْعَافِيَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ، قَالُوْا.......... امين (رواه ابن ماجه)

(1004/37) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Seventy angels are posted at *Rukn-Yamaani* who say Amen at the supplication of the bondsman who makes this prayer near it:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَلْاٰخِرَةِ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

Allahumma in-ni as'alukal 'afwo wal 'aafiyata fid-duniya wal-aakhira. Rabbana aatina fid-duniya hasanataon-wa fil aakherati hasanataon-wa qina azaabun naar.

(O Allah! I beg of Thee forgiveness and peace in this world and the next. O Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of Fire) (Ibn-e-Majah)

Importance of the Halt at Arafat

As we pointed out earlier, the stay at Arafat, on the 9th of *Zul Hajjah*, is the most important event of the *Hajj*. If a pilgrim is blessed with it even for a moment, he is blessed with the *Hajj*, and if, for some reason, he fails to reach there on the 9th or night

following it, his *Hajj* is rendered void. There is some atonement or reparation for the omission of all the other rites of the *Hajj*, like *Tawaf*, *Sa'ee* and *Rami* but it is impossible to make amends for failure to carry out *Wuqoof* for whatever reason.

(١٠٠٥/٣٨) عَنْ عَبْدِالرَّحْمٰنِ بْنِ يَعْمَرَ الدُّائِلِيِّ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ الْحَجُّ عَرَفَةُ مَنْ اَدْرَکَ عَرَفَةَ لَيْلَةَ جَمْعٍ قَبْلَ طُلُوْعِ الْفَجْرِ فَقَدْ اَدْرَکَ الْحَجَّ..... اَيَّامُ مِنٰى ثَلٰثَةٌ فَمَنْ تَعَجَّلَ فِىْ يَوْمَيْنِ فَلَا اِثْمَ عَلَيْهِ وَمَنْ تَاَخَّرَ فَلَا اِثْمَ عَلَيْهِ (رواه الترمذى، وابوداؤد، والنسائى، وابن ماجه، والدارمى)

(1005/38) Abdul Rahman bin Ya'mar Duali narrated that he heard the Prophet ﷺ say: "The most important rite of the *Hajj* (upon which depends its fulfilment) is the halt at Arafat. The pilgrim who reaches Arafat even during the night of Muzdalifa (i.e., between the 9th and 10th of *Zul Hajjah*), before daybreak, he has performed the Hajj and his Hajj has been carried out. (After *Yaum-un-Nahr* i.e., the 10th *Zul Hajjah* there are three days of stay at Mina. If anyone departs from Mina earlier after (performing *Rami*) only on two days (on the 11th and 12th), there is no harm in it, and if anyone stays there for an additional day and departs (after performing Rami) (on the 13th), there is no harm in it also. (Both of these are permissible)".

(Ibni Majah and Daarami)

Commentary: The performance of the *Hajj* being dependent on *Wuqoof* Arafa, latitude has been given to the pilgrims that in case they fail to reach Arafat on the 9th of *Zul Hajjah*, which is the real time for *Wuqoof*, their *Wuqoof* will be deemed to have been completed and Hajj accomplished if they manage to reach there in any part of the night between the 9th and 10th.

After *Yaumul Arafa* there is *Yaum-un-Nahr*, on the 10th, on which the restrictions of *Ihram* come to an end with the performance of *Rami* against one *Jamra*, and *Qurbani*, and *Halq* etc.,. On the same day, *Tawaf Ziyarat* is carried out by going to Makkah. Among the rites of the *Hajj*, after it, is the throwing of pebbles at all the three *Jamras* by staying at Mina for two to three days.

(١٠٠٦/٣٩)عَنْ عَائِشَةَ قَالَتْ اَنَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَامِنْ يَوْمٍ اَكْثَرَ مِنْ اَنْ يَّعْتِقَ اللّٰهُ فِيْهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَاِنَّهُ لَيَدْنُوْثُمَّ يُبَاهِيْ بِهِمُ الْمَلٰئِكَةَ فَيَقُوْلُ مَااَرَادَ هٰـؤُلَاءِ (رواه مسلم)

(1006/39) It is related by Sayyidah Ayshah رضی الله عنها that the Messenger of Allah ﷺ said: "On no other day God decides in a greater measure for release of His bondsmen from Hell than on the Day of *Arafat* (i.e., the decision for the forgiveness and freedom from Hell of sinning bondsmen is taken on the largest scale in the year, on the Day of *Arafat*). On that day, God comes very close to the bondsmen (present in Arafat) with His Attribute of Mercy, and feeling proud of them says to the angels: Do you see with what object these bondsmen of Mine have come here?" (Muslim)

(١٠٠٧/٤٠) عَنْ طَلْحَةَ بْنِ عُبَيْدِاللّٰهِ بْنِ كَرِيْزٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا رَاٰى الشَّيْطَانُ يَوْمًا هُوَ فِيْهِ اَصْغَرَ وَلَا اَدْحَرُ وَلَا اَحْقَرُ وَلَا اَغْيَظُ مِنْهُ فِيْ يَوْمِ عَرَفَةَ وَمَا ذَاكَ اِلَّا لِمَا يَرٰى مِنْ تَنَزُّلِ الرَّحْمَةِ وَتَجَاوُزِ اللّٰهِ عَنِ الذُّنُوْبِ الْعِظَامِ (رواه مالک مرسلاً)

(1007/40) It is related by Talha bin Ubaidah bin Kareez, a Taba'ee that the Prophet ﷺ said: "Satan never feels more dejected, humiliated and crestfallen than on the day of Arafat for the simple reason that, on that day, he sees the Mercy of the Lord descending upon the earth (like a torrent of rain), and grievous sins being forgiven)."

(Muwatta Imam Malik (by way of a Mursal)

Commentary: When thousands, nay millions of people, attired like beggars, assemble at Arafat on the 9th of *Zul Hajjah*, which is a special day for the descent of Divine favours, and beseech the Lord devoutly for forgiveness for themselves as well as for others and cry and bewail before Him, the boundless sea of compassion of the Oft-Forgiving, Most Merciful Lord is aroused and He gives such extraordinary decisions of forgiveness in favour of erring bondsmen that the Devil feels extremely bitter and heart broken.

Rami Jamrat

In Mina there are three pillars, built at some distance from one another. These are called *Jamrat*. To throw pebbles at them, also, is a rite of the *Hajj*. Seven pebbles are to be thrown at every pillar on the 11th, 12th and 13th of *Zul Hajjah*. Manifestly, there is no virtue in throwing pebbles by itself but every act becomes an act of worship at the command of God, and servility, in its essence, denotes neither more nor less than that the orders, dicates and ordinances of Allah are carried out willingly and with good grace. Besides, when the bondsmen of God, with the conviction of His Power and Majesty firmly embedded in the mind and the cry of *Allah-u-Akbar* on the lips, throw pebbles, at His command, at *Jamrat*, believing that their target, in reality, are the satanic notions, desires and practices, and they are actually stoning sinfulness and perversion to death, the heavenly joy they experience defies all descriptions. In any case, to throw pebbles at *Jamrat*, in the name of God and at His bidding, is a Faith-sitrring event for those who know.

(١٠٠٨/٤١) عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا جُعِلَ رَمْيُ الْجِمَارِ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِاَقَامَةِ ذِكْرِ اللّٰهِ (رواه الترمذی والدارمی)

(1008/41) It is related by Sayyidah Ayshah رضی الله عنها that the Prophet ﷺ said: "To throw pebbles at *Jamrat*, and to perform Sa'ee between Safa and Marwa, and to circumambulate are (not things of sport) (but) aids to the intensity and fulness of the remembrance of God." (Tirmizi and Daarami)

(١٠٠٩/٤٢) عَنْ جَابِرٍ قَالَ رَمٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْجَمْرَةَ يَوْمَ النَّحْرِ ضُحًى وَّاَمَّا بَعْدَ ذَالِكَ فَاِذَا زَالَتِ الشَّمْسُ (رواه البخاری و مسلم)

(1009/42) It is related on the authority of Jabir رضی الله عنه that the Messenger of Allah ﷺ carried out *Rami* against *Jamra Uqaba* on the 10th of *Zul Hajjah* in the morning, and after that, he carried out *Rami* agtainst (all) the (three) *Jamrat* on the days of *Tashriq*,[1] after the declining of the sun. (Bukhari and Muslim)

Commentary: The same is the prescribed method of carrying out

[1]. Meaning the 11th, 12th, and 13th of Zul Hajjah.

Rami. On the 10th of *Zul Hajjah* the *Rami* against *Jamra Uqaba* should be carried out before noon, and, on the subsequent days, when the sun has begun to decline from the meridian.

(١٠١٠/٤٣) عَنْ عَبْدِاللّٰهِ بْنِ مَسْعُوْدٍ اَنَّهُ اِنْتَهٰى اِلَى الْجَمْرَةِ الْكُبْرٰى فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهٖ وَمِنٰى عَنْ يَمِيْنِهٖ وَرَمٰى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ ثُمَّ قَالَ هٰكَذَا رَمَى الَّذِىْ اُنْزِلَتْ عَلَيْهِ سُوْرَةُ الْبَقَرَةِ (رواه البخاری و مسلم)

(1010/43) It is related on the authority of Abdullah bin Mas'ud ﷺ that he came to *Jamra Kubra* (i.e., *Jamra Uqaba*) for performing *Rami* and stood facing it so that the House of God (i.e., Makkah) was to his left and Mina to his right. After it, he threw seven pebbles at the *Jamra* and said *Allah-u-Akbar* at each thorw. he, then, said, "In the same manner had the blessed one carried out Rami to whom *Surah Al-Baqara* (in which the commands and rites of the Hajj are given) was revealed."

(Bukhari and Muslim)

Commentary: Sayyidina Abdullah bin Mas'ud ﷺ remembered, in detail, how the sacred Prophet ﷺ used to perform *Rami*, and he showed it to the people by doing so himself.

(١٠١١/٤٤) عَنْ جَابِرٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَرْمِىْ عَلٰى رَاحِلَتِهٖ يَوْمَ النَّحْرِ وَيَقُوْلُ لِتَاخُذُوْا مَنَاسِكَكُمْ فَاِنِّىْ لَا اَدْرِىْ لَعَلِّىْ لَا اَحُجُّ بَعْدَ حَجَّتِىْ هٰذِهٖ (رواه مسلم)

(1011/44) Jabir ﷺ narrated "I saw the Prophet ﷺ performing *Rami*, on the 10th of *Zul Hajjah*, seated on the back of his camel. At that time, he was saying: 'I do not know if I will perform another Hajj after it (and you will have an opportunity of learnig about it from me in future)'." (Bukhari and Muslim)

Commentary: When the holy Prophet ﷺ reached Mina from Muzdalifa on his camel, he carried out *Rami* against *Jamra Uqaba* in the same state, i.e., in the state of being mounted so that people could see him performing the *Rami* and learn how it was to be done and make enquiries from him about the rites of the *Hajj*. But on the second and third days, he carried it out on foot. The rite, however. can be performed both on foot and mounted.

(١٠١٢/٤٥) عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ اَنَّهُ كَانَ يَرْمِىْ جَمْرَةَ الدُّنْيَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ عَلٰى اِثْرِ كُلِّ حَصَاةٍ ثُمَّ يَتَقَدَّمُ حَتّٰى يُسْهِلَ فَيَقُوْمَ مُسْتَقْبِلَ الْقِبْلَةِ طَوِيْلًا وَيَدْعُوْ وَيَرْفَعُ يَدَيْهِ ثُمَّ يَرْمِى الْوُسْطٰى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ كُلَّمَا رَمٰى بِحَصَاةٍ ثُمَّ يَاخُذُ بِذَاتِ الشِّمَالِ فَيُسْهِلُ وَيَقُوْمُ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ يَدْعُوْ وَيَرْفَعُ يَدَيْهِ وَيَقُوْمُ طَوِيْلًا ثُمَّ يَرْمِىْ جَمْرَةَ ذَاتِ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِىْ بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ عِنْدَ كُلِّ حَصَاةٍ وَّلَا يَقِفُ عِنْدَهَا ثُمَّ يَنْصَرِفُ فَيَقُوْلُ هٰكَذَا رَاَيْتُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ (رواه البخارى)

(1012/45) Saalim bin Abdullah related about his father, Abdullah bin Uamr ﷺ, "his custom about *Rami* was that he threw seven pebbles at the first *Jamra,* and said *Allah-u-Akbar* at every throw, and, then, came down to the low ground in front, and stood there facing the *Qibla* and supplicating the Lord, with his hands raised, for a long time. After that, he, in the same way, threw seven pebbles at the middle Jamra, and said *Allah-u-Akbar* at every throw, and, then, came down to the low ground on the left hand side, and stood there facing the Qibla and beseeching the Lord, with his hands raised, for a long time. After that, he threw seven pebbles from the bottom of the valley at the last *Jamra* (i.e., *Jamra Uqabah*) and said *Allah-u-Akbar* at each throw but instead of staying near it, he returned. He used to say that 'I have seen the Messenger of Allah ﷺ carrying out *Rami* in the same manner'." (Bukhari)

Commentary: It shows that after the *Rami* of the first two *Jamrat* the holy Prophet ﷺ stood near them and prayed to God for a long time, with his face towards the *Qiblah,* but turned immediately after carrying out *Rami* against the third *Jamra.* This is the Musnoon way but, unfortunately, few people know and follow it today.

Qurbani

Traditions regarding *Qurbani* have been discussed earlier. Here, however, we will take up one more.

(١٠١٣/٤٦) عَنْ عَبْدِاللّٰهِ بْنِ قُرْطٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ

اَعْظَمَ الْاَيَّامِ عِنْدَاللّٰهِ يَوْمُ النَّحْرِ ثُمَّ يَوْمُ الْقَرِّ (قَالَ ثَوْرٌ وَهُوَ الْيَوْمُ الثَّانِىْ) قَالَ وَقُرِّبَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَدَنَاتٌ خَمْسٌ اَوْسِتٌّ فَطَفِقْنَ يَزْدَلِفْنَ اِلَيْهِ بِاَيَّتِهِنَّ يَبْدَءُ (رواه ابوداؤد)

(1013/46) It is related by Abdullah bin Qurth ﷺ that the Prophet ﷺ said:"In the sight of Allah, the greatest day is *Yaum-un-Nahr* (the Day of *Qurbani*) (i.e., the 10th of *Zul Hajjah*), (meaning that like *Yaumul-Arfa*, *Yaum-un-Nahr*, too, is a day of utmost significance). After it is the day next to it, i.e., *Yaumul Qarr* (or the 11th of *Zul Hajjah*). (Thus, *Qurbani* should be carried out, as far as possible, on the 10th of *Zul Hajjah* or , at the latest, on the 11th. If it is performed after that, on the 12th of *Zul Hajjah,* the duty will be fulfilled but it will be wholly lacking in goodness)." The narrator, then, described an unusual thing he had witnessed. He said that, once, five or six camels were brought to the Prophet ﷺ for *Qurbani* and every one of them struggled to get close to him so that it was the first to be killed as a sacrifice. (Abu Dawood)

Commentary: God has the power to endue not only animals but clay and stones as well with consciousness of events that are taking place around them. The five or six camels brought to the Prophet ﷺ had been made aware by God how glorious it was to be offered by the sacred Prophet ﷺ as a sacrifice in His path, and, therefore, each of them wanted to come near the Prophet ﷺ in order that it was slaughtered before the others.

(١٠١٤/٤٧) عَنْ سَلْمَةَ بْنِ الْاَ كْوَعِ قَالَ قَالَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ ضَحّٰى مِنْكُمْ فَلَا يُصْبِحَنَّ بَعْدَ ثَالِثَةٍ وَّفِىْ بَيْتِهٖ مِنْهُ شَيْئٌ فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ قَالُوْا يَارَسُوْلَ اللّٰهِ نَفْعَلُ كَمَا فَعَلْنَا الْعَامَ الْمَاضِى قَالَ كُلُوْا وَاَطْعِمُوْا وَادَّخِرُوْا فَاِنَّ ذَالِكَ الْعَامَ كَانَ بِالنَّاسِ جَهْدٌ فَاَرَدْتُّ اَنْ تُعِيْنُوْا فِيْهِمْ (رواه البخارى و مسلم)

(1014/47) It is related by Sayyidina Salmah bin Al-Akwa ﷺ that the Prophet ﷺ said, "Those of you who make a sacrifice must not have any of it in their house after three days." The next year the people asked him whethere they should do as they had done the previous year, he said, "Eat, provide for others and store some up, for that year there was distress among the people

and I wanted you to help them." (Bukhari and Muslim)

(١٠١٥/٤٨) عَنْ نُبَيْشَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّا كُنَّا نَهَيْنَاكُمْ عَنْ لُحُوْمِهَا اَنْ تَاكُلُوْهَا فَوْقَ ثَلٰثٍ لِكَى تَسَعَكُمْ جَاءَ اللّٰهُ بِالسَّعَةِ فَكُلُوْا وَادَّخِرُوْا وَاتَّجِرُوْا لَا وَاِنَّ هٰذِهِ الْاَيَّامَ اَيَّامُ اَكْلٍ وَّشُرْبٍ وَذِكْرِ اللّٰهِ

(رواہ ابوداؤد)

(1015/48) Nubaysha ﷺ reported that the Messenger of Allah ﷺ said, "I forbade you to eat their meat for more than three days in order that you might have abundance (for charity). But, may Allah, has produeced abundance, so you may eat, store up and seek reward. These are days of eating, drinking and remembrance of Allah." (Abu Dawood)

Commentary: We learn from the two foregoing hadith that we are allowed to eat and store up the sacrifical meat as long as we like. The second hadith concludes with the information that Allah likes His slaves to eat and drink during the days of *Tashriq*. However, we must keep up the remembrance of Allah during these days by extolling Him, declaring His praise and His unity.

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَاإِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

Tawaf Ziyarat and *Tawaf Wada*

The chief aim of the rites of the *Hajj* and the way they have been arranged is the expression of reverence for and deep attachment to the House of God which is the distinctive mark of *Millat Ibrahimi*. Circumambulation, as such, is the first rite of the Hajj, after arrival in Makkah, so much so much so that *Tahayyatul Masjid* is not offered on entering *Masjid-ul-Haraam*.[1] *Tawaf* is done first, and, then, two *Rak'at* of *Sunnat-ut-Tawaf* are offered.

In common usage, the first *Tawaf* the pilgrim performs is called *Tawaf Qudoom*, the *Tawaf* he performs after having carried out the rites of *Qurbani* and *Halq* is called *Tawaf Ziyarat*, and the last Tawaf that is to be performed before leaving Makkah for home is called *Tawaf Wuda'*. Thus, the rites of the *Hajj* begin and with the *Tawaf* of the House of *Ka'bah*.

❶. Denoting the area of worship within the sacred enclosure at Makkah.

(١٠١٦/٤٩) عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَرْمَلْ فِى السَّبْعِ الَّذِىْ اَفَاضَ فِيْهِ (رواه ابو داؤد و ابن ماجه)

(1016/49) Abdullah bin Abbas ﷺ narrates that the Prophet ﷺ did not do *Ramal* in the seven circuits of *Tawaf Ziyarat*, i.e., the whole of *Tawaf* was done at usual pace.

(Abu Dawood and Ibn Majah)

Commentary: As we have seen, already, the pilgrim has to do Ramal in the first three circuits of the *Tawaf* he performs on arrival in Makkah. The holy Prophet ﷺ and his Companions had done the same during the Farewell *Hajj*, but when the Prophet ﷺ performed *Tawaf Ziyarat* on the 10th of *Zul Hajjah*, on coming back to Makkah from Mina, he did not do *Ramal*, as the above Tradition tells.

(١٠١٧/٥٠) عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَخَّرَ طَوَافَ الزِّيَارَةِ يَوْمَ النَّحْرِ اِلَى اللَّيْلِ (رواه الترمذى وابو داؤد وابن ماجه)

(1017/50) It is related by Sayyidah Ayshah رضي الله عنها and Ibn Abbas ﷺ that the Prophet ﷺ deferred *Tawaf Ziyarat* (i.e., allowed to be deffered) till the night of the 10th of *Zul Hajjah*.

(Tirmizi, Abu Dawood and Ibn Majah)

Commentary: It shows that the most appropriate day for *Tawaf Ziyarat* is *Yaum-un-Nahr* (i.e., the day of *Eidul Adha*) but the holy Prophet ﷺ has permitted that it can be done in the night, after the end of the day of the sacrificial offering of the animals, as well, and the Tawaf of that night will be reckoned to be as meritorious as the Tawaf of the 10th of *Zul Hajjah*.

According to the Arab practice, the date of the night is the date of the day coming after it and every night is joined to the succeeding day. But for the rite of the *Hajj* it has been reversed for the sake of the pilgrims' convenience and the nights have been joined to the days preceding them. Thus, the *Tawaf* which will be carried out in the night, after the passage of the day of 10th of *Zul Hajjah*, will be regarded as having been performed on that day though it will be the 11th according to the established usage.

(١٠١٨/٥١) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّاسُ يَنْصَرِفُوْنَ فِيْ كُلِّ وَجْهٍ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَنْفِرَنَّ اَحَدُكُمْ حَتّٰى يَكُوْنَ اٰخِرُ عَهْدِهٖ بِالْبَيْتِ اِلَّا اَنَّهٗ خَفَّفَ عَنِ الْحَائِضِ (رواه البخارى و مسلم)

(1018/51) It is related by Abdullah bin Abbas ﷺ that (after performing the *Hajj*) people used to leave for their homes, (and they did not care for Tawaf Wada'). The Prophet ﷺ observed: "None of you should leave for home till he had made his last appearance in the House of God (i.e., performed Tawaf Wada'). The woman who is unable to perform the Tawaf owing to menstruation is, of course, exempted." (Bukhari and Muslim)

Commentary: It shows that earlier the people did not perform Tawaf Wada' but started for their native lands after staying at Mina till the 12th or 13th of *Zul Hajjah* and carrying out the rites of *Rami Jamrat* etc. In the above Tradition, the Prophet ﷺ has stressed the importance and obligatoriness of this Tawaf. The legists, as such, have held Tawaf Wada' to be indispensable. Women, certainly, are free from the operation of the command if they are having their periods and can leave Makkah for home without carrying out *Tawaf Wada'*. Otherwise, for all pilgrims coming from a foreign land it is necessary to perform this last Tawaf with the intention of bidding adieu to the House of *Ka'bah* before starting on the return journey. It should be the final ritual in connection with the *Hajj*.

(١٠١٩/٥٢) عَنِ الْحَارِثِ الثَّقَفِيِّ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَجَّ هٰذَا الْبَيْتَ اَوِاعْتَمَرَ فَلْيَكُنْ اٰخِرُ عَهْدِهِ الطَّوَافُ بِالْبَيْتِ (رواه احمد)

(1019/52) It is related by Haris Thaqafi ﷺ that the Messenger of Allah ﷺ said: "Whoever performs the *Hajj* or *Umrah*, his last appearance ought to be in the House of God and his last act, *Tawaf*." (Musnad Ahmad)

(١٠٢٠/٥٣) عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ اَحْرَمْتُ مِنَ التَّنْعِيْمِ بِعُمْرَةٍ فَدَخَلْتُ فَقَضَيْتُ عُمْرَتِيْ وَانْتَظَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْاَبْطَحِ حَتّٰى فَرَغْتُ وَاَمَرَ النَّاسَ بِالرَّحِيْلِ قَالَتْ وَاَتٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

الْبَيْتَ فَطَافَ بِهِ ثُمَّ خَرَجَ (رواه ابوداؤد)

(1020/53) Sayyidah Ayshah رضی الله عنها related to us that "(during the Farewell *Hajj*), I went to the place (called) Tan'eem and assumed the Ihram of Umrah and carried out its rites like Tawaf and Sa'ee (during the last night of our stay in Makkah and during which we were to leave for Madinah), and the Prophet ﷺ waited for me at Abtah (situated between Mina and Makkah). When I had completed the *Umrah*, he ordered the people to depart and came to the House of God for *Tawaf Wada'* and carried out the *Tawaf* and left Makkah for Madinah directly after it." (Abu Dawood)

Commentary: When Sayyidah Ayshah رضی الله عنها departed from Madinah, she had intended to perform the *Tamattu Hajj*, but as we have seen, her periods began as she was approaching Makkah and she could not perform any of the rituals of *Umrah*. She, accrodingly, gave up the idea of *Umrah* and put on the *Ihram* of Hajj on the 8th of *Zul Hajjah*, on the advice of the Prophet ﷺ, and performed the *Hajj* with him.

When, on the 13th of *Zul Hajjah,* the Prophet ﷺ returned from Mina, after carrying out *Rami* against *Jamrat,* he halted at Abtah and decided to spend the night there. On the same night, he told Sayyidah Ayshah رضی الله عنها to go with her brother, Abdul Rahman bin Abu Bakr ؓ, to *Tan'eem*, outside the territory of *Haram,* and assume there the *Ihram* for *Umrah* and return after performing *Umrah.* The same incident has been alluded to in the above Tradition.

As she came back after performing the Umrah, the Prophet ﷺ ordered the Companions to depart. All the pilgrims came to the House of *Ka'bah* from Abtah where the Prophet ﷺ and his Companions ؓ carried out *Tawaf Wada'* in the morning and left for Madinah immediately after it.

This *Umrah* of Sayyidah Ayshah رضی الله عنها was to make amends for the *Umrah* she could not perform in spite of donning the *Ihram*.

We learn, further, from the above report that *Tawaf Wada'* should be performed at the time of departure for home from Makkah.

Hugging The *Multazam*

The protion of the wall of the House *Ka'bah* between *Ka'bah*

and the Black Stone, which is about two yards long, is called *Multazam.* It is also among the observances confirmed by the practice of the sacred Prophet ﷺ that, if possible, the pilgrims should pray to God by hugging it at the end of *Tawaf.* As the Traditions given below will show, the Prophet ﷺ had done so during the Farewell *Hajj.*

(١٠٢١/٥٤) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ اَبِيْهِ قَالَ كُنْتُ اَطُوْفُ مَعَ اَبِيْ عَبْدِاللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ وَرَاَيْتُ قَوْمًا اِلْتَزَمُوا الْبَيْتَ فَقُلْتُ لَهُ اِنْطَلِقْ بِنَا نَلْتَزِمُ الْبَيْتَ مَعَ هٰؤُلَاءِ فَقَالَ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ فَلَمَّا فَرَغَ مِنْ طَوَافِهٖ اِلْتَزَمَ الْبَيْتَ بَيْنَ الْبَيْتِ وَالْحَجَرِ وَقَالَ هٰذَا وَاللّٰهِ الْمَكَانُ الَّذِیْ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلْتَزَمَهٗ (رواه البيهقي بهذا اللفظ)

(1021/54) It is related by the Amr bin Shu'ayb, on the authority of his father, Shu'ayb, that he said: "I was carrying out *Tawaf* with my grandfather, Abdullah bin Amr bin al-'Aas ؓ, when I saw some people hugging the House of Ka'bah. I, then, asked my grandfather to take me there so that I could, also, hug the House of *Ka'bah* like them. The grandfather remarked: "I seek the refuge of God against the accursed Devil!" (Meaning, probably, that if during *Tawaf,* he hugged any portion of the walls of *Ka'bah,* without particualr regard to Multazam, it would be opposed to *Sunnah* and more pleasing to Satan than to God). "When my grandfather had finished *Tawaf,*" related shu'ayb, "he came to the protion of the wall of *Ka'bah* which is between the gate of Ka'bah and the Black Stone (and is known as Multazam)and said to me: 'I swear by God that this is the place which the Prophet ﷺ had hugged'." (Baihaqi)

(In another version of the same Tradition, quoted in Abu Dawood, it is stated that Abdullah bin Amr ؓ had hugged Multazam by placing his face and chest against it, with his arms spread to the full, and said: "I had seen the Prophet ﷺ carrying it out like that)."

Commentary: It tells that the hugging of Multazam ought to be done at the end of Tawaf and the proper place for it is the portion of the wall of the House of *Ka'bah* between *Ka'bah* and the Black Stone.

HOLY CITIES OF MAKKAH AND MADINAH

Sanctity of Makkah

Allah has declared Ka'bah His *Bayt* or House and owing to the same association, the town of Makkah in which it is situated is called *Baldullaahul Haraam*, i.e., the Sanctified City of God. Or, in other words, just as, among all the houses in the world, Ka'bah enjoys a unique association with God, among all the towns, Makkah is blessed with a singular affinity with Him. On the same ground, again, the outlying territory on all sides of the town, for several miles, has been marked out as Haram i.e., worthy of respect, and extraordinary rules and proprieties are laid down for it. Thus, many things that are allowed all over the world are prohibited within it, such as, hunting, warfare, felling of trees or striking of them for leaves. All such acts are condemned as sinful.

The territory of *Haram* was, first, demarcated by Sayyidina Ibrahim ﷺ, and, after him, the sacred Prophet ﷺ redefined the boundaries. The whole area, as one would say, forms the courtyard of the Sanctified Town of God and commands the same respect as the city of Makkah.

(١٠٢٢/٥٥) عَنْ عَيَّاشِ بْنِ اَبِىْ رَبِيْعَةَ الْمَخْزُوْمِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَزَالُ هٰذِهِ الْاُمَّةُ بِخَيْرٍ مَا عَظَّمُوْا هٰذِهِ الْحُرْمَةَ حَقَّ تَعْظِيْمِهَا فَاِذَا ضَيَّعُوْا ذَالِكَ هَلَكُوْا (رواه ابن ماجه)

(1022/55) It is related by Ayyash bin Abu Rabia'h ﷺ that the Messenger of Allah ﷺ said: "My followers will remain with safety and well-being as long as they show respect to the Haram and render the claim of reveence to it and will be destroyed when they cease to do so." (Ibn Majah)

Commentary: It shows that the veneration of the House of God, the City of God, i.e., Makkah, and the whole of *Haram* is a mark of true devotion and loyalty to Him. As long as this virtue will be present among the Muslims, collectively, God will be their Protector and they will live with honour and security and when they will become devoid of it, as a whole, they will forfieit the claim to the benign care of the Lord and all sorts of calamities will start visiting them.

Though owing to modern facilities of travel and some other reasons the number of pirlgrims has increased manifold, the standard of veneration has fallen and it is one ofthe reasons why the *Ummah* everywhere, has got deprived of the help and protection of God.

(١٠٢٣/٥٦) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ لَاهِجْرَةَ وَلٰكِنْ جِهَادٌ وَّنِيَّةٌ فَإِذَا سْتُنْفِرْ تُمْ فَانْفِرُوْا وَقَالَ يَوْمَ فَتْحِ مَكَّةَ إِنَّ هٰذَا الْبَلَدَ حَرَّمَهُ اللّٰهُ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالْاَرْضَ فَهُوَ حَرَامٌ بِحُرْمَةِ اللّٰهِ إِلٰى يَوْمِ الْقِيٰمَةِ وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيْهِ لِاَحَدٍ قَبْلِيْ وَلَمْ يَحِلَّ لِيْ إِلَّا سَاعَةً مِنْ نَهَارٍ فَهُوَ حَرَامٌ بِحُرْمَةِ اللّٰهِ إِلٰى يَوْمِ الْقِيٰمَةِ لَايُعْضَدُ شَوْكُهُ وَلَا يُنَفَّرُ صَيْدُهُ وَلَا يَلْتَقِطُ لُقْطَتَهُ إِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلٰى خَلَاهَا قَالَ الْعَبَّاسُ يَارَسُوْلَ اللّٰهِ إِلَّاالْإِذْخِرُفَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوْتِهِمْ فَقَالَ إِلَّا الْإِذْخِرَ (رواه البخارى و مسلم)

(1023/56) It is related on the authority of Abdullah bin Abbas ﷺ that, on the day of the Victory of Makkah, the Prophet ﷺ said: "Migration has ceased from today but *Jihad* and *Niyat* remain. Start out, at once, when you are called up for Faith." The Prophet ﷺ, further, said: "God has granted sanctity to this town of Makkah from the day on which He created the heavens and the earth. (This sanctity will endure till the end of time). Even before me warfare was forbidden within it, and to me, also, it was allowed (only) for a short time of the day.Now it is forbidden, with the sanctity of Allah, till the Last Day, and, also, any other act which may infringe on the solemnity and sacredness of this place. In it, neither a thorn can be plucked nor a straw broken nor a bird or animal driven for game nor an article (dropped by anyone) picked up except by one who makes

an announcement of it, according to law." (Upone it), (the Prophet's ﷺ uncle), Abbas, requested that *Izkhar*[1] might be excluded from it as ironsmiths, often, used it and it was, also, needed for making roofs.The Prophet ﷺ, then, omitted it.

(Bukhari and Muslim)

Commentary: In it, two commands of the sacred Prophet ﷺ are mentioned which he had, particularly, given on the day of the Vicotry of Makkah. The first was that "Migration has ceased from today", in order to understand which it is necessary to know that when, before the Victory of Makkah, the Pagans held sway over it and they were such inveterate enemies of Faith that it was not possible for a Muslim living there to follow his religion, the order was that anyone who embraced Islam in Makkah should, circumstances permitting, migrated from Makkah to Madinah which in those days, was the only sanctuary of Muslims and centre for teaching and learning the Islamic way of life in the world. In those special conditions, anyhow, Migration was a duty and possessed great merit and importance. But as, in the 8th A.H., Islam became supreme in Makkah as well, the need for Migration ended, and, hence, on the day of the victory of Makkah the Prophet ﷺ proclaimed that Migration had "ceased". The announcement, naturally, caused much disappointment to those who had only then been favoured with the boon and blessing of Islam but were deprived of the opportunity to have a share in the propitiousness of Migration by the Commandment. As a redress to their grief and regret, the Prophet ﷺ observed that though Migration had come to an end, the door of *Jihad* and of the resolve to obey the Divine laws and readiness to make every sacrifice for the glory of the Word of God was open and everyone could attain the heights of virtue and felicity by means of those endeavours.

The other proclamation made by the Prophet ﷺ, on that day, was that the sanctity of the city of Makkah which had been coming down the ages was not merely traditional or the brainwave of an individual or group but stemmed from an eternal Command of the Lord. It had been enjoined by God that Makkah should be held in exceptional esteem and reverence till the end of the world. That

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[1]. A kind of aromatic grass.

was why, even *Jihad* which was worship of a very high order was not permitted in it. It had been allowed only to him and that, too, for a limited time and the permission had ended with the expiry of those few hours and now no one could wage war within it till the Doomsday.

(١٠٢٤/٥٧) عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَايَحِلُّ لِاَحَدٍ اَنْ يَّحْمِلَ بِمَكَّةَ السِّلَاحَ (رواه مسلم)

(1024/57) Jabir ﷺ related that the Prophet ﷺ said: "It is not permitted to a Muslim to take up arms in Makkah." (Muslim)

(١٠٢٥/٥٨) عَنْ اَبِىْ شُرَيْحٍ الْعَدَوِيِّ اَنَّهٗ قَالَ لِعَمْرِو بْنِ سَعِيْدٍ وَّهُوَ يَبْعَثُ الْبُعُوْثَ اِلٰى مَكَّةَ اِئْذَنْ لِيْ اَيُّهَا الْاَمِيْرُ اُحَدِّثُكَ قَوْلًا قَامَ بِهٖ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ الْغَدَ مِنْ يَوْمِ الْفَتْحِ سَمِعَتْهُ اُذُنَاىَ وَوَعَاهُ قَلْبِىْ وَاَبْصَرَتْهُ عَيْنَاىَ حِيْنَ تَكَلَّمَ بِهٖ حَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ثُمَّ قَالَ اِنَّ مَكَّةَ حَرَّمَهَا اللّٰهُ وَلَمْ يُحَرِّمْهَا النَّاسُ فَلَا يَحِلُّ لِاِمْرِءٍ يُّؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ يَّسْفِكَ بِهَا دَمًا وَّلَا يَعْضِدُ بِهَا شَجَرَةً فَاِنْ اَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْهَا فَقُوْلُوْا لَهٗ اِنَّ اللّٰهَ قَدْ اَذِنَ لِرَسُوْلِهٖ وَلَمْ يَاْذَنْ لَكُمْ وَاِنَّمَا اَذِنَ لِيْ فِيْهَا سَاعَةً مِّنَ النَّهَارِ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْاَمْسِ وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ فَقِيْلَ لِاَبِىْ شُرَيْحٍ مَاقَالَ لَكَ عَمْرٌو؟ قَالَ قَالَ اَنَا اَعْلَمُ بِذَالِكَ مِنْكَ يَا اَبَا شُرَيْحٍ اِنَّ الْحَرَمَ لَا يُعِيْذُ عَاصِيًا وَّلَا فَارًّا بِدَمٍ وَّلَا فَارًّا بِخَرْبَةٍ

(رواه البخاری و مسلم)

(1025/58) It is related on the authority of Shurayh Adawi ﷺ that he said to 'Amr bin Sa'eed when (he was the Governer of Makkah during the reign of Yazid, and) was despatching the army (at his command) to invade Makkah (against Abdullah bin al-Zubair ﷺ): "O Amir (i.e., leader)! Permit me to tell you of the proclamation of the Prophet ﷺ had made (in Makkah) on the day following the Victory of Makkah. I had heard it with my own ears and my mind had preserved it and my eyes were seeing him when he gave utterance to it. He (i.e., the Prophet ﷺ), first, praised the Lord, and, then said: 'God has declared Makkah and its outlying territories holy. The decision

concerning its sacredness has been taken by Last day, to him it is forbidden to wage war, even to cut down trees, in it.' (The Prophet ﷺ added): 'If anyone sees justification for war in the military operation carried out by me, tell him that God has permitted (it to) the Prophet ﷺ, and He has not permitted it to thee, and to me, also, it was permitted (temporarily) for a short time of the day, and sanctity has retunred (to Makkah) after the expiry of that period of time, and now, there is no justification for it till the Day of Resurrection.' (With it, the Prophet ﷺ had, also, said that) 'those who are present and have heard me should convey it to others'. (It is for this reason, O Amir, and in compliance with this command of the Prophet ﷺ that I have communicated it to you)." Someone asked what reply did 'Amr bin Sa'eed ﷺ give. Abu Shurayh 'Adawi ﷺ replied that Amr bin Sa'eed ﷺ said: "O Abu Shurayh! I know (about) these things more than you. *Haram* does not give protection to the rebel or to a person who runs away after killing anyone unjustly or doing harm to him (i.e., action can be taken against such a man even in Haram)". (Bukhari and Muslim)

Commentary: The exploitation of Islam, for selfish ends, by unscupulous men, and the distortion of its laws and precepts during the first century marks a most painful chapter of its history. Abu Shurayh 'Adawi ﷺ who was a Companion of the Prophet ﷺ, did his duty by speaking the turth in front of the Umayyad Governor, Amr bin Sa'eed ﷺ, and telling him plainly what the Prophet ﷺ had proclaimed.

It is not mentioned in this Tradition whether Abu Shurayh ﷺ had made any comment on the reply givne by Amr bin Sa'eed ﷺ but in the account of the same incident quoted in *Abu Dawood* it is added that he had observed: "When the Prophet ﷺ had said it on the day of the Victory of Makkah, I was present while you were not, and he had ordered us that those who were present should communicate it to those who were absent. I have carried out the command of the Prophet ﷺ and transmitted it to you."

The above remark implies that those before whom the sacred Prophet ﷺ had made the proclamation were in a better position to appreciate its meaning and purpose.

(١٠٢٦/٥٩) عَنْ عَبْدِاللّٰهِ بْنِ عَدِيّ بْنِ حَمْرَاءَ قَالَ رَأَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاقِفًا عَلَى الْحَزْوَرَةِ فَقَالَ وَاللّٰهِ اِنَّكِ لَخَيْرُ اَرْضِ اللّٰهِ وَاَحَبُّ اَرْضِ اللّٰهِ اِلَى اللّٰهِ وَلَوْلَا اَنِّيْ اُخْرِجْتُ مِنْكِ مَاخَرَجْتُ

(رواه الترمذی وابن ماجه)

(1026/59) It is related by Abdullah bin 'Adi ﷺ that he saw that the Messenger of Allah ﷺ was standing on top of *Hazawrah*[1] and, addressing Makkah, he was saying: "By God! Thou art the best place on God's earth and most beloved in His sight. Had I not been forced to leave thee and migrate I would never have done so." (Tirmizi and Abu Dawood)

Commentary: It emphasises that Makkah is the best and most sacred place in the world. It is the most beloved town in the sight of God. It could, indeed, not have been otherwise for if the House of *Ka'bah* not situated in it which is the fore most seat of His epiphany and the eternal *Qibla* of the Believers and around which the Prophet ﷺ, himself, used to curcumambulate and facing which he offered his prayers (*Salah*)?

(١٠٢٧/٦٠) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِمَكَّةَ مَا اَطْيَبَكِ مِنْ بَلَدٍ وَّاَحَبَّكِ اِلَيَّ وَلَو لَا اَنَّ قَوْمِيْ اَخْرَجُوْنِيْ مِنْكِ مَا سَكَنْتُ غَيْرَكِ

(رواه الترمذی)

(1027/60) It is related by Abdullah bin Abbas ﷺ that the Messenger of Allah ﷺ, addressing Makkah, said: "What a holy city thou art and how much do I love thee! Had my community not driven me out, I would never have left thee and gone to live at any other place." (Tirmizi)

Commentary: It is not clear from the aforementioned Tradition when had the Prophet ﷺ spoken these words. But as reards Abdullah bin Abbas's ﷺ narrative the commenators believe that it had taken place when the Prophet ﷺ was returning after the Victory of Makkah.

Glory of Madinah

It is the practice of the Scholars to relate the merits of Makkah

[1]. The name of a low hill in Makkah.

in the chapter of *Hajj* and follow it with merits of Madinah, we emulate that practice.

(١٠٢٨/٦١) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ إِنَّ اللّٰهَ سَمَّى الْمَدِيْنَةَ طَابَةَ (رواه مسلم)

(1028/61) Jabir bin Samurah ﷺ narrated that he heard the Prophet ﷺ say: "God has given the name of Taabah to Madinah." (Muslim)

Commentary: All the three words, *Taabah, Teebah* and *Tayyabah* denote sanctity and charm. God named Madinah, Taabah and made it like that. The joy and serenity it imparts to the soul is not equalled by any other place in the world.

(١٠٢٩/٦٢) عَنْ أَبِيْ سَعِيْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ إِبْرَاهِيْمَ حَرَّمَ مَكَّةَ فَجَعَلَهَا حَرَامًا وَّإِنِّيْ حَرَّمْتُ الْمَدِيْنَةَ حَرَامًا مَّا بَيْنَ مَا زِمَيْهَا أَنْ لَا يُهْرَاقَ فِيْهَا دَمٌ وَّلَا يُحْمَلَ فِيْهَا سِلَاحٌ وَلَا يُخْبَطَ فِيْهَا شَجَرَةٌ إِلَّا لِعَلَفٍ (رواه مسلم)

(1029/62) It is related by Abu Sa'eed Khudri ﷺ that the Prophet ﷺ said: "Sayyidina Ibrahim ﷺ had marked out Makkah as *Haram*, and I declare Madinah as *Haram*. The entire territory between the mountain passes on the two sides of it is worthy of respect. Blood must not be shed in it nor arms taken up against anyone nor trees struck for leaves except for the fodder of animals." (Muslim)

Commentary: It shows that like Makkah, Madinah, too, is deserving of respect and everything inimical to the spirit of sanctity and reverence is forbidden within its limits but the commands for it are not exactly the same as for the *Haram* of Makkah as is evident from thisTradition as well. In it, while striking the trees for fodders is allowed in Madinah, it is prohibited in Makkah.

(١٠٣٠/٦٣) عَنْ سَعْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنِّيْ أُحَرِّمُ مَا بَيْنَ لَابَتَيِ الْمَدِيْنَةِ أَنْ يُقْطَعَ عِضَاهُهَا أَوْ يُقْتَلَ صَيْدُهَا وَقَالَ الْمَدِيْنَةُ خَيْرٌ لَّهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ لَا يَدَعُهَا أَحَدٌ رَغْبَةً عَنْهَا إِلَّا أَبْدَلَ اللّٰهُ فِيْهَا مَنْ هُوَ خَيْرٌ مِنْهُ

وَلَا يَثْبُتُ اَحَدٌ عَلٰى لَاوَائِهَا وَجَهْدِهَا اِلَّا كُنْتُ لَهٗ شَفِيْعًا اَوْ شَهِيْدًا يَوْمَ الْقِيٰمَةِ

(رواه مسلم)

(1030/63) It is related by Sa'd bin Abu Waqas ﷺ that the Messenger of Allah ﷺ said: " I declare the territory of Madinah between the mountain ranges on both the sides of it as *Haram* and enjoin that not even its thorny trees be cut down nor the animals living in it killed for game." (He added that "in spite of the scarcity of certain necessities of life) Madinah is good for the people and if they knew how blessed this town is (they would never leave it because of a difficulty or inconvenience). Whoever leaves it of his own accord, God will send, in his place, a bondsman who will be better than him, and whoever will bear the hardness of life patiently and stay in it, I shall intercede for him on the Day of Judgement and give evidence in his favour." (Muslim)

Commentary: Intercession to get sins forgiven and evidence that he is a righteous believer patiently bearing hardship in Madinah.

(١٠٣١/٦٤) عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَايَصْبِرُ عَلٰى لَاوَاءِ الْمَدِيْنَةِ وَشِدَّتِهَا اَحَدٌ مِنْ اُمَّتِىْ اِلَّا كُنْتُ لَهٗ شَفِيْعًا يَّوْمَ الْقِيٰمَةِ

(رواه مسلم)

(1031/64) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ said: "Whichever of my followers will endure patiently the hardship of Madinah, I shall plead, on his behalf, on the Day of Judgement." (Muslim)

(١٠٣٢/٦٥) عَنْ اَبِىْ هُرَيْرَةَ قَالَ كَانَ النَّاسُ اِذَا رَاَوْ اَوَّلَ الثَّمَرَةِ جَاؤُا بِهٖ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاِذَا اَخَذَهٗ قَالَ اَللّٰهُمَّ بَارِكْ لَنَا فِىْ مَدِيْنَتِنَا وَبَارِكْ لَنَا فِىْ صَاعِنَا وَبَارِكْ لَنَا فِىْ مُدِّنَا اَللّٰهُمَّ اِنَّ اِبْرَاهِيْمَ عَبْدُكَ وَخَلِيْلُكَ وَنَبِيُّكَ وَاِنِّىْ عَبْدُكَ وَنَبِيُّكَ وَاِنَّهٗ دَعَاكَ لِمَكَّةَ وَاَنَا اَدْعُوْكَ لِلْمَدِيْنَةِ بِمِثْلِ مَادَعَاكَ لِمَكَّةَ وَمِثْلَهٗ مَعَهٗ ثُمَّ قَالَ يَدْعُوْا اَصْغَرَ وَلِيْدٍ لَّهٗ فَيُعْطِيَهٗ ذَالِكَ الثَّمَرَ

(رواه مسلم)

(1032/65) Abu Hurayrah ﷺ related to us that it was the custom of the people (of Madinah) that whenever they saw the first fruit of the season on a tree, they presented it to the Prophet ﷺ. The

Prophet ﷺ accepted it and prayed: "O God! Grant abundance in our furits and crops, and grant abundance in our city of Madinah, and grant abundance in our Sa'a and Mudd. O God! Ibrahim عليه السلام was Thy chosen bondsman and Thy Friend and Messenger عليه السلام, and I, too, am Thy slave and Messenger عليه السلام. He had implored Thee for Makkah, and I make the same supplication to Thee for Madinah, and with addition." The Prophet ﷺ would, then, call some litle child to him and give him the fruit. (Muslim)

Commentary: Abundance in crop and fruits, apparently, denotes that more and more of them were produced, and abundance in Makkah, that it flourished and there was the favour of Allah on its citizens. Sa'a and Mudd are grain measures and what the supplication here means is that a Sa'a or Mudd of foodgrains sufficed for more people or days than it usually did.

The supplication of Sayyidina Ibrahim عليه السلام alluded to in this saying has, also, been mentioned in the Qur'an. When he had settled his small family in the uncultivable valley of Makkah, Sayyidina Ibrahim عليه السلام had prayed:

رَبَّنَا فَاجْعَلْ اَفْئِدَةً مِّنَ النَّاسِ تَهْوِىٓ اِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُوْنَ (ابراهيم ١٤:٣٧)

(Our Allah)! So incilne some hearts of men that may yearn toward them and provide Thou them with fruits in order that they may be grateful. (Ibrahim 14:37)

Referring to Syyidina Ibrahim's عليه السلام suppliation as a precedent, the Prophet ﷺ used to beseech the Lord in the same vein for the people of Madinah. A distinct effect of it is that Believers all over the world have an indentical, or, rather , great love for Madinah than Makkah.

The Prophet ﷺ has described Sayyidina Ibrahim عليه السلام "Chosen bondsman, Friend and Messenger of God عليه السلام" while, for himself, he has used the words of "Slave" and "Messenger ", and omitted to say that he was, also, the Beloved of the Lord. This modesty and unpretentiousness was an essential part of his disposition.

The offering of the first fruit of the season to a child contains the lesson that, on such occasions, preference should be given to

innocent children.

(١٠٣٣/٦٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰه صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَاتَقُوْمُ السَّاعَةُ حَتّٰى تَنْفِى الْمَدِيْنَةُ شِرَارَهَا كَمَا يَنْفِى الْكِيْرُ خَبَثَ الْحَدِيْدِ

(رواه مسلم)

(1033/66) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The Hour (of Doom) Shall not be until Madinah has thrown away its vicious elements as the furnace of the ironsmith removes impurities from iron." (Muslim)

Commentary: It shows that before the occurrence of the Last Day Madinah will be purged clean of all the people with despicable beliefs, ideas or morals.

(١٠٣٤/٦٧) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلٰى اَنْقَابِ الْمَدِيْنَةِ مَلَائِكَةٌ لَايَدْخُلُهَا الطَّاعُوْنُ وَلَاالدَّجَّالُ (رواه البخارى)

(1034/67) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Angels are stationed at the roads leading to Madinah. Plague and *Dajjal*[1] cannot come into it."

(Bukhari and Muslim)

Commentary: In some Traditions it is said about Makkah as well that Dajjal shall not enter it. It is, perhaps, because of the auspiciousness of the prayers made by Sayyidina Ibrahim ﷺ and the sacred Prophet ﷺ for the two cities.

(١٠٣٥/٧٨) عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنِ اسْتَطَاعَ اَنْ يَّمُوْتَ بِالْمَدِيْنَةِ فَلْيَمُتْ بِهَا فَاِنِّىْ اَشْفَعُ لِمَنْ يَّمُوْتُ بِهَا

(رواه احمد والترمذى)

(1035/68) It is related by Abdullah bin Umar ﷺ that the Prophet ﷺ said: "Whoever can strive that death comes to him in Madinah should do so (and) die in it. I shall intercede for those who die and are buried in Madinah."

(Musnad Ahmad and Tirmizi)

Commentary: It does not lie in the hands of anyone to die at the place of his choice. But he can wish and pray and, to some extent, try for it. For instance, one can go and take up permanent residence where one wants to die and the chances are that he will die there.

[1]. The Imposter

The object of this saying is that whoever wants to attain the good fortune of dying in Madinah should make an effort for it, as far as he can. God, indeed, helps those who strive with a sincere heart.

(١٠٣٦/٦٩) عَنْ يَحْيَى ابْنِ سَعِيْدٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ جَالِسًا وَّقَبْرٌ يُحْفَرُ بِالْمَدِيْنَةِ فَاطَّلَعَ رَجُلٌ فِي الْقَبْرِ فَقَالَ بِئْسَ مَضْجَعُ الْمُؤْمِنِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِئْسَ مَاقُلْتَ قَالَ الرَّجُلُ اِنِّيْ لَمْ اُرِدْ هٰذَا اِنَّمَا اَرَدْتُّ الْقَتْلَ فِيْ سَبِيْلِ اللّٰهِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَامِثْلَ الْقَتْلِ فِيْ سَبِيْلِ اللّٰهِ مَا عَلَى الْاَرْضِ بُقْعَةٌ اَحَبُّ اِلَىَّ اَنْ يَّكُوْنَ قَبْرِىْ فِيْهَا مِنْهَا ثَلٰثَ مَرَّاتٍ (رواه مالک مرسلاً)

(1036/69) It is related, by way of *Irsal*, on the authority of Yahya bin Sa'eed (a Taba'ee) that (once) the Messenger of Allah ﷺ was sitting in the graveyard of Madinah where the grave (for the burial of a dead body) was being dug. A person looked into the grave and remarked, "It is not a good resting-place for a Muslim." The Prophet ﷺ said: 'You uttered a very wrong thing (i.e., a Muslim died in Madinah and was blessed with burial in it and you say that it was not a good resting-place for him)." The man replied: "Messenger of Allah ﷺ! I did not mean that (i.e., I did not say that death and burial in Madinah were not good), but what I had in mind was martyrdom in the path of God (i.e., it would have been better had brother not died in bed and was buried in the grave but had been killed in the cause of Allah and his dead body lay in the field of *Jihad*)." The Prophet ﷺ observed: "Though it is not equal to martyrdom (i.e., the place of martyrdom, undoubtedly, is very high but to die and be buried in Madinah, also, is a great blessing), there is no place on the face of the earth where it may be more pleasing to me to have my grave." (Malik)

Commentary: The purport of the above Tradition, evidently, is that notwithstanding the superiority of martyrdom and the fact that to die in bed can never be the same as dying in the field of battle for a noble cause, to die in Madinah and be buried in it, also, is a means of great felicity and the Prophet ﷺ desired it for himself.

[After mentioning the sayings concerning the superiority of Madinah, Imam Bukhari brings the chapter to a close with the

following supplication of Sayyidina Umar ﷺ:

"O Allah! Bestow upon me martyrdom in Thy path and the good fortune to die and be buried in the holy city of Thy beloved Messenger (i.e., Madinah)."

"اَللّٰهُمَّ ارْزُقْنِىْ شَهَادَةً فِىْ سَبِيْلِكَ وَاجْعَلْ مَوْتِىْ فِىْ بَلَدِ رَسُوْلِكَ".

The circumstances attending this supplication have been related by Ibn Sa'd with full documentary evidence. He says that Awf bin Maalik Ashja'ee saw in a dream that Sayyidina Umar ﷺ had been martyred. On hearing of it, Sayyidina Umar wistfully remarked, "How can I attain martyrdom when I live in the Peninsula of Arabia (all of which has become the House of Islam) and I do not take part in *Jihad* personally and the bondsmen of the Lord are always surrounding me?" He, then, said by himself, "Why can I not attain martyrdom? If God desires, He will bless me with martyrdom even in this situation." After it, Umar ﷺ made the supplication upon which his daugher and the Prophet's wife, Sayyidah Hafsah رضی الله عنها, asked, "How can it be that you are killed in the path of God and your death, also, takes place in Madinah." "If God wills," replied Sayyidina Umar ﷺ, "both the things can happen."

It is, further, mentioned in the various accounts of the above incident that people were surprised at the strange and seemingly impossible supplication of Sayyidina Umar ﷺ. When, however, Abu Lulu fatally stabbed him in the Mihrab[1] of the Prophet's ﷺ Mosque, they knew how Sayyidina Umar's ﷺ entreaty was destined to be accepted].

Superiority of *Masjid Nabawi*

The Prophet ﷺ had laid foundation of *Masjid Nabawi*[2] in Madinah, after Migration. It was here that he regualrly offered his prayers (Salah) and it, also, served as the centre of his glorious mission and of all of his efforts and endeavours in the cause of Faith. God has conferred greater eminence and distinction on it than on any other place of worship except *Masjid al-Haraam*. As

❶. Denoting the principal place in the mosque where the Imam stands when he leads the congregation.

❷. Meaning the Prophet's Mosque in Madinah.

authentic Traditions have it, the reward on a prayer offered in it is a thousand times greater than in any other mosque.

(١٠٣٧/٧٠) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةٌ فِیْ مَسْجِدِیْ هٰذَا خَيْرٌ مِنْ اَلْفِ صَلٰوةٍ فِيْمَا سَوَاهُ اِلَّا الْمَسْجِدِ الْحَرَامِ

(رواه البخاری و مسلم)

(1037/70) It is related by Abu Hurayrah ﷺ that the Prophet ﷺ said: "A prayer in this mosque of mine is better than a thousand prayers in all the other mosques excluding *Masjid al-Haraam*.
(Bukhari and Muslim)

Commentary: In this Tradition a prayer in *Masjid Nabawi* is declared to be superior to a thousand prayers in any other mosque, save *Masjid al-Haraam* of Makkah, but it is silent on the worth and merit of a prayer in *Masjid al-Haraam*. the sayings given below, however, make it clear.

(١٠٣٨/٧١) عَنْ عَبْدِاللّٰهِ بْنِ الزُّبَيْرِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةٌ فِیْ مَسْجِدِیْ هٰذَا اَفْضَلُ مِنْ اَلْفِ صَلٰوةٍ فِيْمَا سِوَاهُ مِنَ الْمَسَاجِدِ اِلَّا الْمَسْجِدِ الْحَرَامِ وَصَلٰوةٌ فِی الْمَسْجِدِ الْحَرَامِ اَفْضَلُ مِنْ مِأَةِ صَلٰوةٍ فِیْ هٰذَا

(رواه احمد)

(1038/71) It is related on the authority of Abdullah bin Zubayr ﷺ that the Messenger of Allah ﷺ said: "A prayer (Salah) in this mosque of mine is superior except *Masjid al-Haraam*, and a prayer in *Masjid al-Haraam* is superior to a hundred prayers in this mosque." (Musnad Ahmad)

(١٠٣٩/٧٢) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى فِیْ مَسْجِدِیْ اَرْبَعِيْنَ صَلٰوةً لَا تَفُوْتُهُ صَلٰوةٌ كُتِبَ لَهُ بَرَاءَةٌ مِّنَ النَّارِ وَبَرَاءَةٌ مِنَ الْعَذَابِ وَبَرَاءَةٌ مِّنَ النِّفَاقِ

(رواه احمد والطبرانی فی الاوسط)

(1039/72) It is related by Anas ﷺ that the Messenger of Allah ﷺ said: "Whoever offers 40 prayers in succession, without a break, (in this mosque of mine), for him shall be decreed Paradise and deliverance from Hell and from Punishment and, in the same way, from Hypocrisy." (Musnad Ahmad and Tabarani)

Commentary: Some acts lead to exceptional results owing to their

pleasureableness in the judgement of Allah. In the above Tradition, glad tidings are given on offering 40 prayers (*Salah*) consecutively in *Masjid Nabawi* that about such a bondsman it is written down that he is free from the taint of Hypocrisy and liberation is granted to him from Hell and from every kind of chastisement.

(١٠٤٠/٧٣) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ بَيْتِىْ وَمِنْبَرِىْ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِىْ عَلٰى حَوْضِىْ

(رواه البخارى و مسلم)

(1040/73) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "The place between my house and pulpit is a garden among the Gardens of Paradise and my pulpit is upon my Pond of *Kausar*." (Bukhari and Muslim)

Commentary: What the phrase, "my pulpit is upon my Pond of *Kusar*", apparently, signifies that as in this world, the sacred Prophet ﷺ imparted guidance and conveyed the message of God from his pulpit, in the same way, in the Hereafter, from the pulpit that will be installed on the Pond of *Kausar*, he will offer goblets of benevolence and mercy to those who have accepted the Divine Guidance. Hence, whoever was deisrous of drinking the water of *Kausar* on the Day of Resurrection should step forward and accept the Call that was being given from the Prophet's pulpit and make it his spiritual sustenance in the present existance.

(١٠٤١/٧٤) عَنْ اَبِىْ سَعِيْدِ الْخُدْرِىِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُشَدُّ الرِّحَالُ اِلَّا اِلٰى ثَلٰثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ وَالْمَسْجِدِ الْاَقْصٰى وَ مَسْجِدِىْ هٰذَا

(رواه البخارى و مسلم)

(1041/74) It is related by Abu Sa'eed Khudri ﷺ that the Messenger of Allah ﷺ said: "There are only three mosques in the world, and no other mosque, to which a journey can be made. *Masjid al-Haraam* (in Makkah), *Masjid Aqsa* (in Jerusalem), and this mosque of mine (in madinah)."

(Bukhari and Muslim)

Commentary: It shows that the distinction that people are permitted to travel for worshipping in them is possessed only by these three mosques. Otherwise, it is forbidden to undertake a

journey specifically for offering one's prayers (*Salah*) in any other mosque in any part of the world.

It should be noted that the above Tradition appertains only to mosques and it has nothing to do with travelling for other legitimate worldly or religious needs like trade, education, preaching and propagation of Faith, and profiting from the company of godly men.

VISITING THE GRAVE OF THE PROPHET

Though visiting the *Rawdah* of the sacred Prophet ﷺ is not a part of the *Hajj*, it has been a reguair practice from the olden times that when Muslims, particualrly from distant lands, come for the *Hajj* they, also, take the opportunity to pay a visit to the Prophet's ﷺ tomb in Madinah. Thus, in all the standard collections of the Traditions, narratives regarding the visiting of the grave of the Porphet ﷺ are given at the end of *Kitab-ul-Hajj* (The Book of Pilgrimage), and we shall be following the same practice here as well.

(١٠٤٢/٧٥) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ حَجَّ فَزَارَ قَبْرِىْ بَعْدَ مَوْتِىْ كَانَ كَمَنْ زَارَنِىْ فِىْ حَيَاتِىْ

(رواه البيهقى فى شعب الايمان والطبرانى فى الكبير والاوسط)

(1042/75) It is related by Abdullah bin Umar رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Whoever performed the Hajj, and, then, paid a visit to my grave, after my death, is like those who came to see me in my life-time." (Baihaqi and Tabarani)

Commentary: It is, generally, accpeted as true in the *Ummah* that the holy Prophet ﷺ, in fact all the Divine Prophets, are alive in their luminous graves altohough there is a difference of opinion on the nature of this existence. It, again, is established by irrefutable evidence and confirmed by the repeated experience of the chosen bondsmen of Allah that the Prophet ﷺ hears the *Salaam* (i.e., Salutation) of those who address it to him on visiting his grave and responds to it. In that way, to visit the Prophet's ﷺ grave, after his death, and make on'es respectful saluation to him is a form of calling at him and saluting him directly and a source of good fortune one ought to try to the utmost to avail oneself of.

(١٠٤٣/٧٦) عَنْ اِبْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ زَارَ قَبْرِىْ وَجَبَتْ لَهٗ شَفَاعَتِىْ (رواه ابن خزيمه فى صحيحه والدارقطنى والبيهقى)

(1043/76) Itis related by Abdullah bin Umar ﷺ that the Prophet ﷺ said: "Whoever paid a visit to my grave, my intercession became due for him." (Ibn Khazeemah, Daar Qutni and Baihaqi)

Commentary: We have already seen the Traditions, earlier denoting that a person cannot, in the real sense, enjoy the fruits of Faith unless one's love for the Prophet ﷺ exceeds his the love he has for anyone else in the world, save God even for his parents, wife and children and for his life, and the visiting of the Prophet's grave in Madinah is a natural consequence of his devotion.

Moreover, the state of the believing heart of the pilgrim at the time of the visit, the renewal of the covenant of Faith, the feeling of sorrow and repentance at his faults and lapses, the surging forth of love for the Prophet ﷺ and its crystallisation into tears under the overwhelming blessedness of adjacency to the Prophet ﷺ — each of these things is so marvellously precious as to lead automatically to intercession by the Prophet ﷺ and even forgiveness by the Lord. Without fail, therefore, every truthful pilgrim to the grave of the Prophet ﷺ will, *Insha Allah*, be favoured with his intercession on the Day of Reckoning. Should a pirlgrim, however, feel none of these emotions, it would mean that his heart was devoid of the effulgence of Faith and the visit was a mere formality.

When we examine, the Traditions exhorting the Believers to visit the grave of the Prophet ﷺ against the background of these advantages, we are induced to believe that whatever one may feel about the documentary evidence of their transmission[1], from the point of view of their intrinsic meaning and purport they are wholly in accord with both the conceptional and practical design of Islam and no right-minded person will have any difficulty in agreeing that the visit to the holy grave of the Prophet ﷺ is immeasurably efficacious for the promotion of love and respect for him and an unfailing source of spiritual advancement.

❶. Shaikh Taqiuddin Subki has, in *Shifa-us-Siqaam* (written, according to him in refutation of Ibn Taimiya), quoted a number of Traditions

(Continued on next page)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى إِبْرَاهِيْمَ وَ عَلٰى اٰلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ وَعَلٰى اٰلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

Continued...appertaining to the virtues of visitng the grave of the Prophet ﷺ, foremost among which is the narrative of Sayyidina Abdullah bin Umar رضی الله عنه we have just seen. After thoroughly discussing its various versions and analysing the documentary evidence of its transmission, Sheikh Subki concludes that it, at least, belongs to the class of Hasan, i.e., credible and satisfactory Traditions. On the other hand. Hafiz Abu Abdullah Abdul Hadi Hanbali, a pupil of Ibn Taimiyah remarks in *Saarimul Munki*, intended to be a rejoinder to *Shifa-us-Siquam*, that all the Traditions mentioned in it are decidedly below the standard of reliability. But he, too, admits that the visitng of the grave of the Prophet ﷺ is a virtuous act, and deserving of Divine reward. He, further points out that this was, also, the way of Imam Ibn Taimiyah and those who attribute to him what is in contrast with it utter a slander against him. Hafiz Abu Abdullah, again, has quoted a *Salaam*, i.e., a poem conveying one's compliments and greetings, composed by Ibn Taimiyah for the pilgrims to the grave of the Prophet ﷺ which is full of the sentiments of love and reverence.

The most balanced opinion about the grade of Sayyidina Abdullah bin Umar's رضی الله عنه report, from the aspect of the chain of its narrators, in our view, is of Zahabi. Reffering to it, Mulla Ali Qaari writes in *Sharah-i-Shifa* "this saying has been related in different ways and there are proofs and verifications on the basis of which Hafiz Zahabi has pronounced it to be apparently worthy of belief." (-Mulla Ali Qaari: *Sharh-i-Shifa*, Vol. II, p. 149).

GLOSSARY

MEANING AND MESSAGE OF TRADITIONS

A'māl	اعمال	(pl of amal) deeds.
Ahādith	احادیث	pl of Hadith.
Ahl Kitāb	اهل کتاب	people of the Book. This term is used by the Qur'ān for Jews and Christians who follow a revealed religion.
Allahu Akbar	الله اکبر	Allah is the Greatest.
Asr	عصر	the afternoon salāh.
Azān	اذان	the call to salāh.
Ansār	انصار	Helper (s) People of Madinah who welcomed the Prophet ﷺ and Muhājir from Makkah.
Azl	عزل	coitus interruptus.
Azal	ازل	eternity.
Bay'ah	البيعة	covenant of allegiance.
Bid'ah	بدعة	innovation.
Barzakh	برزخ	intervening period between death and resurrection whether in grave or otherwise.
Du'a	دعا	supplication.
Eemān	ایمان	faith, belief in Islam.
Eed	عید	festival Day marking the end of month of fasting is eed ul-fitr (1st Shawwal) and day of sacrifice is edd ul-azhā.
Fajr	فجر	the dawn salāh.
Fard	فرض	absolute obligation, an enjoined duty.
Ghusl	غسل	Bathing to remove legal impurity.
Hijrah	هجرة	migration. The Prophet's ﷺ migration to Madinah marking the begining of the Islamic calendar.
Hadith	حدیث	A saying, doing or practice, or silent approval of the Prophet ﷺ.
Hadith (Saheeh)	صحيح	a sound Hadith.
Hadith (Da'eef)	ضعيف	a weak Hadith.
Hadith (Mursal)	مرسل	incompletely transmitted Hadith.
Hadith (Marfoo')	مرفوع	Hadith traced back to the Prophet ﷺ.
Hadith (Mawdoo')	موضوع	an invented Hadith.
Hadith (Qudsi)	قدسی	That which Allah has said to the Prophet ﷺ through inspirations or dream and he has retold it in his own words.
Hajj	حج	pilgrimage. It is incumbent on every Muslim who has the ability to perform it once in his life time in the month of Zul Hajjah.
Durood	درود	a prayer for the Holy Prophet ﷺ to the blessed by Allah.
Chāsht	چاشت	optional salāh in the forenoon.
Hijāb	حجاب	veil worn or observed by women, seclusion of women, curtain.
Halāl	حلال	lawful.
Haram	حرام	unlawful, forbidden.

Ishā	عشاء	night salāh before retiring.
Istidrāj	استدراج	to give respite to a sinner to defer his punishment and let him innolue in more sins, so that he may be punished ultimately a severe punishment.
Istikhārah	استخارة	seeking guidance from Allah through salāh to tackle a situation or deed in the right way.
Istighfār	استغفار	to seek forgiveness of Allah.
Istinja	استنجاء	abstertion, cleansing of body after relieving oneself.
Iqamah	اقامة	words of azān called to signal the standing up of the congregation for salāh. An additional phrase is repeated twice and the words are called relatively quickly.
Imām	امام	leader of the congretation.
Ishraq	اشراق	optional salāh a little after sunrise.
Istisqa	استسقاء	a prayer (through salāh) for rain during drought.
Iftār	افطار	breaking fast after sunset during Ramadan.
I'tikāf	اعتكاف	seclusion for the purpose of worshiping Allah. Men do it in the mosque and women at home. There are different kinds of it, for instance, the last ten days of Ramadan.
Ihrām	احرام	the state which a pilgrim assumes during Hajj and Umrah imposing certain restrictions on him.
Iddah	عدة	waiting period for a divorced woman or widow after which she may remarry.
Ikhlās	اخلاص	sincerity.
Jihād	جهاد	war waged solely for the sake of Allah against enemies of Islam.
Jawāmi al-Kilam	جوامع الكلم	brief expressions most comprehansive in meaning.
Jizyah	جزية	the tax imposed on non-Muslims under state protection in Muslim countries.
Jannah	جنة	Paradise.
Jahannam	جهنم	Hell.
Khazeera		kind of dish of meat, flour and spices.
Kalimah	كلمة	expression, expression of belief لا اله الا الله محمد رسول الله
Khatim ul-Anbiya	خاتم الانبياء	The Seal of Prophets, the last of Prophets. (Prophet Muhammad ﷺ).
Kusoof	كسوف	Solar eclipse.
Khusoof	خسوف	lunar eclipse.
Khutbah	خطبة	sermon. Friday or eed sermon delivered from the minbar (pulpit).
Muhājir	مهاجر	The Companions of the Prophet ﷺ who had migrated to Madinah during the Prophet's ﷺ life time.
Musaddiq	مصدق	he who confirms or bears witness to a truth.
Muhaimin	مهيمن	one who supervises.
Maghrib	مغرب	sunset, the salāh after sunset.
Millat	ملة	faith, religion, creed.
Meezān	ميزان	scale.
Miswak	مسواک	a piece of tree's branch or root used as tooth cleaner.
Muqtadi	مقتدی	the worshippers who follow the Imam in congregational salāh.
Mahr	مهر	dower.

Lā ilāha illAllahu Muhammadur RasoolAllah	لا اله الا الله محمد رسول الله	There is no God but Allah and Muhammad is the Messenger of Allah.
La'nah	لعنة	curse
Laylatul Qadr	ليلة القدر	Night of power, one of the odd nights in the last ten days of Ramadan when the Quran was revealed and which the worshipper has to search for.
Nikāh	نكاح	Marriage.
Sunnah	سنة	the norm of the Prophet ﷺ, his words and deeds.
Salāh	صلاة	prayer (five times a day). fajr, zuhr, asr, maghrib and ishā.
Shari'ah	شريعة	sacred law of Islam based on Qur'ān and sunnah.
Sawm	صوم	fasting.
Sahābah	صحابة	Companion of the Prophet ﷺ.
Sa'ee	سعي	seven rounds between Safā and Marwah at Makkah during the pilgrimage.
Sahr or Suhoor	سحر يا سحور	meal taken before dawn to commence fasting.
Satr	ستر	veil, parts of body that need be covered - for men from navel down to knee and for women from head to feet.
Salaam	سلام	greetings, peace.
Zakah	زكاة، زكوة	purity, purification. A portion or value of property given in charity to the poor (as the due of Allah) each year by those who *qualify* the *mimimum* stipulated wealth.
Surah	سورة	chapter of the Qur'ān.
Ta'bud	تعبد	absolute worship.
Tābi'ee	تابعي	one who has seen a Companion or conversed with one.
Tawāf	طواف	circumambulation of the Ka'bah.
Sajdah	سجدة	prostration.
raka'ah	ركعة	(pl. raka'āt) unit of salāh made up of standing, bowing and two prostrations.
ruku'	ركوع	bowing down in salāh.
tashahhud	تشهد	the recital in the sitting posture in salāh.
tasawwuf	تصوف	sufisim, adherence to sufism.
takbeer	تكبير	to call out Allahu Akbar.
tahleel	تهليل	to say لا اله الا الله (There is no God but Allah).
tasbeeh	تسبيح	to glorify Allah.
tilāwah	تلاوه	to recite the Qur'ān.
tahajjud	تهجد	optional salāh late in the night on getting up from sleep for it.
tayammum	تيمم	dry ablution.
talbiyah	تلبيه	to recite Labayk: لبيک اللهم لبيک ، لبيک لا شريک لک لبيک ان الحمد والنعمة لک و الملک لا شريک لک.
tawbah	توبة	repentance.
Qiblah	قبلة	the direction of the ka'bah which worshippers face in salāh.
Zuhr	ظهر	the noon salāh when the sun begins to decline.
Ummah	امة	a people or nation, community, who have received a message.
Nafl	نفل	additional, optional, supererogatory.

Qiyamah	قیامۃ	The Day of Resurrection.
Sirāt	صراط	a narrow bridge that all will have to cross after resurrection.
Kawthar	کوثر	the pond and the river by this name in Paradise.
Zaqqoom	زقوم	a tree growing in Hell which is the food of the people of Hell.
Ghassaq	غسّاق	rubbish and impurity pouring of the bodies of those condemned (to Hell).
Sufi	صوفی	an adherent to Sufism, a saint who has reached the end of the path.
Sufism		see Tasawwuf.
Zuhd	زهد	having no love for the mundane benefits.
Zikr	ذکر	remembrance of Allah.
Wudu'	وضو	ablution.
Siwak	سواک	same as miswak.
waqf		religious endowment.
witr	وتر	odd, the wajib three raka'āt salāh in the night after ishā salāh.
wajib	واجب	obligatory (slightly less than fard).
Salatul Hājah	صلوٰۃ الحاجۃ	two raka'āt salāh to seek fulfilment of need.
salāt ul Khawaf	صلوٰۃ الخوف	A particular way of offering congregational prayer in the battlefield.
Salāt ut Tasbeeh	صلوٰۃ التسبیح	the salāh of glorification, a four raka'āt salāh (optional) performed in a particular way.
Sadaqah	صدقہ	charity.
Sadqatul fitr	صدقۃ الفطر	a charity given after completing fasting before salāh of Eed ul-fitr.
Janazah	جنازۃ	funeral.
Meeqāt	میقات	The place beyond which a pilgrim cannot proceed without having assumed the ihram.
Rami	رمی	the throwing of pabbles at the Jimar in Minā by the pilgrims.
Jimar		(pl. of Jamrah): three stone pillars at Minā at which pilgrims throw pebbles.

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MEANING & MESSAGE OF TRADITIONS VOL. II

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